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The Object of this paper is to promulgate the truth of "Life only in Christ:" or, a future life and a resurrection from the dead, are both conditional; and only bestowed at the second advent of Christ, "at the last day."—See our motto.

Herald of Life

AND OF THE COMING KINGDOM.

"They which shall be accounted worthy to obtain that world, and the resurrection from the dead . . . are the children of God, being the children of the resurrection."

GEORGE STORRS, Editor.

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Obedience to God.

A SERMON BY THE EDITOR.

"If it be so, our God, whom we serve, is able to deliver us from the burning fiery furnace, and he shall deliver us out of thine hand, O king. But if not, be it known unto thee, O king, that we will not serve thy gods, nor worship the golden image which thou hast set up."—Dan. iii., 17, 18.

All are acquainted with the circumstances recorded in the chapter from which the text is selected. Nebuchadnezzar, king of Babylon, had caused an immense image of gold to be erected in the plain of Dura. To the dedication of this image he called together the princes, governors, captains, judges, treasurers, counsellors, sheriffs, and all the rulers of the vast province of Babylon. When assembled he caused a herald to cry aloud to all the people, that at what time they should hear all kinds of music they should fall down and worship the golden image, and informed them that any one who refused to comply should be cast into a burning fiery furnace. Shadrack, Meshack, and Abednego, who were Jews, refused to comply with the requirement, in consequence of which they were ordered before the king and interrogated concerning the matter. The king assured them there was no escape: they must fall down and worship or they should at once be cast into the fiery furnance, and intimated their folly in trusting that their God could deliver them. They replied—that they were not careful to answer him in the matter; and closed in the language of our text, which is expressive of strong confidence in God, and a fixed purpose not to dishonor him by paying homage to an image. The doctrine we wonld draw from this text, and which we shall attempt to illustrate and enforce, is contained in the following

Proposition, *viz.:*

That it is our duty, safety and happiness to obey God at all times, and under all circumstances.

We presume it will be readily admitted that if there ever was a time, and if there ever were circumstances in which men would have been justified in at all departing from strict obedience to God, *that* was the time, and those were the circumstances, in which these men were placed. If, then, it was their duty, safety, and happiness to obey God in such a case, we may safely infer that it is ours, and the duty of all men, at all times, and under all circumstances. We shall call your attention To the Circumstances of these men; the Grounds of their Confidence and trust in God; and the Consequences of their Firmness.

1. The Circumstances of these Men.

Their circumstances were such as to render their situation *peculiarly* trying and difficult.

1. *They were filling high and important offices in the Province of Babylon.*

It is true that this circumstance, in itself considered, is not of much importance; but when we take into the account that they were a part of a nation that were now in bondage in Babylon, and that their conduct must have an important bearing on their countrymen, the Jews, for good or evil, we see their situation becomes exceedingly trying. If they were only to act for themselves, the mere fact of their high station would be unworthy of notice.

Thus situated, what would be the natural language of a time-serving policy? It would have said—"You are not at liberty to set up your private views of duty and act upon them, for you are public servants; and, if you refuse to bow down before the image you will not only lose your own lives, and thereby deprive your countrymen of the benefit of your services in their bondage, but you will excite the government against the Jews by raising a suspicion of their want of fidelity, which will bring down an overwhelming torrent of persecution upon them. You certainly ought to take this into the account, and remember whatever you might do under other circumstances, you are now carefully to weigh the consequences: the consequences will be awful—indiscribably awful; and to talk about not regarding the consequences is the very height of fanaticism—none but enthusiasts and madmen would be guilty of such daring folly. By all means, therefore, you should *this once* fall down before the image. By doing so, the gain to yourselves and countrymen will be incalculably great."

Such would have been the language of the expediency age in which we live, when men think it is almost a crime to be in advance of public sentiment, and that the man who is so is a fanatic or an infidel. Shadrack, Meshack, and Abednego, it might have been urged, would be guilty of all, and might justly be reproached as the authors of all the calamities that might result to the Jews by refusing to fall down on this occasion; so entirely destitute are most men of the claims of right principles, which are but the voice of God, to a corresponding right action. Men seem to think that right principles are of no more binding force, under certain circumstances, than the principles, if we may give them that name, of aspiring politicians who seek their own agrandizement, and care not who suffers, who is in prison, or who are crushed by oppression, if they can only effect their own selfish purposes.

These three Hebrews had planted their feet upon the rock of right principles; but they, as wise and understanding men were not insensible to the probable consequences of their refusal to worship the image, when looked at only as men of this world. They could foresee, as clearly as their opposers, that if God did not appear in some way for the defence of the cause of truth, beyond what mere human wisdom could discover, the most disastrous results must follow: and we have no evidence that these men had any assurance, beyond what was contained in the written word, that there should be any interposition to prevent the natural result of their refusal to comply on that occasion. We ask, then, was this not a most trying circumstance? And had they been actuated by human policy, or a time-serving spirit, must they not have complied? How many, under the morality taught at the present day, would have stood erect? It is to be feared the number is few. The terror of losing some petty office, in church or state, is quite sufficient for multitudes of the present age, without any addition of other terrible consequences: they will bow and lick the dust to obtain or retain such office. Unhappy men! May the good Lord pity them, and teach them before it is too late, that "he that findeth his life," by the sacrifice of right principles, "shall lose it;" while "he that loseth his life," in defence of those principles, "shall find it."

2. The situation of these men was trying, from the consideration—

That a law or edict was promulgated requiring all to fall down and worship the image.

Nothing is more common than to hear it said that men cannot do a thing, because the law or church prohibits it; or, that we must do so, or so, because the law or creed requires it. Well, here is a case in point. A law requires these Hebrews, with others, to fall down and worship the image. Shall they presume to set themselves up in opposition to the law of the land? Might not their opposers ask th m—"Does not your religion teach you the duty of obeying magistrates? If you refuse to obey, on this occasion, will you not give the lie to the principles of your own religion, and thereby bring it into contempt?" And, adds the time-serving policy, "You will injure the cause you wish to advance." "It must be right," the same policy continues, "to obey the laws of the land. We are not responsible for the laws: our rulers must answer for them; and nothing can be more preposterous than for a few persons to think of going in the face of the law! It is the wildest fanaticism. So give up your folly and comply with the laws."

All this is plausible, and well calculated to mislead men who are governed by appearances rather than the truth or right principles. The men of whom we are discoursing, undoubtedly, felt that the fact that the law required them to fall down and worship the image, was a trying circumstance. Shall they not obey? To that inquiry we shall call your attention in another part of this discourse.

3. The circumstances of these men were peculiarly trying from the consideration—*That all around them comply with the mandate of the king.*

At the signal given, all the princes, governors, captains, judges, etc., fall down and worship the image: there was one united and universal prostration: it was a full and strong expression of "public sentiment." Three men only are seen standing. These men have the "presumption" to act in opposition to the many! Strange conduct this! At least, so would a time-serving spirit decide. It is not so easy a matter for men to be singular. There is a strong propensity to go with the multitude: and it requires more than an ordinary degree of firmness to withstand the example of the many.

All are prostrate on this occasion. There stand the three Hebrews alone. Imagine the ridicule that would be employed to shame them out of their "singularity." We fancy we hear a governor yonder saying to his comrades around him, "See those Hebrews standing up—I wonder if they are not ashamed to be so singular." "I wonder," says another, "if they think they know more than anybody else!" "Ay," exclaims a third, "they think they are wiser than our great men: they have set themselves above our statesmen; yea, above our doctors of divinity—those comparatively young men vainly think that they are going to set themselves up for reformers." "I suspect," cries a fourth, "they will learn a lesson by and by when they feel the fire of yonder furnace kindle on them. I guess they will find it not so desirable as they imagine to smell fire or be martyrs." "For my part," says a fifth, "I believe idolatry, in the abstract, is wrong; but under present circumstances it is right; at any rate, I have no notion of going in advance of public opinion, and I think a man is perfectly fanatical that does it." "I am not so clear," responds a sixth, "that falling down to an idol is wrong, for the Bible says, 'an idol is nothing in the world,' and surely there can be no great harm, for the sake of keeping peace, and to prevent disturbance by setting ourselves up against public sentiment, for us just to fall down now, 'this once,' to that which is, after all, nothing." "Those men are foreigners," cries a seventh, "and they have no business to meddle with our domestic institutions; we have worshipped images for hundreds of years: it is a long-established institution, and though it might have been wrong when first introduced, yet it is entailed upon us, and it would bring confusion, disorder and ruin to attempt to abolish it now."

Such we may suppose would be some of the language employed by those whose interest it was to sustain idolatry, or who had not moral courage enough to oppose public sentiment which was corrupt enough to sustain image worship, or creed worship.

Men naturally feel much concern for their reputation, especially if they are now in possession of a respectable character. They seem to dread nothing more than the loss of that honor they now enjoy. Hence, opposition to the most important reforms usually originates with men who love popular favor; nor will they move in any reform until it first becomes popular; and then, not so much for any right principles or love to truth they possess as from a desire to retain that public favor which they now see must be lost if they longer stand aloof. To see men espouse a cause when the public sentiment of church or state is against it, and that from a conviction that the cause is a righteous one, and truth demands their support, shows great moral courage; but it subjects its advocates to great reproach, and to be denounced as fanatics, fools, mad men, or infidels. Such reproach is trying to human nature, and it is not to be supposed that any sensible man would subject himself to it unless upon conviction that truth and faithfulness to God required it of him.

The reproach, then, these three Hebrews must endure for their extreme singularity cannot so easily be conceived of; to have a tolerable idea of it, a man must be placed in a somewhat similar situation, and that is not likely to take place with most of us, till the standard of morality and love for truth is raised much higher than what most teachers of religion, in the present age, have placed it.

From the consideration of the reproach these men must endure by their refusal to fall down before the image, and their extreme singularity, must not their circumstances have been extremely trying?

Not only were they subjected to scorn and ridicule for their want of conformity to the general sentiments of those around them, but—

4. *They were terribly threatened with a most horrible infliction of public vengeance if they dared to dissent from the practice of the mighty men assembled on the occasion.*

"Whoso falleth not down and worshippeth shall the same hour be cast into the midst of a burning fiery furnace." To be at once cast down from honorable stations, and put to a most disgraceful, painful, and public death, was a trial of integrity, and honest adherence to truth and right principles, which few, perhaps, could have endured the thought of without having been overcome. Under the time-serving policy of our age, probably, most men would think, they had a sufficient excuse, in such circumstances, for seeming, at least, to fall down and worship the image. Human policy would have said, "It is your duty to yourself, to your family, to your country, and to the church, to save your life. True, it is wrong in the abstract to worship an image, but under present circumstances it is not only right, but 'Christianity enjoins' it; yea, the 'golden rule' requires it."

Such is the language of the expediency that has taken the place of the Bible in these last times.

5. *Another circumstance that served to make their situation peculiarly trying was the fact that flattery was resorted to, to induce them to comply.*

Many persons who have successfully resisted all other attempts to draw them aside from the path of duty and firm adherence to right principles, have fallen before flattery. In fact, it requires much more moral courage and firmness to resist flattery than any other, or all other, agencies, because flattery comes in the garment of a friend concerned for our reputation and welfare, and it seems ungrateful in us not to regard the kind feelings and tender concern of those who take pains to let us know how much they esteem us. Hence, it is much more difficult to resist the persuasions of apparent friends than the assaults of open enemies.

Now look at the case before us. The king proposed that all the music should be repeated to accommodate these three men. As much as to say, "You are men of standing and worth: if you were mean men you should have no such favor granted you; but men of your respectability and importance in community I am exceedingly desirous should maintain the high standing to which your merits entitle you; now, therefore, I will give command and the music shall be repeated for you three; and certainly you cannot have so little regard for your reputation as to refuse to comply with the desire of your sovereign, who has always shown you the greatest respect, and advanced you to the important offices in the empire that you now fill."

Who would not have given way under such circumstances, and found some excuse for at least "this once," in doing homage to the image? "The very peculiar state of the case," most would have concluded, "justifies us *now* in doing that which, under other circumstances, would certainly be wrong: and then we mean by it no respect for the image at all, but design to secure a greater amount of good than we think can be secured in any other way, as matters now stand. And, besides, we certainly are under great obligations to the king, for he has done us much important service, and we should show ourselves exceedingly wanting in gratitude not to do as he desires us now, especially as he has shown so much respect for us, and so much desire for our welfare."

Thus would the time-serving spirit of the present age have reasoned, and come to the conclusion that to persist in the refusal to pay, at least, an external homage to the golden image, situated as they were, would be folly and madness; nay, fanaticism of the worst character. But thus did not the Hebrews reason. No, trying as their circumstances were, they remain firm and unmoved.

[*To be Continued.*]

"Why Will You Die?"

"Say unto them, as I live, saith the Lord God, I have no pleasure in the death of the wicked; but that the wicked turn from his way and live: turn ye, turn ye from your evil ways; for why will ye die, O house of Israel?"—Ezk. xxxiii., 11.

In the chapter from which the text is taken, we find the duties of a watchman very definitely stated; and in verse 7 we read that God had set the prophet a watchman unto the house of Israel; and as such, it was his duty, first, to hear the word from the mouth of God, and then faithfully to warn the people of approaching danger. He was not to gather his message from philosophy, nor from traditionary teachers, but receive it direct from the mouth of God; and then whatever may have been its nature, or character, whether it be a message of love or of terrible judgment, he must faithfully declare it; for upon his fidelity depends the deliverance of his own soul.

In the verse preceeding the text, God addresses the prophet in these words, "Therefore, O thou son of man, speak unto the house of Israel; thus ye speak, saying, If our transgressions and our sins be upon us, and we pine away in them, how should we then live?" A very important question to men thus pining away and going down to death; and it was in answer to this solemn question that God authorized the prophet to announce in their hearing the message of life contained in the text. And, as it was morally certain that death was to be their final end, if they continued in their evil ways, God instructs the prophet to tell them that he has "no pleasure in their death; but that they turn and live."

We propose now to consider the text before us in the light of Scripture alone; and leaving heathen philosophy and human tradition for those who must depend upon their teachings for the correct solution of the terms *life* and *death*, we shall examine, as far as we can, in to the origin of life, the cause and nature of death: and may that Spirit which first inspired the word, guide us in our inquiry after truth; for that question once propounded by Pontius Pilate, still has its moral significance: "What is truth?" We read in Gen. ii., 7, "And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul." Here is the origin of human life. Man was made of dust; and when breath was introduced into him, "Man became a living soul." There can be no impropriety, then, in calling man what he then was, now is, and will continue to be, so long as he breathes the breath of life, viz., "a living soul." We cannot find in the Scriptures where God made a man of the dust, and then gave him an immortal principle, called soul, or spirit, or anything but the breath of life, by which the "man became a living soul." The Scriptures, then, recognize man, while he breathes the breath of life, as a living soul, and not as possessing a soul as something that outlives the living soul itself. Now, this living soul was placed in a garden, where the Lord God had caused to grow every tree that was pleasant to the sight and good for food: the tree o Life also in the midst of the garden, and the tree of knowledge of good and evil.

And God said to this living soul that he had made of the dust, "Of every tree of the garden thou mayest freely eat: but of the tree of the knowledge of good and evil thou shalt not eat of it; for in the day that thou eatest thereof thou shalt surely die." (Mar.: "dying, thou shalt die.") Such is the language that God addressed to this living soul. Now that he has become a creature subject to law; the violation of which is death, let us follow up his history; for the destiny of the race is involved in his future conduct, and the character he may develop.

The law had been clearly stated, and the penalty well defined. That it was plainly understood, we may learn from the mother of all living, in her interview with the subtile serpent, Gen. iii., "Yea, hath God said, ye shall not eat of every tree of the garden?" "And the woman said unto the serpent, we may eat of the fruit of the trees of the garden: but of the fruit of the tree which is in the midst of the of the garden, God hath said, ye shall not eat of it; neither shall ye touch it lest ye die." So then it was understood, distinctly, that death was to be the result of disobedience. Now mark what follows: "Ye shall not surely die, but shall be as Gods, knowing good and evil," interposed the tempter. What an important moment, both for herself and unborn millions! With what eager, and almost breathless, suspense we watch this living soul, as she stands in the presence of the charmer, charming never so sweetly. What strange infatuation has led her there, away from the tree of life, and all the delights of paradise? Why stands she there declaring death as the penalty of partaking of its fruit? Oh, horror of horrors! See, she puts forth her hand: she eats; she bears it to her husband, and he did eat. Then death's dark shadow, as a fearful pall, comes between these living souls and the way of life; no tree of life to which they can return and repair their loss. Eden with all its joys and delights has just been forfeited; and in this fearful condition, what is to be done? The law has been violated, and these living souls, and, in them, their posterity have fallen under its penalty. Disobedience, then, is the cause of death.

We shall next consider its nature. That it is a finality, so far as the man in himself and of himself is concerned, we think the following language clearly proves, as it was addressed to these living souls. Gen. iii., 19. "In the sweat of thy face shalt thou eat bread: until thou return unto the ground; for out of it wast thou taken; for dust thou art and unto dust shalt thou return." Now it should be borne in mind that this language was addressed to living souls; and it teaches a very humiliating truth: viz., that living souls were made of dust; and since the introduction of sin, and death by sin, they, by the solemn edict of God himself, must return unto dust. There is no reservation of any supposed immortal principle, called soul; or anything of the kind even hinted at. The living soul must go back to dust, and forever remain there, too, unless there be some remedy by which they may be made alive again from the dead. But then we must follow this living soul a little further on, and see what became of h m. Gen. v., 5. "And all the days that Adam lived were nine hundred and thirty years; and he died." Did the serpent tell the truth? We think not: for this living soul had returned to dust; or, this living soul had ceased to be a living soul. This then we understand to be the nature of death: a deprivation of life, and a cessation of his being. How gloomy the thought! And must man forever remain under the power of death, without a ray of hope to cheer the impending gloom? Thank God the day-spring from on high hath visited us. Luke i., 7–8; and "life and immortality hath been brought to light, by the gospel." "For God so loved the world that he gave his only begotten Son, that whosoever believeth on him should not perish, but have everlasting life." We read 1 Cor. xv., 40, "The first man Adam was made a living soul: the last Adam was made a quickening spirit." The first by disobedience could rise no higher than the dust. The second, though he was "put to death in the flesh, was quickened by the Spirit," and raised above all principalities and power, and given a name that is above every name that is named, without seeing corruption. There was given this promise in Eden, "the seed of the woman shall bruise the serpent's head." This promise, under various forms, was given to the world, until the fulness of time had come when God sent his own Son into the world, that the world through him might live.

And now, in view of man's perishing condition, and what divine mercy has done, and still proposes to do for his restoration and redemption, is it at all strange that he should authorize the prophet to speak to men that were pining away in their sins, and going back to dust, and anxious to know how they should live; and to tell them, that he had no pleasure in their death; but that they turn from their evil way and live? Was it not the message of compassionate love; and strong desire for their future life? Did he not know by his solemn edict that they were going back to dust, and unless they turned from their evil ways they must forever remain in the dust without hope of any future life? He never said that human beings should be "eternally dying, without the privilege of dying:" nor, that they should "die the death that never, never dies;" for the penalty was death; and neither of the above quotations from tradition meets the full penalty. God understands the nature of man and the penalty of the law far better than heathen philosophers, or any traditionary teachers. That penalty, he says, is death; from which there is no hope of any future life unless men turn from their evil ways, that they might have hope.

If that penalty be not inflicted, and man again returned to dust, then the divine veracity might be impeached. Our first parents believed a lie, and death proved a verity to them. Their children, in numberless instances, seem to have inherited the parental weakness: and although they do not say that they believe that old original falsehood, still, they cannot believe that man, who was made a living soul, can possibly die. The soul, they say, cannot die; but the body, which was a "living soul" may die. They forget, it seems, that every living soul that sinneth it shall surely die. O how men must pervert reason, revelation, and common sense, in striving to explain death as "spiritual, temporal, and eternal;" and finally close up with no death at all, but an eternal life, of the most excruciating pain and agony in the torments of the lake of unquenchable fire! And all this, to sustain a theory borrowed from heathen philosophy, and the traditions of men never authorized to expound the revealed will of God.

We might fill many pages with proofs of the views here presented; for the word of God abounds with them. Sin is the cause of death. The nature of that death is the deprivation of life, or a cessation of conscious existence. A future life, then, must be sought for through some other being than the first Adam; for, as he had not in his possesion endless life, it was utterly impossible for him to transmit it to his poste ity. That desirable boon must come to us from some other being: and that being is the Lord Jesus Christ, the Son of God, the sent of the Father, the Redeemer of men. Him, men must receive and obey, because the Father hath made him to inherit all things, including eternal life. Now suppose there had been no promise of a Saviour given; can any sane man suppose that the living soul called Adam, when he was remanded back to the dust, in consequence of his sin, could by any possibility have a future life? Is there anything in the language used by his Creator implying such an idea? If there is, we think it rather difficult to find.

We think, then, that the fact is clearly established that the living soul, called Adam, returned to dust again; and having involved our race in the penalty pronounced upon him, we leave him there, and turn our eyes toward the second Adam, who is our only hope of future life. Now this second Adam, was something more than a living soul, namely, a "quickening Spirit." And, in order to accomplish the work of our redemption, he assumed our nature, and, in that nature, kept the law, though in all points tempted like as we are. Yet he was without sin. Where the first Adam fell, he stood. Where the first yielded and brought the race under death, he triumphed, and "brought life and immortality to light," and "became the author of eternal life to all them that obey him."

Here, then, is the origin of a future, or eternal life, revealed, or, brought to light. It was by one that satisfied justice, in behalf of the guilty, by meeting in himself the claim of violated law, when he offered a spotless life, upon which the law had no claim, as a voluntary offering, that he might redeem them that were under the law, by raising them from the dead and giving them eternal life.

Now this is the only Scriptural way, which we are able to find, that men may live again from the dead. Not by virtue of their relation to the first Adam, who, being only a living soul, went back to dust, and left no trace of any living principle after he, the living soul, had died. And how could it be otherwise, when man had been debarred from the tree of life? Please read Gen. iii., 22-24. It would seem that man's living forever depended upon his eating of the tree of life; and to prevent him from thus eating and living forever, he was turned out to till the ground from whence he was taken; while "cherubim and a flaming sword turned every way, to keep the way of the tree of life." Would a living soul, that possessed inherent immortality, need to be deprived of fruit that would perpetuate its life? Were the properties that perpetuated life in the fruit of the tree? or, were they in the living soul, called Adam? "And now lest he put forth his hand, and take also of the tree of life, and eat and live forever, therefore the Lord God drove (sent) him forth from the garden," to toil, and to sweat, and die; and it was to men in the same condition, and for the same reason (transgression and sin), that the prophet was sent with a message of life from God, to assure them he had no pleasure in their death, but that they turn from their evil way and live. How unlike the teaching of the prophet is the theory that the death referred to, in the text, means eternal life in indescribable agony and torment: eternal dying, with-

out the privilege of dying: "the death that never, never dies," with a host of other human inventions, unwarranted by the word of God. How would it sound for these teachers when they wished to give additional force to the words "eternal life," they should say, with great gravity, is was a life that never, never lived? Is not the one just as good sense, and just as good grammar as the other? That which never dies, certainly does not reach so far as death. But living do die. For faithful watchmen, who are not afraid to call things by their proper names; and when they see their fellow-men madly rushing on to death, will cry aloud from their watch-tower, and warn them of their danger, and offer them eternal life through him who declares himself to be "the way, the truth, and the life."

And now poor fellow-sinner, why will *you* die? Why will you treat with indifference a subject of such vast importance? Do you value eternal life? Is it worth your seeking? Will you seek it? Will you seek it *now?* To-morrow may be too late; death may close your eyes ere to-morrow dawns, and then there is no eternal life for you; no hope for you; no Saviour to bid you welcome to the eternal glory; no robe, no palm, no crown, no home in the paradise of God for you; no place for you in the countless ranks of shining ones, as they are marshalled forth on the plains of restored Eden, on the great coronatien day, when the King of kings and Lord of lords, shall take his diadem and ascend the throne of universal dominion amid the joyful acclamations of the blood-washed throng. Yours will be the cheerless gloom of eternal death. Solemn thought. To-day you may secure an "inheritance among them that are sanctified;" to-day the recording angel rejoices over your repentance; to-day the recording angel may enter your name on the roll of the church of the first-born which are written in heaven; to-day you may be heir to a kingdom that cannot be moved; heir to all the untold bliss and unrevealed glories of a future life; such as eye hath not seen, nor ear heard, nor hath it entered the mind of man. In view of all this why will you die? STEWART CARLISLE.

Wilmington Del., Dec. 16, 1867.

"TURNED TO FABLES."

A FEW years ago a book, of some 300 pages, called, "*The Moral Probe*," was issued in Philadelphia, which set the "orthodox" ideas of death in a strong light. The following is an extract from it:

"DEATH."

"Death is the crown of life,
Death wounds to cure! we fall, we rise, we reign."
Young.

"The thought of meeting the king of terrors is made unwelcome by most of the human family. Even the Christian is prone to treat the subject unkindly, until he is compelled to approach this *grim monster*, and as the acquaintance increases, the insatiate *devourer* of the body loses his deformity, and in the end proves himself a real friend. We should all make the acquaintance of this, our final *deliverer*, voluntarily and at once. Treat death as our enemy, and unkindly leave him to force himself upon us at the last hour! How cruel. Treat death as an enemy! How ungrateful, unwise, and imprudent. Is he an enemy, who transfers us from delusive dreams, from the region of bubbles and corroding cares, to a region where all is pure, substantial, enduring joy and endless felicity? It is a libel on death to call him our foe, a king of terrors, an enemy. Frail man comes into the world crying, cries on through life, and is always seeking after some desired thing, which he imagines is labled *Happiness*; or is mourning over some loss which makes him miserable; a restless mortal, with an immortal soul which requires something more than earth can give to satisfy its lofty desires; the soul that hails death as the welcome messenger to deliver it from its ever-changing, ever-decaying prison-house of clay, called man; on which time wages a perpetual war; whitening locks, furrowing his checks, stealing his ivory, weakening his nerves, paralyzing his muscles; poisoning his blood, battering the whole citadel, deranging the whole machinery of life, and wasting the mental powers, until he becomes twice a child; and then delivers him over to his last, best friend, *Death*, who breaks the carnal bondage, sets the imprisoned spirit free, closing a toilsome career of infelicity; opening the door of immortal happiness, returning the soul to its own original and glorious home, to go no more out forever. Not to become familiar with death is to endure much unnecessary fear, and add to the myriads of other imaginary woes of human life. For the Christian, death has no real terrors—all who are wise are Christians."

NOTE BY THE EDITOR.—If a man had of set purpose undertaken to ridicule the Bible, and turn the counsel of God into foolishness, we should expect he would indulge in such strains as the foregoing. Its blasphemy will be sufficiently apparent to all our readers. "The wages of *sin* is death." In speaking of the resurrection of those who sleep in Christ, Paul saith, that when Jesus comes from heaven, their "*last enemy—death*—shall be *destroyed.*" See 1 Cor. 15. The foregoing fable says, expressly, man's "*last best friend*" is "DEATH!" Thus giving Paul and the Bible the lie! Behold where this fable of an immortal soul in man leads its defenders. The article needs no further comment; it shows its paternity on its face.

ZEAL without judgment is an evil, though it be zeal unto good.

THE HERALD OF LIFE.

NEW YORK, JANUARY 1, 1868.

NO IMMORTALITY NOR FUTURE LIFE, EXCEPT IN JESUS CHRIST ALONE, AND BY A RESURRECTION AT THE LAST DAY IF DEAD, OR A CHANGE IF ALIVE.

RESPONSIBILITIES.

The Editor holds himself responsible for none of the sentiments of Correspondents. The Editor's articles do not all appear under what is called the "Editorial Head." Any articles without a signature, or which are not credited to another source, the Editor is responsible for, without saying whether he wrote them or not: he leaves the reader to judge of their authorship. Let these things be kept in mind in reading the Herald of Life, and the praise or blame will rest where it ought.

HERALD OF LIFE.

OUR paper is expected to go to press early this week, after the interval of last week. Matter which did not reach us before Saturday last is unavoidably prevented from appearing this week.

We have received an article from "D.," in response to Judge HALSTED; but till the Judge is through with his reply to "D.'s" first article, we must defer his second. H. sent us a further reply to "D.'s" first article for this week's issue, but it came too late for insertion. We intend "D." shall be heard at the earliest date possible.

It may be thought that we have had rest by a week's interval in the issue of the HERALD. On the contrary, it has been a week of the most incessant labor of any week during this volume, and we have had no leisure to prepare editorial; not even a *New Year's Salutation.* Our readers, however, may be assured we wish them *all* a "Happy new Year," and a preparation for that day when Jesus shall give the crown of life to those who love him.

BOOKS AND TRACTS—We have been entirely out of "BIBLE VS. TRADITION" for some time past; and, also, of the tract, "MAN'S NATURE AND DESTINY." We gave an order to have some of each printed, three weeks since, but have not been able to get them yet. We ask those who have sent to us for these works to wait patiently, as we are obliged to. We will send at the earliest possible date.

FROM WILLIAM N. GLENN.

STOCKTON, CAL., Nov. 22, 1867.

EDITOR HERALD OF LIFE—*Dear Sir:* For more than a year I have been thinking of your (to me) new doctrine. Until then I had never heard of anything in religion but the immortality of the soul, eternal hell, and such like phrases, except as the opposite theory had been promulgated by Universalists or infidels.

The idea of the "sleep of the dead" and the "*destruction* of the wicked" was thrown out to me by a minister of the gospel, whom I knew to be a very good, humble Christian; and after considering several passages of Scripture in a different light from what I had usually been accustomed to, and reading a small work on the subject, I was led to think there was considerable foundation for those doctrines. In fact, I was afraid to believe it, but at times I was almost constrained to. So I have been "halting between two opinions" ever since, but always staggered when I would hear the interpretations of educated ministers, who were supposed to understand the original languages, and of course capable of giving their correct meaning, upholding the "immortality" and "eternal punishment" side. Of course, *I considered that they knew more than I did.* But the longer I continued in this undecided state, the more mysterious the Scriptures became. I looked forward to the new translation by the "American Bible Union," expecting that all these things would be made clear. But on these points the same mystery clouds the revelation, and I find our Br. Buckbee, Br. Earle, and Br. Knapp, strenuous supporters of the "eternal punishment" doctrine.

But some three months ago the same minister to whom I referred in the fore part of my letter, sent me one of your books, "LIFE ONLY IN CHRIST," and I found a new idea yet—that the wicked dead do not rise at all. I am well pleased with the book, and especially with the extensive Bible research contained in it. But there are two points that are not clear to me, and I would like to have some light upon them. I am not able to reconcile John v., 28, 29 with the idea of the *dead not rising.*

Again: your correspondent W. P. Gardner, in the HERALD OF LIFE of Oct. 9, 1867, intimates that the 1,000 years of Rev. xx. are not in the future. I do not propose to take issue, but I am seeking Bible information, and would like to know at what period of the world's existence that 1,000 years did expire or if they are now passing away.

REMARKS BY THE EDITOR.

In reference to John v., 28, 29, we have always admitted the difficulty of harmonizing that text with the idea of the non-living of the wicked dead, and therefore sympathize with all honest inquirers after truth who find a difficulty in it. The consideration, however, that no one isolated text is to rule in establishing a doctrine, but that the general tenor of the Scriptures and the known perfections of God must determine the true sense of any and every text, and rule us in their solution, satisfied us that whatever John v., 28, 29 may mean, it cannot mean that wicked dead men are to be made alive again, because nothing is clearer in the Book of God than that "*death* is the wages of sin;" and there is not a text in all the law or the prophets—to which Jesus and his apostles always appeal—that mentions, or gives any sanction to the idea of *twice* dying for sins. But, on the contrary, those Scriptures speak of the wicked dead as past recovery from death. Job saith, "Drought and heat consume the snow waters; so doth the grave [*sheol*] those who have sinned . . . . he shall be no more remembered." Job xxiv., 19, 20. When Job prayed to "live again," chap. xiv., 13, 14, he prayed "remember me." That is, give me a revival from the dead; clearly denoting that when he says of the wicked dead man, "he shall be no more remembered," he means, he shall *not* "live again."

David says of the wicked, "Like sheep they are laid in the grave: death shall feed on them," etc. "He shall go to the generation of his fathers: they shall never see light. Man that is in honor and understandeth not, is like the beasts that perish." Psa. xlix.

Solomon, the son of David, saith, "Destruction shall be to the workers of iniquity. The man that wandereth out of the way of understanding shall *remain*, [*novakh* "let alone; let rest] in the congregation of the dead." Prov. xxi., 15, 16. Here is a clear statement that the wicked dead will be "let alone," be left; or "let rest" in the state of death: they will not be disturbed at the resurrection, but "remain" under death's dominion forever.

Isaiah says of certain wicked characters, "They are dead, they shall not live; they are deceased, *they shall not rise*," etc. Isa. xxiv., 14. To show this is the true sense, the prolipet contrasts the case of the good with that of those wicked, verse 19, "Thy dead shall live, together with my dead body shall they arise. Awake and sing, ye that dwell in dust," etc. None "awake" but those who "sing," or who awake to rejoice.

Jeremiah says of certain wicked ones, "They shall sleep a perpetual sleep, and not awake, saith the King, whose name is the LORD of hosts." Jer. li., 39, 57.

The Saviour saith, "Except ye eat the flesh of the Son of man, and drink his blood, ye have *no life in you.*" John vi., 53. This is spoken clearly in reference to the resurrection life, because he adds, in the next verse, "Whoso eateth my flesh, and drinketh my blood . . . . I will raise him up at the last day;" showing that the resurrection is a *peculiarity:* that it belongs only to the believers; or, in other words, it is *conditional*, depending on compliance with the requirements of God in relation to his Son.

John the Baptist says, "He that believeth on the Son hath everlasting life; but he that believeth not the Son shall not see life; but the wrath of God *abideth* on him." John iii., 36.

Paul tells us that he endured the loss of all things, and labored and suffered that he might know Christ, "and the power of his resurrection: if," saith he, "by any means I might attain unto the resurrection of the dead." Phil. iii., 10, 11.

We might multiply texts and testimonies which go to show that the resurrection from the dead is a peculiarity, and therefore excludes all who do not belong to this peculiar class, and we might urge the fact that not one text in the Bible saith a wicked dead man shall ever be made *alive* from the dead; no, not one such text can be found; but we judge we have established the fact that the general tenor of the Bible is against any future life of wicked men. We might, also, urge the known perfections of God against the idea of any such life for the wicked, especially the declaration, "God is love." Love cannot inflict torture and misery upon any creature itself produced which outweighs all the good that has been bestowed, and with no design to benefit the sufferer; and such would be a revival into life of the wicked dead to torture and kill them again; and it would be no less an outrage on justice, because "death"—i. e., *a state of death*, not dying nor the pain of dying—is the penalty for sin. To exceed the proclaimed penalty is an act of injustice. In fact, every known perfection of God harmonizes with the general tenor of the Scriptures we have cited against the reliving of the wicked dead.

We are now prepared to look at John v., 28, 29. Here is a text which seems to oppose the general tenor of the Bible. It does not say, however, that those who have done evil shall be made alive from the dead, yet it might be construed in that way, and would be, if standing alone. We will suppose the text relates to the literal resurrection of dead men, and that it naturally indicates the living again of all the dead. As such construction is unharmonious with other Scriptures, and involves an apparent opposition to the known perfections of God, may we not safely inquire whether such a construction cannot be put on the words as shall harmonize the whole? If there can be, we certainly are bound to accept it, or put such other construction on the language as shall not leave it at war with the general tenor of the Bible.

Again we say, the text does not affirm the reliving of those who have done evil. It does say, those who have done good shall come forth "to the resurrection of *life*." If the term resurrection, of itself, necessarily implies life, why add "life" to it? Those who have done good come to the resurrection, but stop not there; they come into *life*. Those who have done evil come *to* the resurrection, but not into life; it is to damnation; literallly, to *condemnation:* they are condemned "not to see life, but the wrath of God abideth on them." This construction of the text makes a harmony with the others we have cited and agrees with the known perfections of God, who is "love."

As to the 1,000 years of Rev. xx. we have very little to say. That these years are a symbol representing an undefined period, is most likely to be true. But where that period is located, whether in the past or future, is not yet manifest; and all controversy on that question we regard as labor lost. Time may, and probably will, fully reveal its location. Till then we may safely watch and pray, and keep ourselves unspotted from the world, that we partake not of the plagues coming on the earth.

PERILOUS TIMES.

THE *N. Y. Tribune*, speaking of the killing of Mr. Hamilton, of Ohio, by a lunatic son, says:

The sad death of Mr. Hamilton, Member of Congress from Ohio, adds another item to the flood—we may say the deluge—of crime and accident with which our columns have for days past been overburdened. The telegraph wires bend under their weight of woe; the old earth quivers with throbs of agony from the centre to the pole; cities are shaken down, countries are engulfed, fair domains are overflowed with red hot lava; wife is arrayed against husband, mother against child, son against father; a hecatomb is sacrificed on one railway, half as many on another, and on still another the width of a hair stands between a thousand and sudden death. In social life our newspapers are smutched all over with reports of divorce and separation trials, of infidelity and disgrace, of gigantic crimes undertaken; half accomplished or completed. Where shall be the end of these things?

The glorious appearing of our Lord Jesus Christ has revealed to us that immediately preceding his return, not only society but the earth itself, and the heavens, shall experience violent commotions; and his specially instructed apostle writes that,

In the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, truce breakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, high-minded, lovers of pleasure more than lovers of God; having a form of godliness, but denying the power thereof. . . . Of this sort are they which creep into houses, and lead captive silly women laden with sins, led away with divers lusts. . . . Evil men and seducers shall wax worse and worse, deceiving and being deceived.

While the fact that "the old earth quivers with throbs of agony from the centre to the pole," "reeling to and fro like a drunkard," reminds us of the warning words of our Saviour, how completely Paul's prophecy of the multiform existence and vile manifestations of sin in the last days, finds its accomplishment in this part of the nineteenth century, we need only hastily to consider the present condition of society to determine. True, all the appalling accidents almost daily occurring, are not recognized as so many crimes, but the gross carelessness, and almost total disregard of the sacrifice of human life, that results in the yearly sending of thousands upon thousands to untimely graves, place on *many* of them the seal of criminality, while *most* have their origin in the almost universal recklessness consequent upon the unrestrained indulgence of unholy ambition, or other, and, perhaps, viler lusts. But these things must needs be, because of the enormous growth of iniquity; and sorrowful indeed would be a contemplation of their existence, had we not learned to look through and beyond them, and rest the eye of faith upon the speedy consummation of God's eternal purpose to set up an everlasting kingdom, wherein dwelleth righteousness. "The wicked shall do wickedly, and none of the wicked shall understand; but the wise shall understand." D. C. T.

THE INFLUENCE.

A FRIEND in a "private" letter says: I wish to let you know the influence produced by reading the little work "LIFE FROM THE DEAD: or, the righteous only will live again." I have lent it to five different persons, all of whom have fully embraced the truth from reading it. I lent it to a lady and some time afterward, I asked if she had read it? Her reply was, "O yes, I have read it through nine times and half through again, and I must have one of my own." So you see the truth is mighty. When I came to this place four years ago, they were all bitter opposers; but now there are nine firm believers of us all.

AN EXPLANATION WANTED.

DOES Math. xxiv., 3 teach the second coming of Christ? If so, how do you harmonize it with the 34th verse? Yours, for the truth in Christ. S. S. CALL.

Newport Centre, Vt., Dec. 9, 1867.

REMARKS BY THE EDITOR.—"The 34th verse" of that chapter is the conclusion, after having given the signs immediately to precede his coming, and Jesus tells them "this generation," which shall witness the commencement of those signs, "shall not pass till all these things be fulfilled:" and he adds, "But of that day and hour" (of "the coming of the Son of man," v. 37) "knoweth no man," etc. Such is our view of verse 34, taken in its connection.

WESTERN CORRESPONDENCE.

LETTER FROM CINCINNATI.

DEAR HERALD: My "Wisconsin jottings" account for my movements up to the 20th ult., the day of my reaching Chicago. In that city I remained until the following Saturday morning, November 23d, when I started for New Rutland, Illinois; which destination I reached at two o'clock, A. M. Here I remained four days. November 27th, I took the train in the afternoon for Sandoval, Illinois, where I passed the night at a hotel. On Thanksgiving Day, I took the cars at 10 o'clock, A. M., for New Albany, Indiana, going by way of Mitchell and Jeffersonville. I arrived in New Albany late in the evening, and, as previously directed by Br. Lyndall, put up for the night at the Depaw House. New Albany and Jeffersonville—the former city having from 25,000 to 30,000 inhabitants, the latter, some 10,000—are four miles apart: both are on the Ohio River, and they are connected by a railroad. In these two cities I remained (preaching only in Jeffersonville) until Monday evening, December 9th, when I crossed over to Louisville, Kentucky, and took the night steamer for Cincinnati: at which last-named city—reached on the morning of the 10th inst.—I have been ever since.

My present programme is, to remain here till the latter part of next week; spend the 29th inst., in Richmond, Indiana; January 5th in Detroit; 12th in Fort Plain, N. Y.; 19th (probably) in Springfield, Mass. Then, on Tuesday, January 21st, I hope to reach home. All this, "if the Lord will."

CHICAGO.

Two of my three nights in this vicinity were spent, as was also a whole forenoon devoted to scribbling for the paper, at the beautiful home of Br. A. B. Van Doren, in Hyde Park; the last night, Br. George McElwain kindly provided me quarters near the railroad station which I was to start from the next morning. Had his family been at home, I should have spent the night at his house. My visits at Br. Van Doren's I enjoyed very much. He is a firm believer of life only through Christ, and, on account of the view, was forced to take a letter of dismission from an orthodox church. He was a patron of the *Examiner*, and prizes the weekly visits of the HERALD very highly. He has long had a great desire to see Br. STORRS, and means to do so during the present Winter. Whenever the time comes to strike an effective blow for the promotion of the Life-views in "the Garden city," Br. Van Doren's co-operation will be heartily rendered. And this, I doubt not, is equally true of Br. McElwain, who subscribed anew for our paper while I was with him. Other patrons of the HERALD OF LIFE I had no opportunity to see, though I desired to do so. They will take, this time, "the will for the deed." Sister Van Doren, though actively connected with one of the Hyde Park churches, is in sympathy with her husband's immortality views.

The kindness of the two brethen I have named, in showing me objects of interest in their city of so marvellously rapid growth, is gratefully remembered. I was much interested, on various accounts, in Chicago; its progress is wonderful. The ideas that were interchanged with brethren, regarding efforts in the future to plant the Life doctrine here, I will not take time to mention.

I called twice on Professor Samuel C. Bartlett, D. D., at his room in the Chicago Theological Seminary. He received me on both occasions with great kindness. His work against our views ("Life and Death Eternal") was the topic of a portion of our conversation, and I regretted much that we had not more time to follow up the matter.

I made two calls at the office of the new Congregational paper, *The Advance;* the first time, I saw the business agent, and had him enter the HERALD OF LIFE on his exchange list (of which I ought before now to have informed our Editor); the second time, I had a brief interview with Rev. Dr. Patton, the genial Editor of the paper. He told me that new subscribers were coming in at the rate of about five hundred a week.

Br. Sereno Fisk, of Kenosha Wis., whom I have known for years, came to Chicago the day before I came away, and sought me out, in the afternoon. Br. Fisk spent the night with me at the hotel, and we parted the next morning at the railroad station. I was much gratified with having met him in so unexpected a manner.

NEW RUTLAND.

My invitation to visit this prairie village was from my beloved Christian brother George H. Fisher (son-in-law of Dr. John Billings), whose acquaintance I made in connection with my second visit to the Exeter camp meeting in Maine. Brother and Sister Fisher are firm and intelligent believers of life only in Christ, and they ardently desire to see the precious doctrine run and be glorified. I preached four times on the subject in the Advent chapel in New Rutland, and had reason while I was there to believe that good was done: since I have come away, Br. Fisher writes me that one wanderer from the Lord was reclaimed through the instrumentality of the meetings held while I was among them. Elder Frank Burr, whom, with his wife, I have known nearly eight years, is pastor of the church, and was present to hear my last discourse. He has not yet adopted the non-living of the wicked dead, but our intercourse was of the most fraternal character. Sister Burr, I was happy to find, has a strong leaning toward the Life-view as held by us. A considerable number in the New Rutland church have embraced it, mainly, I believe, under the labors of Br. Billings while he lived among them.

My home, while at New Rutland, was with Br. Fisher, but I visited and called at various places. Br. Edgerly, also a son-in-law of Dr. Billings, I had known in Maine. Br. Cudworth, formerly of Massachusetts, I was glad to meet; also his daughter and her companion. I believe there are about ten copies of our paper taken in New Rutland. While in Illinois, I formed my opinion of *prairie life;* but a man isn't under obligation to *tell* all he *thinks!* So I pass it.

NEW ALBANY.

This place was visited upon an invitation from Br. Charles W. Lyndall, but business took that dear brother from home during the whole of my visit, and so I did not see him at all. We mutually regretted this turn of affairs, but it could not be helped. My visits with the family of Br. Lyndall (who, by the way, is a go-ahead business man of thirty-one years of age) were very pleasant, and I am not without the hope of seeing him at our next annual meeting, if not before.

Br. A. W. Munroe, a few years the senior of Br. Lyndall, lives in New Albany, and is a thorough believer in the Life view. He was formerly a Methodist exhorter, and, since his withdrawal from that body, has used his gifts more or less in proclaiming what he believes to be the truth. I had delightful visits with him and his family.

My home in New Albany was at Br. Thomas T. Halstead's; their kind hospitalities will not be forgotten. Br. and Sister T. have both come fully into the Life views, and as I was leaving, they subscribed for our paper. May its weekly visits comfort them in their pilgrimage. The day before I came away, I made the acquaintance of Br. W. J. Newkirk, who attended two of our preaching services. He is strong in the Life view.

Our brethren have no place to hold meetings in New Albany, and could not assume the burden of hiring public halls (for which the charges are high) for that purpose. So it was arranged by Br. Lyndall, before he left home, that my public labors should be in the Christian Tabernacle, belonging to the church of which Dr. Nathaniel Field is the pastor, in

JEFFERSONVILLE,

This being the programme, Br. Munroe had it announced in the New Albany daily, and in 200 handbills. On Sunday morning, December 1st, I called, before service hour, on Dr. Field, at his house. A warm greeting of welcome awaited me, and both the warmth and the welcome were kept up by the Dr. and Sister Field, until the moment of our final goodby. Dr. Field has preached the gospel in this place for forty years, and is one of the noblest men that I have ever met. I shall claim the privilege of being henceforth a full sharer in the love that is borne toward him by the flock which he has so long and so unselfishly served. His nature is so genial that I should almost want him for my family physician even if he never administered a particle of medicine! This geniality surely is an excellence which I don't want to forget; but it isn't all. Dr. Field has broadened and deepened my ideas of *true Christian toleration.* If on *this* subject, *he* is not sound to the core, then I shall hardly look for a man of that stamp this side of the immortal state. (And *in* that state I suppose there won't be anything that will need tolerating!) When the Dr. talks about allowing others to think for themselves, and to speak their thoughts, *he means it;* and you'll not find him backing down from his avowed principles the moment you advance an opinion that doesn't square with his own. His whole life, as a public teacher, is a strong rebuke to every species of sectarian narrowness. He steadfastly maintains that Christian fellowship shall know no other basis than the broad platform of Christian character. The spirit of "Thomasism" is his special abhorrence.

Of course, says one, the Dr. is with you on the Life question, or you would'nt say such things of him. No, he isn't; but his example would be worth studying and imitating by some who *are!* I must, however, dwell no longer on this matter. My public labors in Jeffersonville began December 1st. I preached that morning and evening, and the five evenings following; and on December 8th, I preached three times. (Ten discourses in all.) Life only in Christ was a prominent theme, and Dr. Field heard all the discourses, doing all in his power to secure me an unprejudiced and profitable hearing. All his utterances in connection with the preaching were of the most conciliatory and fraternal character, and a similar spirit pervaded the congregations. Not a discordant word was spoken by any one from first to last. Undoubtedly, a deep impression favorable to the Life view was made; and I am not without a strong hope that my good brother the Dr. (who already rejects the resurrection of such as the antediluvians) will yet see his way clear to embrace fully the doctrine that life from the dead is secured solely by eating the bread of life. It is probable that

Br. Field will attend the Springfield camp meeting next year; I urged him to do so.

While I was in Jeffersonville, I was welcomed at the home of Dr. Morrow, and spent my time there when not at Dr. Field's. I also made several visits at Br. Anderson's. I obtained a number of subscribers for our paper.

CINCINNATI, Dec. 19, 1867. R. W.

THE LOGIC OF IMMORTAL SOULISM.

THE following was sent to us by Elder J. Parry, of Davenport, Iowa, and is taken from the *Cairo Democrat* of December 8th. Br. Parry has followed it with some remarks, which is all that need be said. Truly "the plea" is consistent with the doctrine of inherent immortality.

A SUICIDE'S PLEA FOR THE SUICIDE.

The recent death in our city of Col. R. B. J. Twyman, by his own hand, will insure for the following "Plea for the Suicide," written by him on the 22d ult., a general persual. The manuscript, in the Colonel's own hand-writing, was enclosed in an envelop, directed in pencil to "John H. Oberly, Esq.," and was deposited with a leading druggist of our city, with instructions for its publicity after his death. The manuscript, if desired by his family, can be had on application to this office.

THE PLEA FOR THE SUICIDE.

How common it is for the loving world to declare that the "suicide was crazy," that he or she, who has voluntarily freed their suffering, wearied, immortal spirits from this world of misery and woe, were laboring under a "mental aberration!" The idea, therefore, of a *sane* person committing suicide is not to be tolerated.

I think differently. I believe that a person can, if of sound mind, and earnestly desiring to go to God, sincerely pray to be transferred from this world of suffering and sorrow to the blissful "spirit land" of endless eternity.

The truly good have no fears of death or of the judgment. God gave us life, and implanted in us an immortal spirit, and when that spirit is pure, it has a constant desire to return to that God of purity and love from whence it came. The selfishness, the deceit, the hypocrisy. the malignity, the hatred, the envies and the corruptions by which we are surrounded in this world so afflict the spirits of the pure in heart, that they long to be freed from the curse of mortality, that they may enjoy the presence and glory of God forever.

But according to the doctrines of the so-called orthodox Christians, "he who destroys his own life loses his own soul." I do not believe it. We were taught by God himself, through the person of his Son, Jesus Christ, to pray for the coming of the kingdom. What is the kingdom referred to? Where is that kingdom? Christ said it is not of this world It is the kingdom of heaven—of eternity—for which we are taught to pray. Is it a crime, then, for us to go to that kingdom? There is but one way for us to reach it, and that is through the gates of death—the cold grave—where we lay down mortality and take up immortality.

For what does man cling to life? Is there happiness here? No. Can purity be found here? No. Nothing but sin and misery falls to the lot of man, from the cradle to the grave.

Who are they that cling to life so tenaciously? Are they those who love God and desire to go to the spirit land, that they may see and enjoy his glory? No. They cling to life because they are afraid the devil will get them when they die. They who love God truly and sincerely are not afraid of the devil, and hence are not afraid to die, but welcome death as the real messenger of eternal freedom and peace. To the good, death is the king, not of terrors, but of peace and joy everlasting.

Who, then, will dare to say that the soul is lost who voluntarily seeks the bliss of eternity. When the prison house of clay, in which the immortal spirit is confined, knows nothing but pain and suffering—when friends desert and scorn you—when you are surrounded on all sides by swindlers, knaves and scoundrels—when your future is all gloom and darkness, the very blackness of despair, with no ray of hope to illuminate your soul—you voluntarily give back your immortal spirit to the God who gave it, and your body to the dust from whence it came, and then men say you were crazy, that you are *eternally lost*—they are hypocrites or knaves, and know not of what they speak. "Judge not," etc. So ends my "plea."

R. B. J. TWYMAN.

DAVENPORT, IOWA, Dec. 15, 1867.

BR. STORRS: The foregoing is a fair specimen of the ripe fruit, the natural production of the tree of life men have planted in opposition to that ordained of God as the only true LIFE-GIVER, Jesus the Christ.

The reasoning in the "Plea" is a legitimate conclusion from the premises; and the only reason why it is not carried out in practice is, because *nature* is stronger than *creeds*—and men do not, and cannot always believe their own theories. It is well for people to see what sort of fruit their pet tree would produce in a genial soil; and here we have it in perfection.

Spiritualism is just the soil to nourish this noxious plant; and all the sects and isms in the land are busy cultivating and watering this "upas tree," till it has well nigh covered the earth and choked the good seed of the kingdom.

We charge that the doctrine of the natural immortality of the soul, is to be held to account for this and many other pernicious errors that are leading thousands far astray from the truth, to believe this first lie of the serpent, to their own condemnation—"Ye shall not surely die."

J. PARRY.

A GENEROUS OFFER.

I AM desirous that subscribers to the HERALD OF LIFE, of all others, should have such aid as the book entitled "THE THEOLOGY OF THE BIBLE" affords in support of the system of truth so ably maintained in that invaluable weekly paper. I will therefore mail a copy of the second issue of the said book (containing the full index, appendix, and notices of the book), and will pay the postage, on receipt of a letter from any such subscriber enclosing $2, directed to me, 417 Broad street, Newark, New Jersey.

O. S. HALSTED.

NOTE BY THE EDITOR.—In addition to the foregoing we have made arrangements with Judge HALSTED to furnish the work as follows: Any person who will send us $3 shall have the remaining numbers of this volume of the HERALD OF LIFE, and we will send them "THE THEOLOGY OF THE BIBLE" free of postage. Thus they will get at least 36 numbers of the HERALD and the book for the retail price of that work, viz., $3. Will not every one avail themselves of this chance to get one of the most useful works ever published? To those who are *now* subscribers for the HERALD, Judge Halsted's offer is very generous, and we hope none will fail to embrace it, and write to him immediately for it; yet they can save fifty cents by sending a new subscriber to this office, as above directed. The book is one to *study*; and with its aid your Bible will be more perfectly understood and valued.

Letters and Extracts.

FROM CLAMOR FRANKE.

CINCINNATI, Dec. 18, 1867.

BR. STORRS: Thanks be to our God, Br. Wendell has been permitted to hold forth, on last Sunday, to a goodly number of our people, the precious Life doctrine. He preached in the morning to between 300 and 400 people in Grace (M. E.) church, in Newport, Kentucky (opposite this city), from the text, "In Christ shall all be made alive:" and in the evening, in Asbury (M. E.) chapel, in Cincinnati, to nearly the same number of people, from 1 Thess. iv., 13–18, inclusive.

Our dear brother felt both times great liberty in speaking, and preached the truth in such a manner as I had never heard it preached from any pulpit before. My heart leaped for joy as I listened to the precious words, "*In Christ* shall all be made alive;" and I greatly enjoyed the privilege of hearing them proclaimed to a people, who, while I believe they are Christians, have no well-defined, intelligent, Bible hope. Their heaven-at-death and immortal-soul theory, has supplanted the glorious resurrection doctrine of the Bible. Our dear brother Wendell has, I trust, opened the way for examination; and we fondly hope and pray, that, like the Bereans of old, they may look for themselves, and see whether these things are so. One elderly Methodist brother said to me, after the morning service, "That is just what I wanted to hear. He has explained to me fully that which before I did not understand." And all to whom I have spoken, have declared themselves much pleased with what they heard, and begged the privilege to hear Br. Wendell again. The pastor, Br. Spruell, whether he was conscious of it or not, endorsed in his closing prayer all that Br. Wendell had said: and afterward most cordially invited him to preach for him again on next Sunday, both morning and evening. We have consented to have him give a second installment of our Life views to this anxious people on next Sunday evening. In the morning of that day we hope to get him a hearing in some other church. Our object is to awaken attention on this subject among as *many* people as we can, and we know of no better and more effectual way, *at present*, to reach them, than by this method of preaching in the churches. Those who heard Br. Wendell preach in Asbury chapel were also greatly interested, and Br. Royce and family, who are members there, say that our Life-views are favorably entertained by other members of that church. Let us hope and pray, that the little leaven which is working among us here may ere long leaven the lump of that God-dishonoring system of natural immortality, and every phase of infidelity under whatever name or form.

Remember us in your prayers, that God may bless our feeble efforts to promote his glory.

Yours truly, in hope of eternal life.

FROM ELD. JOHN CRAIG.

WESTFORD, MASS., Dec. 15, 1867.

BR. STORRS: The last issue of the HERALD came to hand last night and found me prostrate on a sick bed, I fear with a slow fever. For several days past I have been failing, but was suddenly taken ill last Friday night, and since then I have suffered much from pains all through my system. My poor suffering wife in one room, writhing in pain, and myself in another room unable to help her in the least; and none but my little girl (aged fourteen years) to do the work and attend the sick.

I had to get Br. Nutting to-day to preach for me at No. 8 school-house. I hear there is a good work going on, thank the Lord.

I wish my brethren and sisters all to know that I still am strong in the Lord, and trusting in the power of his might; and although I can truly say with good Jeremiah, Lam. iii., 1, "I am the man that hath seen affliction," yet I had rather be in the furnace than unite with the worshippers in the plains of Dura: Dan. iii., 1. "Is any among you afflicted, let him pray." Yes, Br. *James*, thank the Lord, prayer is the great lever that moves the obstacles out of the way: that reaches God's throne. I think, sometimes lately, I have free access to my Father more than formerly, because I feel perfectly at ease in the soft hands of so kind a parent. O, beloved brethren and sisters, you who have my the blessing of health, see that you improve it to God's glory, for in time of ill health and pain our services will be poor enough. I dearly love to read those sermons of the Editor, which come every week in the HERALD OF LIFE. Your brother, with his anchor cast firm within the veil.

NOTE BY THE EDITOR.—We hope our friends will remember Br. CRAIG in his sore and long continued afflictions. We regret that his letter came too late for our last issue. May the hearts of many be opened to give him immediate relief.

FROM JOSEPH LACIAR.

MAUCH CHUNK, PA.,
Christmas Morning, 1867.

BR. STORRS: Much I desire to give you a happy greeting on this glorious morning, which brought the glad tidings of salvation to us and all mankind. As it is impossible for me to give you a personal call, I will write a few lines, to show that I have made you one in mind and spirit. This is indeed a glorious day to all Christians; and one for which we cannot be thankful enough unto the Lord for the great goodness which he manifested toward our fallen race on this occasion. Yet great as it is, my mind nevertheless looks forward with the greatest admiration, to that day wherein God's promise will be finished up, in that he will gather us into the eternal inheritance. Glorious morning! May it soon arrive. Come, Lord Jesus, come quickly. Amen. As this is the day on which the Lord received gifts at the hands of those who came to worship him, so will I this morning present my presents unto the Saviour by adding two more subscribers to the HERALD OF LIFE—the Lord's instrument by which he works in his mysterious ways to make men wise unto salvation. Hoping that many more of the brethren will remember the Lord in such a way as they may see needful, be it in a pecuniary way, by boldly causing the truth to shine through their preaching, by cheering up some of the household of faith, or in whatsoever way the Lord has given them light and wisdom and circumstances wherewith they can fulfil his will.

The truth is beginning to loom up a little in this town. Surrounded on all sides by mountains of wonderful and precipitous heights—from the summit of one of which, one pleasant Sunday afternoon, during the past Summer, was read the wonderful sermon, "Earth not Heaven," etc., to a lonely companion, while crossing over what is called the "Dunkey Pass." Indeed, as I now look back on that same occasion, it seems to my mind as though it was but a continuation, and partly reiteration of that same sermon as it was proclaimed to the world from the mountain by him who spake as man never did speak, and who bade his hearers to give ear while he brought forth the words of consolation, "The meek shall inherit the earth." These are, indeed, words of cheer and consolation to us who humbly and patiently wait the destruction of the Lord's foes, and the immediate manifestations of the kingdom, by the coming of the great Ruler who is "King of kings, and Lord of lords." My great desire and prayer for some time has been, that God might cause some one of the brethren to come this way to preach the word of truth, with all its force. If I would know a week beforehand, I would have notices printed and posted around town, and also have it inserted prominently in the weekly *Gazette*. We have a town hall which will accommodate, I presume, six hundred or more hearers. This hall is rented out for public uses at the moderate sum of $5 a night. Besides we have the court house, which is opened free of charge for all good purposes. And as to hearers, I think the attendance would be unusually large. We have some half dozen churches, and one (Episcopal) in process of building, which is to cost the enormous sum of over $70,000. Some weeks ago the M. E. Church took up a missionary collection, which amounted to something like $250. So you see we have indeed liberal-minded Christians here; and I feel assured that most encouraging results would be reaped for the cause of truth in this place if it was put forth with more strength. I have entertained a strong intention lately, to write to my esteemed friend and brother, Grim, to make a visit in this direction. I long to see Br. Grim, as I am what I am through his instrumentality, he being gifted by the Lord with mighty words of wisdom and truth, which shook my former doctrine to its centre, and buried it in oblivion among the popish "dunghill decretals" of Rome. Glory to the Lord, in whom dwelleth all the fulness of wisdom, I am now firmly established on that solid foundation where neither storms, hurricanes nor the fear of violence can move me: that foundation on which we have all joinedly builded until we have now finished the structure, even to the pinnacle, whereon the trumpet is now sounded; and on which the bell is ringing the death knell of a world's decease, together with all in it, except the few who have put their trust in him who is the author of the new creation, and who indeed is long suffering, willing that all should come unto him and become co-heirs of the new possessions. O Lord Jesus hasten the day, for thy waiting ones are longing to be with thee. Amen; come quickly.

FROM POLLY G. PITTS.

FREDERICKSBURG, IOWA, Dec. 16, 1867.

BR. STORRS: I am now at my home in Iowa, having returned from my long visit in Wisconsin, and my HERALD OF LIFE comes regular, and O what a blessing it has been to me. I shall never know here its full value. The glory of the HERALD is, that it stands so stiffly for the word of God; the great foundation on which our feet are set by sovereign grace. O glorious word, how much is contained in that portion of the prophet Hosea, "After two days will he revive us: in the third day he will raise us up, and we shall live in his sight. Blessed truth; the prophet is speaking of the resurrection of Jesus, and Paul says, Christ was raised the third day, according to the Scriptures. This must be the Scripture, for it is only portion that I have found in the Old Testament. O what a comforting thought that every child of God arose with their divine Head, and dwell in God's sight, "For all live unto him." And again Paul says, "If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God." Then after the resurrection of Christ, the first fruits—"Then shall we *know*, if we follow on to know the Lord (know what?) that his going forth is prepared as the morning; and he will come unto us, as the former and the latter rain in its season." O, bless the Lord, ye that have followed on to know him him that his coming unto us is as sure as the morning; and we know that the morning will come, for God's word declares that, "While the earth remaineth, day and night shall not cease." Now just as sure as there was a former and a latter rain in its season, so sure will Christ come unto us in his own season; yes, the season that God has put in his own power. O the love of Christ in giving his people the signs of his near approach, that they might lift up their heads, knowing that their redemption draws nigh. On such a glorious subject it is difficult to stop one's pen, when so many glorious truths on this subject press into the mind. But I will say, "Go on, Br. Storrs, in the strength of Israel's God. Go on, Br. Wendell, give the trumpet the certain sound. O, that I could have seen you on your Western tour, and heard the life-giving words dispensed. But you, dear brother, and all of God's faithful preachers shall have my prayers that you may be like a locomotive on God's everlasting railway, laid in infinite wisdom, carrying the glorious gospel of the kingdom, and giving meat in due season to dying men. That God's besom may sweep everything to destruction that shall be thrown upon the track to hinder the blessed tidings of Christ's reign on the earth as nigh at hand, of the resurrection of the righteous, and the destruction of his enemies, and no life out of Christ. God grant that we may all be ready, watching and waiting his coming. Your sister, hoping for life when the LIFE-GIVER comes.

GEORGE FLINT, Central Falls, R. I., writes: I read your valuable paper with great pleasure, because there is so much Bible truth in it. I get information from it that I cannot get elsewhere. The sermons do me good, and I beg and pray I may be blest thereby: in fact I am blest of our LIFE-GIVER.

S. S. CALL, Newport Centre, Vt., sends $5 for the HERALD, and writes: I am much pleased with the improved condition of the HERALD OF LIFE. It seems to increase in goodness, and comes freighted with a savory dish for each one, from the babe in Christ to the adult. It refreshes me wonderfully, and often causes the tears of gratitude to flow while reading the letters and extracts from the dear ones scattered abroad. I wish to say to any brother or sister in Christ, coming this way, I shall be happy to see them at my house, as I shall consider it a favor to meet those of like precious faith. To day I went to the Baptists' meeting. I was grieved at the manner in which he read John xvi., 8. It reads, "When he [the comforter] is come, he will reprove the world of sin, and of righteousness, and of judgment." He read it, "of *a* judgment *to come*:" thus adding to the words of Christ. This was done in reading it; not in quoting. I never saw Math. xxv., 42, "For I was hungered, and ye gave me no meat;" etc., so vividly brought before my mind: souls fed upon husks. O, thought I, how careful was Jesus to enjoin upon his disciples to "Feed my sheep: feed my lambs." God help the shepherd to feed the hungry flock with the pure word. May he help every brother and sister to work while the day lasts.

J. W. McCAGG, Warsaw, N. Y., writes: I was converted to the advent faith a little over a year ago; but could not be reconciled to the idea of a resurrection of the wicked, held by some. By accident I got hold of one of your papers (perhaps I should say, providentially); and my mind has been much enlightened by the paper since. I prize it much, and should be sorry to be deprived of it. We have five large orthodox churches here, and a population of 2,000. I am, and have been a member of one of these churches, the largest in the county, for ten years, the Congregational. I hold meetings on the Sabbath, and some from all denominations attend. You can guess there is some stirring up against me. Blessed be the name of our Lord for his blessing.

Your brother in Christ.

IN MEMORIAM.

As I was reading my last HERALD OF LIFE, mine eyes caught the following: "FALLEN ASLEEP. Geo. Huntington writes us from Providence, R. I.: 'My beloved father, Dr. Thomas Huntington, Brooklyn, Conn., died on the 1st inst.'"

By this sad intelligence I was nearly overcome, for I had been most intimately acquainted with him for about thirty years. By me he has always stood in all the trying scenes which I have been called to pass through. To him I have always gone for counsel, and in harmony with that counsel have acted: When about to leave Connecticut as a missionary for Canada West, he gave me, in behalf of the Advent Church in Abington, of which he was pastor, a letter of commendation, And in all my visits in the East (except the one made last August) I have, by his request, visited his people and preached the word of life to them. For years my home was within some five miles of his, and he was one of the council when I was ordained as pastor of the Baptist church in Hampton, Conn., hence we were associated together in that religious body. We were together in the anti-slavery cause. In the '43 movement, expecting the Lord to come at that time, I preached a couple of sermons upon the destruction of the wicked to his people, which resulted in his conversion to the doctrine. We embraced the glorious doctrine about the same time, that the righteous only will have a resurrection. And to use his own language in a letter to me, "Br. Lyon, this doctrine of no resurrection of the wicked, puts a finishing stroke upon the plan of redemption."

Br. Huntington was a scholar. He graduated at one of our New England colleges, I think Yale; passed through a thorough medical course of training, was among the best physicians when he entered the ministry.

When young he united with the Congregational church, by whom he was highly esteemed. But he became satisfied that the ancient mode of baptism was by immersion. Therefore he came out and was immersed, and united with the Baptist church. He became convinced it was his duty to preach the gospel, and by that church he was set apart to the work of the ministry. And had he crowded himself ahead as some do who have not half the intellect he had, and remained among them, he might have been a Wayland or a Fuller, for he was among their first men, and by them he was thought much of. He was among the first to embrace Elder Wm. Miller's views, and zealously advocated them, but upon the passing of the time, the Baptist church turned him out, with many others, because he held on to the doctrine of the Lord's soon coming to set up his kingdom upon this earth.

Br. Huntington was a little Calvinistic in his religious views, but this did not hurt him. Upon the passing of the time, the brethren in Woodstock, East Hampton, Brooklyn, West Killingly, Pomfret and Abington, came into gospel order, and Br. H. became their pastor, which office he filled with honor (for in this office he was second to none) until about two years ago. But ill health compelled him to resign his pastoral care of the church when he had labored faithfully for some twenty-three years.

Br. H. was a kind husband, father and neighbor, and in him *suffering humanity had a warm friend*. He possessed the first order of intellect, and it was devoted to the service of him who had purchased us with his own bl . . .

He was one of the best men of the 19th century. Outside of my own relations, but one man ever had a stronger hold of my affections than Br. Huntington. But he sleeps in Jesus, and *soon* he will awake no more to sleep.

Sleep on, loved one,
Until Christ shall come,
Then he will awake thee
From thy slumbers,
Then in immortal beauty
You shall shine
In Paradise restored.

R. V. LYON.

Suspension Bridge, N. Y.

Will the *Crisis* and *Voice of the West* please copy?

BELIEVERS LIKE THE SECURED BUOY.—Standing on the sea-shore you may have seen the buoy fastened to a rock. Billow after billow strikes it, and sways it hither and thither within certain boundaries; and sometimes passes over it and buries it out of sight; but it is but for a moment; it regains its first position, and rises again to view on the top of the waves. So with the Christian. Billows of tribulation roar around, dash against him, and break above him, but they drown him not; he remains firmly stationed amidst all the commotion, for he is founded on the Rock of Ages.

SIN HARDENS LIKE FROST.—The hardening of the heart is like the hardening of ice. When the water begins to freeze, it will not bear the weight of a pin, but after some hours or some days, it is capable of sustaining the heaviest pressure.

GOD'S WORD LIKE GOD'S WORLD.—God's Word is like God's World, very varied, very rich, very beautiful. You never know when you have exhausted all its secrets. The Bible, like nature, has something for every class of mind. As in the phenomena around us there are resources and invitations both for science and for poetry, so does God's revelation furnish materials both for exact theological definition, and for the free play of devout thought and feeling. Look at the Bible in a new light, and you straightway see some new charm.

GOOD ADVICE.—"Why don't you write a book in reply? You could beat him completely," said one of his parishioners to an old New England divine, who had been attacked in print, with more fervor than grace, by a brother minister. "Because," the Christian man replied, "I don't wish, when my Master comes, to be found beating my fellow servants."

ON CENSURE.—"For my own part," says Rev. John Newton, "if my pocket was full of stones, I have no right to throw one at the greatest backslider upon earth. I have either done as bad or worse than he, or I certainly should if the Lord had left me a little to myself, for I am made of just the same materials; if there be any difference it is wholly of grace."

ADVENT CONFERENCE.

THE Lord willing, there will be a Conference at the school house in West Bangor, (Barkerville), on the third Saturday (and Sunday following) of each month, commencing Saturday afternoon, at 2 o'clock.

This meeting is intended to be a *free* meeting, and a general invitation is hereby extended to the preaching brethren to attend, when convenient. Brethren will please give their appointments through the HERALD, or otherwise.

In behalf of the brethren.

CHARLES C. TUCK.

Bangor, Me., Dec. 22, 1867.

THE PHRENOLOGICAL JOURNAL FOR JANUARY—New Volume—is rich in good reading, and profusely illustrated with portraits. Sketches of Patrick Henry, Edward Everett, Frederick W. Robertson, Fitz Greene Halleck, with Kings, Queens, and Emperors of Europe; Uses of Culture in the Ministry; Napoleon on Suicide; The idiot Trained; A Day on James Island; Florida Indians; Oliver Cromwell A Stuck-up Nose; Our Country; The Lion, Lioness, and Cubs—Character and Habits; A Quaker Wedding; Pedestrianism; An Offer of Marriage; The Prince Imperial: with Physiognomy, Physiology, Ethnology, Psychology, and Social Science. Only $3 a year or 30 cents a number. Address S. R. WELLS, 389 Broadway, New York. Now is the time to subscribe.

BUSINESS MATTERS.

One Dollar each from—Job Ayers, E. W. Surdam, Mrs. Emma A. Converse, Mrs. Martha McBride, Mrs. C. A. Winters, H. A. Bickford, Daniel Howard, Henry S. Bowman, Logan Crawford.

Two Dollars each from—John Arnold, Sam'l J. Brimhall, T. E. Spackman, John Price, James H. Carty, Jonas Notestine, John Kissinger, M. C. Converse, Daniel Busbee, J. D. Shoudy, Geo. W. Allshouse, Thos. T. Halstead, Chas. C. Anderson, A. R. Smiley, Eld. R. V. Lyon, E. Bennett, E. D. Hutchinson, Timothy Wheeler.

Five Dollars each from—S. S. Call, John Passmore (Book sent), John Pell.

Various Sums—W. S. Olmstead, $10 on pledge; Louisa H. Porter, $1 50; Edward Camsell, $1 50; Jacob Grim, $50 on pledge; H. Wolcott, $3; Mark E. Green, $2 50; John Snyder, $3; D. B. Salter, $25 on pledge; Geo. L. Hart, 50 cents; Nathan Tefft, $2 50; E. A. Poole, $5 [Book sent, and tracts on Atonement. The others we are out of at present]; Pierre Mott, $1 50; Jared G. Benton, $1 50; G. S. Casterline, $1 50; Miss G. Spencer, 50 cents; Jas. L. Boyd, $5 on pledge; Mrs. L. C. M. Tucker, $1 50.

TRACT FUND OF $500.

Previous Receipts	$129 00
Mrs. R. A. Olmstead, East Hartford, Conn	2 00
D. B. Salter, Saltersville, N. J.	9 00
Jacob Grim, Philadelphia	1 00
E. Bennett, Riceville, Iowa	25
Thomas Scott, Boston, Mass	1 66
Polly G. Pitts, Fredericksburg, Iowa	2 00
"North Woburn, Mass.," "A Lover of No Life out of Christ."	2 00

MEETINGS IN BROOKLYN, N. Y.—Preaching every Sunday evening in Sawyer's Hall, corner of Fulton avenue and Jay street, at 7½ o'clock. Entrance on Jay street, at the sign of "SAWYER'S PIANOFORTE ROOMS." The main subject is, *The Scripture Doctrine of a future Life*, connected, as it is, with the *Coming and kingdom of Jesus Christ*.

OUR ISRAELITISH ORIGIN.—A work on Prophecy. It was written by Professor Wilson, England, some years since. We republished it, believing it could not fail to interest all thinking men, whatever might be thought of the accuracy of its positions. For ourself, we endorse the general theory that the Anglo-Saxons are the literal descendants of Israel, in the line of Joseph and Ephraim. Price 50 cents, in paper covers only. Postage, six cents.

BOOKS, PAMPHLETS, AND TRACTS can be had at the Editor's residence; of GEO. W. YOUNG, at Shipman & Son's Store, No. 25 Chambers street, New York; also, at the store of W. H. & L. C. Thorne & Co., No. 58 White street, and likewise at 37 Park Row, Room 40.

"THE THEOLOGY OF THE BIBLE."

GEO. W. YOUNG, No. 25 Chambers street, near Centre street, this city, in the store of Asa L. Shipman & Son, will furnish the above-named work to any one in the city or who may call at his place of business, at $3 per copy. Persons wishing the work sent by mail should send *direct* to the author, "Hon. O. S. Halsted, 417 Broad street, Newark, N. J.;" who will send the work, on the receipt of $3, free of postage.

The work can also be had of W. S. OLMSTED, Hartford, Conn.

ASA L. SHIPMAN & CO.,
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Engravers, Printers and Lithographers,
No. 25 Chambers street, New York.

Br. Field will attend the Springfield camp meeting next year; I urged him to do so.

While I was in Jeffersonville, I was welcomed at the home of Dr. Morrow, and spent my time there when not at Dr. Field's. I also made several visits at Br. Anderson's. I obtained a number of subscribers for our paper.

CINCINNATI, Dec. 19, 1867. R. W.

THE LOGIC OF IMMORTAL SOULISM.

THE following was sent to us by Elder J. Parry, of Davenport, Iowa, and is taken from the *Cairo Democrat* of December 8th. Br. Parry has followed it with some remarks, which is all that need be said. Truly "the plea" is consistent with the doctrine of inherent immortality.

A SUICIDE'S PLEA FOR THE SUICIDE.

The recent death in our city of Col. R. B. J. Twyman, by his own hand, will insure for the following "Plea for the Suicide," written by him on the 22d ult., a general persual. The manuscript, in the Colonel's own hand-writing, was enclosed in an envelop, directed in pencil to "John H. Oberly, Esq.," and was deposited with a leading druggist of our city, with instructions for its publicity after his death. The manuscript, if desired by his family, can be had on application to this office.

THE PLEA FOR THE SUICIDE.

How common it is for the loving world to declare that the "suicide was crazy," that he or she, who has voluntarily freed their suffering, wearied, immortal spirits from this world of misery and woe, were laboring under a "mental aberration!" The idea, therefore, of a *sane* person committing suicide is not to be tolerated.

I think differently. I believe that a person can, if of sound mind, and earnestly desiring to go to God, sincerely pray to be transferred from this world of suffering and sorrow to the blissful "spirit land" of endless eternity.

The truly good have no fears of death or of the judgment. God gave us life, and implanted in us an immortal spirit, and when that spirit is pure, it has a constant desire to return to that God of purity and love from whence it came. The selfishness, the deceit, the hypocrisy, the malignity, the hatred, the envies, and the corruptions by which we are surrounded in this world so afflict the spirits of the pure in heart, that they long to be freed from the curse of mortality, that they may enjoy the presence and glory of God forever.

But according to the doctrines of the so-called orthodox Christians, "he who destroys his own life loses his own soul." I do not believe it. We were taught by God himself, through the person of his Son, Jesus Christ, to pray for the coming of the kingdom. What is the kingdom referred to? Where is that kingdom? Christ said it is not of this world It is the kingdom of heaven—of eternity—for which we are taught to pray. Is it a crime, then, for us to go to that kingdom? There is but one way for us to reach it, and that is through the gates of death—the cold grave—where we lay down mortality and take up immortality.

For what does man cling to life? Is there happiness here? No. Can purity be found here? No. Nothing but sin and misery falls to the lot of man, from the cradle to the grave.

Who are they that cling to life so tenaciously? Are they those who love God and desire to go to the spirit land, that they may see and enjoy his glory? No. They cling to life because they are afraid the devil will get them when they die. They who love God truly and sincerely are not afraid of the devil, and hence are not afraid to die, but welcome death as the real messenger of eternal freedom and peace. To the good, death is the king, not of terrors, but of peace and joy everlasting.

Who, then, will dare to say that the soul is lost who voluntarily seeks the bliss of eternity. When the prison house of clay, in which the immortal spirit is confined, knows nothing but pain and suffering—when friends desert and scorn you—when you are surrounded on all sides by swindlers, knaves and scoundrels—when your future is all gloom and darkness, the very blackness of despair, with no ray of hope to illuminate your soul—you voluntarily give back your immortal spirit to the God who gave it, and your body to the dust from whence it came, and then men say you were crazy, that you are *eternally lost*—they are hypocrites or knaves, and know not of what they speak. "Judge not," etc. So ends my "plea."

R. B. J. TWYMAN.

DAVENPORT, IOWA, Dec. 15, 1867.

BR. STORRS: The foregoing is a fair specimen of the ripe fruit, the natural production of the tree of life men have planted in opposition to that ordained of God as the only true LIFE-GIVER, Jesus the Christ.

The reasoning in the "Plea" is a legitimate conclusion from the premises; and the only reason why it is not carried out in practice is, because *nature* is stronger than *creeds*—and men do not, and cannot always believe their own theories. It is well for people to see what sort of fruit their pet tree would produce in a genial soil; and here we have it in perfection.

Spiritualism is just the soil to nourish this noxious plant; and all the sects and isms in the land are busy cultivating and watering this "upas tree," till it has well nigh covered the earth and choked the good seed of the kingdom.

We charge that the doctrine of the natural immortality of the soul, is to be held to account for this and many other pernicious errors that are leading thousands far astray from the truth, to believe this first lie of the serpent, to their own condemnation—"Ye shall not surely die."

J. PARRY.

A GENEROUS OFFER.

I AM desirous that subscribers to the HERALD OF LIFE, of all others, should have such aid as the book entitled "THE THEOLOGY OF THE BIBLE" affords in support of the system of truth so ably maintained in that invaluable weekly paper. I will therefore mail a copy of the second issue of the said book (containing the full index, appendix, and notices of the book), and will pay the postage, on receipt of a letter from any such subscriber enclosing $2, directed to me, 417 Broad street, Newark, New Jersey.

O. S. HALSTED.

NOTE BY THE EDITOR.—In addition to the foregoing we have made arrangements with Judge HALSTED to furnish the work as follows: Any person who will send us $3 shall have the remaining numbers of this volume of the HERALD OF LIFE, and we will send them "THE THEOLOGY OF THE BIBLE" free of postage. Thus they will get at least 36 numbers of the HERALD and the book for the retail price of that work, viz., $3. Will not every one avail themselves of this chance to get one of the most useful works ever published? To those who are *now* subscribers for the HERALD, Judge Halsted's offer is very generous, and we hope none will fail to embrace it, and write to him immediately for it; yet they can save fifty cents by sending a new subscriber to this office, as above directed. The book is one to *study*; and with its aid your Bible will be more perfectly understood and valued.

Letters and Extracts.

FROM CLAMOR FRANKE.

CINCINNATI, Dec. 18, 1867.

BR. STORRS: Thanks be to our God, Br. Wendell has been permitted to hold forth, on last Sunday, to a goodly number of our people, the precious Life doctrine. He preached in the morning to between 300 and 400 people in Grace (M. E.) church, in Newport, Kentucky (opposite this city), from the text, "In Christ shall all be made alive:" and in the evening, in Asbury (M. E.) chapel, in Cincinnati, to nearly the same number of people, from 1 Thess. iv., 13–18, inclusive.

Our dear brother felt both times great liberty in speaking, and preached the truth in such a manner as I had never heard it preached from any pulpit before. My heart leaped for joy as I listened to the precious words, "*In Christ* shall all be made alive;" and I greatly enjoyed the privilege of hearing them proclaimed to a people, who, while I believe they are Christians, have no well-defined, intelligent, Bible hope. Their heaven-at-death and immortal-soul theory, has supplanted the glorious resurrection doctrine of the Bible. Our dear brother Wendell has, I trust, opened the way for examination; and we fondly hope and pray, that, like the Bereans of old, they may look for themselves, and see whether these things are so. One elderly Methodist brother said to me, after the morning service, "That is just what I wanted to hear. He has explained to me fully that which before I did not understand." And all to whom I have spoken, have declared themselves much pleased with what they heard, and begged the privilege to hear Br. Wendell again. The pastor, Br. Spruell, whether he was conscious of it or not, endorsed in his closing prayer all that Br. Wendell had said: and afterward most cordially invited him to preach for him again on next Sunday, both morning and evening. We have consented to have him give a second installment of our Life views to this anxious people on next Sunday evening. In the morning of that day we hope to get him a hearing in some other church. Our object is to awaken attention on this subject among as *many* people as we can, and we know of no better and more effectual way, *at present*, to reach them, than by this method of preaching in the churches. Those who heard Br. Wendell preach in Asbury chapel were also greatly interested, and Br. Royce and family, who are members there, say that our Life-views are favorably entertained by other members of that church. Let us hope and pray, that the little leaven which is working among us here may ere long leaven the lump of that God-dishonoring system of natural immortality, and every phase of infidelity under whatever name or form.

Remember us in your prayers, that God may bless our feeble efforts to promote his glory.

Yours truly, in hope of eternal life.

FROM ELD. JOHN CRAIG.

WESTFORD, MASS., Dec. 15, 1867.

BR. STORRS: The last issue of the HERALD came to hand last night and found me prostrate on a sick bed, I fear with a slow fever. For several days past I have been failing, but was suddenly taken ill last Friday night, and since then I have suffered much from pains all through my system. My poor suffering wife in one room, writhing in pain, and myself in another room unable to help her in the least; and none but my little girl (aged fourteen years) to do the work and attend the sick.

I had to get Br. Nutting to-day to preach for me at No. 8 school-house. I hear there is a good work going on, thank the Lord.

I wish my brethren and sisters all to know that I still am strong in the Lord, and trusting in the power of his might; and although I can truly say with good Jeremiah, Lam. iii., 1, "I am the man that hath seen affliction," yet I had rather be in the furnace than unite with the worshippers in the plains of Dura: Dan. iii, 1. "Is any among you afflicted, let him pray." Yes, Br. *James*, thank the Lord, prayer is the great lever that moves the obstacles out of the way: that reaches God's throne. I think, sometimes lately, I have free access to my Father more than formerly, because I feel perfectly at ease in the soft hands of so kind a parent. O, beloved brethren and sisters, you who have my the blessing of health, see that you improve it to God's glory, for in time of ill health and pain our services will be poor enough. I dearly love to read those sermons of the Editor, which come every week in the HERALD OF LIFE. Your brother, with his anchor cast firm within the veil.

NOTE BY THE EDITOR.—We hope our friends will remember Br. CRAIG in his sore and long continued afflictions. We regret that his letter came too late for our last issue. May the hearts of many be opened to give him immediate relief.

FROM JOSEPH LACIAR.

MAUCH CHUNK, PA.,
Christmas Morning, 1867.

BR. STORRS: Much I desire to give you a happy greeting on this glorious morning, which brought the glad tidings of salvation to us and all mankind. As it is impossible for me to give you a personal call, I will write a few lines, to show that I have made you one in mind and spirit. This is indeed a glorious day to all Christians; and one for which we cannot be thankful enough unto the Lord for the great goodness which he manifested toward our fallen race on this occasion. Yet great as it is, my mind nevertheless looks forward with the greatest admiration, to that day wherein God's promise will be finished up, in that he will gather us into the eternal inheritance. Glorious morning! May it soon arrive. Come, Lord Jesus, come quickly. Amen. As this is the day on which the Lord received gifts at the hands of those who came to worship him, so will I this morning present my presents unto the Saviour by adding two more subscribers to the HERALD OF LIFE—the Lord's instrument by which he works in his mysterious ways to make men wise unto salvation. Hoping that many more of the brethren will remember the Lord in such a way as they may see needful, be it in a pecuniary way, by boldly causing the truth to shine through their preaching, by cheering up some of the household of faith, or in whatsoever way the Lord has given them light and wisdom and circumstances wherewith they can fulfil his will.

The truth is beginning to loom up a little in this town. Surrounded on all sides by mountains of wonderful and precipitous heights—from the summit of one of which, one pleasant Sunday afternoon, during the past Summer, was read the wonderful sermon, "Earth not Heaven," etc., to a lonely companion, while crossing over what is called the "Dunkey Pass." Indeed, as I now look back on that same occasion, it seems to my mind as though it was but a continuation, and partly reiteration of that same sermon as it was proclaimed to the world from the mountain by him who spake as man never did speak, and who bade his hearers to give ear while he brought forth the words of consolation, "The meek shall inherit the earth." These are, indeed, words of cheer and consolation to us who humbly and patiently wait the destruction of the Lord's foes, and the immediate manifestations of the kingdom, by the coming of the great Ruler who is "King of kings, and Lord of lords." My great desire and prayer for some time has been, that God might cause some one of the brethren to come this way to preach the word of truth, with all its force. If I would know a week beforehand, I would have notices printed and posted around town, and also have it inserted prominently in the weekly *Gazette*. We have a town hall which will accommodate, I presume, six hundred or more hearers. This hall is rented out for public uses at the moderate sum of $5 a night. Besides we have the court house, which is opened free of charge for all good purposes. And as to hearers, I think the attendance would be unusually large. We have some half dozen churches, and one (Episcopal) in process of building, which is to cost the enormous sum of over $70,000. Some weeks ago the M. E. Church took up a missionary collection, which amounted to something like $250. So you see we have indeed liberal-minded Christians here; and I feel assured that most encouraging results would be reaped for the cause of truth in this place if it was put forth with more strength. I have entertained a strong intention lately, to write to my esteemed friend and brother, Grim, to make a visit in this direction. I long to see Br. Grim, as I am what I am through his instrumentality, he being gifted by the Lord with mighty words of wisdom and truth, which shook my former doctrine to its centre, and buried it in oblivion among the popish "dunghill decretals" of Rome. Glory to the Lord, in whom dwelleth all the fulness of wisdom, I am now firmly established on that solid foundation where neither storms, hurricanes nor the fear of violence can move me: that foundation on which we have all joinedly builded until we have now finished the structure, even to the pinnacle, whereon the trumpet is now sounded; and on which the bell is ringing the death knell of a world's decease, together with all in it, except the few who have put their trust in him who is the author of the new creation, and who indeed is long suffering, willing that all should come unto him and become co-heirs of the new possessions. O Lord Jesus hasten the day, for thy waiting ones are longing to be with thee. Amen; come quickly.

FROM POLLY G. PITTS.

FREDERICKSBURG, IOWA, Dec. 16, 1867.

BR. STORRS: I am now at my home in Iowa, having returned from my long visit in Wisconsin, and my HERALD OF LIFE comes regular, and O what a blessing it has been to me. I shall never know here its full value. The glory of the HERALD is, that it stands so stiffly for the word of God; the great foundation on which our feet are set by sovereign grace. O glorious word, how much is contained in that portion of the prophet Hosea, "After two days will he revive us: in the third day he will raise us up, and we shall live in his sight. Blessed truth; the prophet is speaking of the resurrection of Jesus, and Paul says, Christ was raised the third day, according to the Scriptures. This must be the Scripture, for it is only portion that I have found in the Old Testament. O what a comforting thought that every child of God arose with their divine Head, and dwell in God's sight, "For all live unto him." And again Paul says, "If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God." Then after the resurrection of Christ, the first fruits—"Then shall we *know*, if we follow on to know the Lord (know what?) that his going forth is prepared as the morning; and he will come unto us, as the former and the latter rain in its season." O, bless the Lord, ye that have followed on to know him him that his coming unto us is as sure as the morning; and we know that the morning will come, for God's word declares that, "While the earth remaineth, day and night shall not cease." Now just as sure as there was a former and a latter rain in its season, so sure will Christ come unto us in his own season; yes, the season that God has put in his own power. O the love of Christ in giving his people the signs of his near approach, that they might lift up their heads, knowing that their redemption draws nigh. On such a glorious subject it is difficult to stop one's pen, when so many glorious truths on this subject press into the mind. But I will say, "Go on, Br. Storrs, in the strength of Israel's God. Go on, Br. Wendell, give the trumpet the certain sound. O, that I could have seen you on your Western tour, and heard the life-giving words dispensed. But you, dear brother, and all of God's faithful preachers shall have my prayers that you may be like a locomotive on God's everlasting railway, laid in infinite wisdom, carrying the glorious gospel of the kingdom, and giving meat in due season to dying men. That God's besom may sweep everything to destruction that shall be thrown upon the track to hinder the blessed tidings of Christ's reign on the earth as nigh at hand, of the resurrection of the righteous, and the destruction of his enemies, and no life out of Christ. God grant that we may all be ready, watching and waiting his coming. Your sister, hoping for life when the LIFE-GIVER comes.

GEORGE FLINT, Central Falls, R. I., writes: I read your valuable paper with great pleasure, because there is so much Bible truth in it. I get information from it that I cannot get elsewhere. The sermons do me good, and I beg and pray I may be bl st thereby: in fact I am blest of our LIFE-GIVER.

S. S. CALL, Newport Centre, Vt., sends $5 for the HERALD, and writes: I am much pleased with the improved condition of the HERALD OF LIFE. It seems to increase in goodness, and comes freighted with a savory dish for each one, from the babe in Christ to the adult. It refreshes me wonderfully, and often causes the tears of gratitude to flow while reading the letters and extracts from the dear ones scattered abroad. I wish to say to any brother or sister in Christ, coming this way, I shall be happy to see them at my house, as I shall consider it a favor to meet those of like precious faith. To day I went to the Baptists' meeting. I was grieved at the manner in which he read John xvi., 8. It reads, "When he [the comforter] is come, he will reprove the world of sin, and of righteousness, and of judgment." He read it, "of *a* judgment *to come:*" thus adding to the words of Christ. This was done in reading it; not in quoting. I never saw Math. xxv., 42, "For I was hungered, and ye gave me no meat;" etc., so vividly brought before my mind: souls fed upon husks. O, thought I, how careful was Jesus to enjoin upon his disciples to "Feed my sheep: feed my lambs." God help the shepherd to feed the hungry flock with the pure word. May he help every brother and sister to work while the day lasts.

J. W. MCCAGG, Warsaw, N. Y., writes: I was converted to the advent faith a little over a year ago; but could not be reconciled to the idea of a resurrection of the wicked, held by some. By accident I got hold of one of your papers (perhaps I should say, providentially); and my mind has been much enlightened by the paper since. I prize it much, and should be sorry to be deprived of it. We have five large orthodox churches here, and a population of 2,000. I am, and have been a member of one of these churches, the largest in the county, for ten years, the Congregational. I hold meetings on the Sabbath, and some from all denominations attend. You can guess there is some stirring up against me. Blessed be the name of our Lord for his blessing.

Your brother in Christ.

IN MEMORIAM.

As I was reading my last HERALD OF LIFE, mine eyes caught the following: "FALLEN ASLEEP. Geo. Huntington writes us from Providence, R. I.: 'My beloved father, Dr. Thomas Huntington, Brooklyn, Conn., died on the 1st inst.'"

By this sad intelligence I was nearly overcome, for I had been most intimately acquainted with him for about thirty years. By me he has always stood in all the trying scenes which I have been called to pass through. To him I have always gone for counsel, and in harmony with that counsel have acted: When about to leave Connecticut as a missionary for Canada West, he gave me, in behalf of the Advent Church in Abington, of which he was pastor, a letter of commendation, And in all my visits in the East (except the one made last August) I have, by his request, visited his people and preached the word of life to them. For years my home was within some five miles of his, and he was one of the council when I was ordained as pastor of the Baptist church in Hampton, Conn., hence we were associated together in that religious body. We were together in the anti-slavery cause. In the '43 movement, expecting the Lord to come at that time, I preached a couple of sermons upon the destruction of the wicked to his people, which resulted in his conversion to the doctrine. We embraced the glorious doctrine about the same time, that the righteous only will have a resurrection. And to use his own language in a letter to me, "Br. Lyon, this doctrine of no resurrection of the wicked, puts a finishing stroke upon the plan of redemption."

Br. Huntington was a scholar. He graduated at one of our New England colleges, I think Yale; passed through a thorough medical course of training, was among the best physicians when he entered the ministry.

When young he united with the Congregational church, by whom he was highly esteemed. But he became satisfied that the ancient mode of baptism was by immersion. Therefore he came out and was immersed, and united with the Baptist church. He became convinced it was his duty to preach the gospel, and by that church he was set apart to the work of the ministry. And had he crowded himself ahead as some do who have not half the intellect he had, and remained among them, he might have been a Wayland or a Fuller, for he was among their first men, and by them he was thought much of. He was among the first to embrace Elder Wm. Miller's views, and zealously advocated them, but upon the passing of the time, the Baptist church turned him out, with many others, because he held on to the doctrine of the Lord's soon coming to set up his kingdom upon this earth.

Br. Huntington was a little Calvinistic in his religious views, but this did not hurt him. Upon the passing of the time, the brethren in Woodstock, East Hampton, Brooklyn, West Killingly, Pomfret and Abington, came into gospel order, and Br. H. became their pastor, which office he filled with honor (for in this office he was second to none) until about two years ago. But ill health compelled him to resign his pastoral care of the church when he had labored faithfully for some twenty-three years.

Br. H. was a kind husband, father and neighbor, and in him *suffering humanity had a warm friend.* He possessed the first order of intellect, and it was devoted to the service of him who had purchased us with his own bl .

He was one of the best man of the 19th century. Outside of my own relations, but one man ever had a stronger hold of my affections than Br. Huntington. But he sleeps in Jesus, and *soon* he will awake no more to sleep.

Sleep on, loved one,
Until Christ shall come,
Then He will awake thee
From thy slumbers,
Then in immortal beauty
You shall shine
In Paradise restored.

R. V. LYON.

Suspension Bridge, N. Y.

Will the *Crisis* and *Voice of the West* please copy?

BELIEVERS LIKE THE SECURED BUOY.—Standing on the sea-shore you may have seen the buoy fastened to a rock. Billow after billow strikes it, and sways it hither and thither within certain boundaries; and sometimes passes over it and buries it out of sight; but it is but for a moment; it regains its first position, and rises again to view on the top of the waves. So with the Christian. Billows of tribulation roar around, dash against him, and break above him, but they drown him not; he remains firmly stationed amidst all the commotion, for he is founded on the Rock of Ages.

SIN HARDENS LIKE FROST.—The hardening of the heart is like the hardening of ice. When the water begins to freeze, it will not bear the weight of a pin, but after some hours or some days, it is capable of sustaining the heaviest pressure.

GOD'S WORD LIKE GOD'S WORLD.—God's Word is like God's World, very varied, very rich, very beautiful. You never know when you have exhausted all its secrets. The Bible, like nature, has something for every class of mind. As in the phenomena around us there are resources and invitations both for science and for poetry, so does God's revelation furnish materials both for exact theological definition, and for the free play of devout thought and feeling. Look at the Bible in a new light, and you straightway see some new charm.

GOOD ADVICE.—"Why don't you write a book in reply? You could beat him completely," said one of his parishioners to an old New England divine, who had been attacked in print, with more fervor than grace, by a brother minister. "Because," the Christian man replied, "I don't wish, when my Master comes, to be found beating my fellow servants."

ON CENSURE.—"For my own part," says Rev. John Newton, "if my pocket was full of stones, I have no right to throw one at the greatest backslider upon earth. I have either done as bad or worse than he, or I certainly should if the Lord had left me a little to myself, for I am made of just the same materials; if there be any difference it is wholly of grace."

ADVENT CONFERENCE.

THE Lord willing, there will be a Conference at the school house in West Bangor, (Barkerville), on the third Saturday (and Sunday following) of each month, commencing Saturday afternoon, at 2 o'clock.

This meeting is intended to be a *free* meeting, and a general invitation is hereby extended to the preaching brethren to attend, when convenient. Brethren will please give their appointments through the HERALD, or otherwise.

In behalf of the brethren.

CHARLES C. TUCK.

Bangor, Me., Dec. 22, 1867.

THE PHRENOLOGICAL JOURNAL FOR JANUARY—New Volume—is rich in good reading, and profusely illustrated with portraits. Sketches of Patrick Henry, Edward Everett, Frederick W. Robertson, Fitz Greene Halleck, with Kings, Queens, and Emperors of Europe; Uses of Culture in the Ministry; Napoleon on Suicide; The idiot Trained; A Day on James Island; Florida Indians; Oliver Cromwell A Stuck-up Nose; Our Country; The Lion, Lioness, and Cubs—Character and Habits; A Quaker Wedding; Pedestrianism; An Offer of Marriage; The Prince Imperial: with Physiognomy, Physiology, Ethnology, Psychology, and Social Science. Only $3 a year or 30 cents a number. Address S. R. WELLS, 389 Broadway, New York. Now is the time to subscribe.

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Two Dollars each from—John Arnold, Sam'l J. Brimhall, T. E. Spackman, John Price, James H. Carty, Jonas Notestine, John Kissinger, M. C. Converse, Daniel Busbee, J. D. Shoudy, Geo. W. Allshouse, Thos. T. Halstead, Chas. C. Anderson, A. R. Smiley, Eld. R. V. Lyon, E. Bennett, E. D. Hutchinson, Timothy Wheeler.

Five Dollars each from—S. S. Call, John Passmore (Book sent), John Pell.

Various Sums—W. S. Olmstead, $10 on pledge; Louisa H. Porter, $1 50; Edward Camsell, $1 50; Jacob Grim, $50 on pledge; H. Wolcott, $3; Mark E. Green, $2 50; John Snyder, $3; D. B. Salter, $25 on pledge; Geo. L. Hart, 50 cents; Nathan Tefft, $2 50; E. A. Poole, $5 [Book sent, and tracts on Atonement. The others we are out of at present]; Pierre Mott, $1 50; Jared G. Benton, $1 50; G. S. Casterline, $2 50; Miss G. Spencer, 50 cents; Jas. L. Boyd, $5 on pledge; Mrs. L. C. M. Tucker, $1 50.

TRACT FUND OF $500.

Previous Receipts	$129 00
Mrs. E. A. Olmstead, East Hartford, Conn	2 00
D. B. Salter, Saltersville, N. J.	9 00
Jacob Grim, Philadelphia	1 00
E. Bennett, Riceville, Iowa	25
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Polly G. Pitts, Fredericksburg, Iowa	2 00
"North Woburn, Mass," "A Lover of No Life out of Christ."	2 00

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OUR ISRAELITISH ORIGIN.—A work on Prophecy. It was written by Professor Wilson, England, some years since. We republished it, believing it could not fail to interest all thinking men, whatever might be thought of the accuracy of its positions. For ourself, we endorse the general theory that the Anglo-Saxons are the literal descendants of Israel, in the line of Joseph and Ephraim. Price 50 cents, in paper covers only. Postage, six cents.

BOOKS, PAMPHLETS, AND TRACTS can be had at the Editor's residence; of GEO. W. YOUNG, at Shipman & Son's Store, No. 25 Chambers street, New York; also, at the store of W. H. & L. C. Thorne & Co., No. 58 White street, and likewise at 37 Park Row, Room 40

"THE THEOLOGY OF THE BIBLE."
GEO. W. YOUNG, No. 25 Chambers street, near Centre street, this city, in the store of Asa L. Shipman & Son, will furnish the above-named work to any one in the city or who may call at his place of business, at $3 per copy. Persons wishing the work sent by mail should send *direct* to the author, "Hon. O. S. Halsted, 417 Broad street, Newark, N. J.;" who will send the work, on the receipt of $3, free of postage.
The work can also be had of W. S. OLMSTED, Hartford, Conn.

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THE OBJECT of this paper is to promulgate the truth of "LIFE ONLY IN CHRIST:" or, a future life and a resurrection from the dead, are both conditional; and only bestowed at the second advent of Christ, "at the last day."—See our motto.

Herald of Life

AND OF THE COMING KINGDOM.

"They which shall be accounted worthy to obtain that world, and the resurrection from the dead . . . are the children of God, being the children of the resurrection."

GEORGE STORRS, Editor. NEW YORK, WEDNESDAY, JANUARY 8, 1868. VOLUME V.—NUMBER 14. WHOLE NUMBER 204.

TERMS OF THE HERALD OF LIFE.

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TO CORRESPONDENTS.

ALL LETTERS relating to the HERALD OF LIFE, whether on business or other matter, must invariably be addressed:

GEO. STORRS, Box 4,658,
NEW YORK

ALL NAMES of persons, sent us, should be written plain, so that we shall not have to guess them out. Also in ordering, the name of the POST OFFICE, COUNTY, AND STATE must be given, and written plainly; and if a CHANGE is called for, state the Office to which the paper has previously been sent. Unless attention is paid to all these matters confusion and delay are inevitable.

OBEDIENCE TO GOD.

A SERMON BY THE EDITOR.

[Concluded from last week.]

II. THE GROUND OF THEIR CONFIDENCE.

Why did these men continue steadfast under such circumstances?

1. *The word or law of God was their supreme rule of action.*

No matter what laws are issued by civil or ecclesiastical rulers, if those laws or decrees contravene the authority of God, no man must obey them, whatever hazard he may run. No plea of "obedience to rulers" will avail any one here; and no man can obey such laws, or decrees, without the guilt of renouncing his allegiance to God. The requirement to obey rulers, civil or ecclesiastical, is based on the ground that they "who rule over men rule in the fear of God." God is the power from which they have received their authority to rule, or else they are usurpers. If they have received authority from God to rule, then they are bound to rule according to the *Constitution* God has given for their guide: that constitution is the Bible, or Scriptures of truth. If, then, any body of rulers do not rule constitutionally, or according to the truth of God, their laws and decrees, which are not in harmony with God's law, are null and void. The man who professes allegiance to God and yet obeys such laws or edicts, is but a hypocritical pretender: he is a rebel against God. God's authority must be supreme with us, or he is not our God.

Let us not be misunderstood. We are not teaching resistance by physical force: no, but there must not be even a seeming obedience to such laws; yet we can endure whatever penalty such wicked civil or ecclesiastial despots shall inflict upon us for our choosing to "obey God rather than men." The penalty we can endure without crime on our part; but obey we cannot without the highest sin.

But "this principle," says one, "would overturn government, and bring the laws into contempt." So Nebuchadnezzar thought, and proceeded to act accordingly; but nevertheless the servants of God were unmoved in their purpose to obey God at all hazards, and calmly told the king they would not obey him: the law of their God, to them, was above that of the monarch of Babylon: and so it must be to every man, or he is an idolator. No human law can bind any man, when such a law is clearly opposed to the requirements of God. On this ground stood the three Hebrews. Love to God and trust in him was the ground of their refusal to obey the law of that land, on the occasion under consideration.

The correctness of the principle can be seen by a simple illustration. Suppose a law is enacted which requires that any man meeting another who has but one eye, or one leg, shall smite him to the earth, or be subjected to fine and imprisonment. Could we obey such law and be Christians? Certainly not. We could suffer the penalty without physical resistance. Let civil and ecclesiastical invaders of God's truth and authority know that their commands so far as they contravene the commands of God, cannot and will not be obeyed by the servants of God. Thus did the men before us.

2. *A clear conscience* was another ground of confidence to these Hebrews. "Our God whom we serve," is their language. A good conscience makes a man strong. But such a conscience can only exist when men are governed by the principles of truth, and not by expediency. An expediency man can always find an excuse for violating the demands of truth upon his conscience; and thus he weakens and destroys the voice of conscience, and comes to be incapable of withstanding any temptation to sin. These Hebrews could say, firmly, "*we serve* God," their conscience did not upbraid them with disregarding his authority. Hence they are strong on the occasion. When men uniformly regard the requirements of God they will have the assurance of his protection and favor, which enables them to suffer for his name.

3. *The goodness and mercy of God* formed another link in the chain which led them to confide in him. "He will deliver us." God is good and will not suffer his faithful ones to be tried above that they are able to bear. There is no ground for supposing that these men had any assurance of such a deliverance as they received; but their general knowledge of God's goodness and mercy led them to confide in him without wavering. "God will deliver me;" if not by preserving life now, yet he will deliver me from sin, and hence from ultimate death—the wages of sin—is a truth which is based on his mercy and goodness, and forms a ground of confidence in the severest trials. Let these traits of his character ever live in the mind of the servant of God, and they will make him strong to endure trial.

5. *The Power of God* is another source of confidence to these men. "Our God is able," is their noble reply to the king, when he tauntingly asked—"Who is that God that shall deliver you out of my hands?" If God is good and merciful, he is as *able* as he is good? Yes, what his goodness and mercy prompt him to do, his power can accomplish; so that his servants have nothing to fear in this respect. These men could call to mind the power of God as exhibited to their nation in their deliverance out of Egypt—his miracles for the people in the wilderness—and all the various wonders he had wrought for his people in all previous time; and, inspired with the consideration of the facts, could say, "*Our God is able* to deliver us." Happy those who keep alive in their minds the power of that Being who made heaven and earth; for it will make them strong to endure trial in spite of all apparent dangers and threats. On the rock of God's almighty power can we safely rest, while in the path of obedience to his will. These Hebrews found it a rock of strength in their time of need, and rested upon it.

5. *The Promise of God*, though not expressed in their reply to the king, doubtless, was in their mind. They might call to mind the promise of God—"When thou walkest through the fire thou shalt not be burned: neither shall the flame kindle upon thee;" Isaiah xliii., 2. Though this promise might not have been designed to be understood literally, yet, it could not fail to afford support in the hour of such trial as that these Hebrews were now called to. Happy is the man whose mind is stored with such supports as the promises of God afford.

These men rush not to scenes of danger uncalled of God; nor do they refuse to obey the king of Babylon so long as his laws and commands do not conflict with those of God. At the command of the king they came to the dedication of the image; for God had never commanded them not to stand before an image: so they obey the king up to the utmost limit they were permitted by their allegiance to the God of heaven; but when the king goes a step further, and commands to "bow down" to his image, these men refuse, because *that* God had forbiden. Now their regard for God's authority as supreme, is to be tested, and it is found to endure the trial—they will not bow down, whoever else may do so, or whatever reproach and suffering may be heaped upon them for their non-compliance. They are firm as the rock of God's word upon which they stand. What objects of contempt for the moment—what wonder and amazement is caused by their supposed folly. This leads us to notice—

III. THE CONSEQUENCES OF THEIR FIRMNESS.

1. *Their enemies enraged and the hostility increased.* "Nebuchadnezzar was full of fury, and the form of his visage was changed against" these men. "Heat up the furnace," he cries, "one seven times more than it was" usual "to be heated."

"What an excitement these men have made!"

"How they have disturbed the peace of the church, or state!" "Strange they should be so wilful and obstinate!" Thus men talk who regard their own superstitions, or popular favor more than the authority of God. They know nothing of being governed by that authority, and they are astonished that any one else should be. They attribute it to obstinacy, or an insane spirit, because they are ignorant of the power of supreme respect for God's authority.

The self-willed image worshippers were enraged because their will was not regarded above the will of God. So it usually is. Civil and ecclesiastical rulers too often fancy they are to be obeyed, and their will not to be opposed, merely because they have become intoxicated with power, and they construe any dissent from their decrees into rebellion against God, forgetting that all men have the right to try their decrees by the unerring rule God has given. But opposition to their will usually raises their fury to a flame; so it was anciently, and so it is still. The three Hebrews are, however, unmoved by the tempest that howls around them: their position is taken and they cannot be moved. This leads us to notice another consequence of their firmness, viz.:

2. *God is glorified in the face of his enemies.* He has an opportunity to manifest his power. Had these men been your time-serving sycophants, who can put God, conscience, and truth, all aside, through fear of displeasing a mortal, or for some more censurable reason, then would the power of God have been held in contempt by all the image worshippers assembled on that occasion. But these Hebrews were firm in their purpose to obey God, in the face of the greatest danger, and when the most ignominious death appeared before them. Their enemies are terribly aroused, and "the most mighty men in the army" of the king seize them, and bind them in such haste that neither their coats, hats, or other clothing are removed; but they were hurried into the "fiery furnace," and "fell down bound" therein. Filled with haughty exultation, the king and his cringing sycophants, were doubtless ready to conclude they would make it manifest that their *will* was not to be resisted: and that these Hebrews would lose their "hot zeal" for their God when the "fiery furnace" was about to receive them. But look, again! What do we see? Nebuchadnezzar's "mighty men" who had performed the office of the tyrant's will, lie slain before the "fiery furnace." Hot, indeed, the king had made it; too hot for his own time-serving mighty ones; for they fall dead by the flames they have kindled at his will; yet God's obedient ones are seen "walking loose in the midst of the fire!" Surely they must be "harmed!" Yes, if burning off the cords that bound them was harm; for they are "loose." All that civil or ecclesiastical despots can ever do, as to the ultimate event, against those who from principle stand firm for the supreme authority of God, is but to give them greater enlargement; and such despots are but the losers in the end by their denial of that supreme authority. What do I see! cries out the haughty tyrant—"Did not we cast three men bound into the midst of the fire? Lo, I see four men loose walking in the midst of the fire, and they have no hurt." True, haughty tyrant—prototype of all other tyrants, whether civil or ecclesiastical—true, they are loose and unharmed! Do you know now, "Who is that God that can deliver out of" your "hands?" You would not have known, had these Hebrews been like the time-servers with which our land and world abound. But now God is honored—his name magnified—the haughty tyrant humbled and his image—his golden image—brought into contempt. What do we see? Where is that prostrate company—so scrupulously bent on not "disturbing the peace," as to sacrifice conscience and principle, to be in harmony with "the church," or state! Where are they now? All gazing into the fiery furnace, filled with astonishment at what the God of the Hebrews had wrought! Where now is the great and golden image! Look at it, as it stands in "the plain of Dura!" Has it any admirers? No: not one. All have forsaken it. Not one so poor or mean, in all the vast crowd, as to pay it the least respect, or to be found kneeling before it? No: it has sunk into a meanness that nothing can equal but the time-servers of the present age. What has called off attention from it? Ah, the faithful servants of the God of the Bible have given their Sovereign an opportunity to manifest his power, and that power has shown the contemptible and wicked character of all human policy that shrinks from the path of uniform obedience to the known will of God. Such a result, to God's honor, came from the firm principle in the breasts of his servents, which no flatteries, threats, or other terrible consequences, real or imaginary, could shake. And that manifestation of God's goodness, mercy, and power, has sustained many a faithful heart under the trials and temptations to which the servants of the Most High God have, more or less, been subject in all periods since.

We come to notice,

3. *These Hebrews have an increase of joy and confidence.* This is a natural result; or a gracious one, if the phrase suits better. This joy and confidence time-servers are strangers to; because such characters never can have a good conscience. If every spark of light and truth has not become extinct in such, they cannot but feel that they have sacrificed truth and righteousness to expediency; that has been their "golden image," to which they have fallen down, despite the plain commands of God their Maker. Such men can never know the bliss of the three Hebrews; who, acknowledging God as Supreme, carried out their principles in practical life; and God honored them, and gave them such demonstration of his love and care as could not fail to fill them with joy unspeakable and full of glory: all of which they would have come short of, had they given way under the pressure of circumstances. Henceforth the experience of the past is added to all other considerations to comfort their minds in the firm obedience to their God and attachment to his service.

4. *Their enemies were put to silence.* Most men, who live in the sacrifice of principle to expediency, suppose they gain by such a course. But gain or lose at present, such a course must ultimate in crushing their manhood, as well as their religion; while the opposite cause exalts their manhood, and always improves their moral character, as well as ultimately silencing their enemies. This was peculiarly so in the case under consideration. In the result, the proud monarch, who had defied the God of these men (verse 15) was forced to acknowledge that "no other God can deliver after this sort:" and a royal decree is drawn forth from Nebuchadnezzar, that no man in all his vast dominions, should "speak anything amiss against the God of Shadrack, Meshack, and Abednego." This decree must be carried home by those time-serving princes, governors, captains, judges, etc., who had come to do homage to the "golden image," and who had fallen down thereto; but are now compelled to return home, not with the praise of the image, but with the astonishing intelligence that the God of heaven is above all other gods, and that his servants—faithful to his commands—are henceforth to have full liberty to honor him, not only unmolested, but none are to speak anything against him. Thus were the contemners of Israel's God silenced by the faithful obedience of his servants, and the manifestation of his power; for which their obedience gave occasion.

IMPROVEMENT.—1. *We learn the blessedness of those who faithfully serve God.* Reflection on the bliss or joy these men must have experienced, under all the circumstances over which they were enabled to triumph will convince any mind that the consideration, that they were kept from dishonoring God in the hour of trial, and that their firmness was made the occasion of the richer and more glorious display of the excellency and the power of the God they loved, and the spread of his fame abroad, must have imparted a blessedness to them which would prove lasting as life itself. Such a bliss time-servers fail to secure, and sometimes die of mortification and disappointment.

2. *We learn that there is no necessity for abandoning right principles, or for complying with wicked customs.* After the considerations already set before us, in contemplating this subject, we have no need to enlarge on this reflection; we name it only to impress the truth on the mind. May it never be obliterated therefrom.

3. We learn that God can and does get honor to himself by his faithful people in spite of their enemies.

4. We learn that God will not suffer those who adhere to right principles or to his truth, to be tried above that they are able to bear, but will now or ultimately deliver them.

5. We see the honor that God puts upon his faithful servants.

6. *Let us learn to obey God under all circumstances, and at all times.* No plea can ever answer for an opposite course; and we can have no excuse, in view of this subject, for concealing an attachment to God's truth and authority. Openly, fearlessly, yet calmly, let us maintain both: and remember, Jesus hath said, "Whoever shall be ashamed of me and of my words in this adulterous and sinful generation; of him also shall the Son of man be ashamed, when he comes in the glory of his Father with the holy angels." Mark viii., 38. Solemn words these. May we heed the warning.

DEVIL: OF EVIL.

JUDGE HALSTED'S ANSWER TO "D.," CONTINUED.

"D." SAYS: "The Judge says there is no such Latin word as *diabolus*." D. "accepts the statement" that Ainsworth's Latin and English dictionary does not give *diabolus*; but he says, that in "our friend's Leverett's Lexicon he finds *diabolos* (*diabolus*) the devil." (Leverett puts *diabolus* in parenthesis). Did "D" really fail to see that Leverett's Lexicon itself makes *diabolus* to be the Greek word *diabolos?* Does "D." think there is anything like etymology—derivation—in the Latin taking the Greek *diabolos* and simply giving *us* (the usual Latin termination) for *os* (the usual Greek termination)? He really seems to think so; for he cites from the Latin Vulgate one passage from Matthew—Mat. xiii., 39; one from Luke—Luke viii., 12; two from John—John vi., 70; xiii., 2; one from 1 John—1 John iii., 8: and four from Rev.—Rev. ii., 10; xii., 9, 12; xx., 2; and then says: "With these quotations before him, if Judge H. can say there is no such Latin word as *diabolos*, he can say with equal propriety, there is no such thing as a Latin word." We shall take up these quotations in the sequel. At present we only ask: Did "D." ever succeed in making a 1 by multiplying ciphers? *Diabolus* being an adoption of *diabolos*, the use of *diabolus* for *diabolos* one hundred times would not make it a Latin word, any more than the use of it once in the same way would. After his quotations, "D." says: "My quotations are taken from Biblia Sacra, vulgatæ editionis, Sixti V. and Clemens VIII." "D." might have been so kind as to translate this for us. But inasmuch as he declines (as we shall see) to go back to the Hebrew, and translate some of that for us, we will not complain of his not translating this Latin. We will try and do it ourselves. "(The) Bible Sacred, of (the) vulgate edition, of [Pope] Sixtus V and [Pope] Clemens VIII." [The same edition we have.] And "D." therefore says: "To the Judge, I have no doubt, the Vulgate will be good authority." Now if "D." had read more of "The Theology of the Bible" he would have been saved from such a blunder. Nay, even the fact, which he had before his eyes, of the labor we had expended in going to the original Scriptures, would have been sufficient to prevent such a mistake. Why should "the Judge" spend so much time and labor in going to the original if he considered the Latin version good authority? By turning to pages 376 and 432 of the book he had before him, "D." would have learned that Romanism asumed to make the Latin language the sacred language; that the Pope and his priests were horrified at the idea that the Greek and Hebrew threatened to take from the Latin the sacred character with which Romanism clothed it. Remarks of Prof. Draper are given on page 432: I cite here some of them: "With a quick and jealous suspicion, the ecclesiastic soon learned to detect a heretic from his knowledge of the Greek and Hebrew." . . . . "They [the Romish clergy] were giving proof that they could not trust their own strength. They could not conceal their dread at the incoming of the Greek; they could not speak without horror of the influence of the Hebrew." . . . . . "The study of the Greek and Hebrew, recognized by all parties to be dangerous to the Latin system." And does "D" know that the orthodox system—prevailing to this day in so-called Protestant Christianity is the same Latin system—the same Romish system—of immortal soul—immortal spirit, hell, devil, devils, eternal torments, etc.; except that so-called Protestantism has struck out the mitigating feature—purgatory; which even Romanism dared not leave out. The naked hell which Protestantism went to, and still holds to, is more than Romanism dared put even to its benighted masses of that day. And is the now prevailing orthodoxy any less horrified that any one should resort to the Hebrew and Greek Scriptures and show in print from them the system they teach? Is "D." quite sure that his own mind is free from this kind of horror at the idea that any man, even of the nineteenth century, should have the temerity (the word, probably, "D," would use) to put before the public what he finds to be the system taught in the original Scriptures? It would seem that "D." was so horrified at our having undertaken to show from the originals (with what success the reader of the book we have published will judge) that the Romish and Protestant personal *Devil*, and *devils*, are simply, Evil, evils, that he makes it a special point of attack on a book which shows that *that* is the Scripture meaning of the words. "D.'s" horror is, no doubt, intensified by the necessary inference, which he cannot fail to perceive, that if there be no orthodox Devil there can be no orthodox hell. The idea that eternal non-existence—eternal death—will be the everlasting wages, penalty, punishment—of the wicked, and not eternal life in misery, which orthodoxy says *death* means in regard to them, is so awful in "D.'s" mind that he can't give up his Devil because that would be to give up his hell of eternal torments.

This reminds us of an article in the HERALD OF LIFE, of Dec. 11, 1867, stating that an eminent minister not a thousand miles from Brooklyn, N. Y., is reported to have said in his pulpit, not long since: "Take away hell and you will take away the foundation of my religion." What a damning confession! It would be difficult to put in words a severer rebuke than was administered to "this clerical gentleman" by the Editor of the HERALD—a Goliath wielding the sword of truth (the word of God) and cutting away the obstruction in the path of life set up by men's inventions.

This matter of *the Devil* and *devils* has become more interesting to us than was anticipated; and we may therefore be led to greater length in our treatment of it.

It will not be out of place in this connection to say, that we derived much gratification from the remarks of our type-setter, a Roman Catholic, as he proceeded with his work. We soon began to see that it was making an impression on him. And when he brought us the proof-sheets in reference to the word *damnation* used in the Rheims, and the King James version of the New Testament (pages 444, 5, 6, 7: we attended once, and sometimes twice a week at the printing room), he said, the explanation given "would take a great weight from men's minds." And when he had got well along with Resurrection, he said to us, that the Protestant system all came from the old church (as he called the Roman Catholic church), except that Protestantism struck out purgatory, and would have nothing but "the bare, naked hell." He told us that he had taken home what was printed in reference to resurrection, and had, the Sunday before, read it to a friend who had been a Roman Catholic, but had left that church and for a while attended an Episcopal church, but now went to no church; and that his friend was entirely satisfied by what he read to him. And we have no hesitation in saying, that in our judgment, any man who will read the book and still adhere to the prevailing system will prove the truth of the saying: "There is none so blind as he who *will not* see."

To return to the subject in hand, "D." "anticipates an objection of the Judge, in saying that *diabolus* is an adopted word for the Greek word *diabolos*." And, by way of answer, he asks: "Is not *theatre* (he spells it *theater*; our dictionaries give it both ways) an English word though it is adopted from the French *theatre?*" Now the very form of his question admits that *theatre* is a French word adopted by us; and being given by him as an example, shows that *diabolus* is the Greek *diabolos* adopted in the Latin version. The English compound word, for which we now use the French word *theatre*, is, play-house; and the German is, *bühne*, and *schau-platz*, show-place. And Webster has put in his English dictionary the French word *avant-courier*. Is it, therefore, an English word? My edition of Walker's English dictionary does not give it. The English word is forerunner. And "D." asks: "Is *glasier* less an English word because we took it from the French *glaciere*." This is "D.'s" other example and it is more unfortunate. We not only took *glacier* from the French *glaciere*, but we misapply, too, the French word. The only definition given of *glaciere* in Boyer's French and English dictionary is, an ice-house; whereas Webster defines *glacier*, a field of ice. What philologist—man versed in the history and construction of languages—will say that a French word becomes an English word when adopted by us, or that a Greek word becomes a Latin word when adopted by the Latin?

We come now to the word *diabolos, diabolus.* "D." says, he "goes back to the Greek and that is far enough." We can readily excuse him for not going further back than the Greek. He goes to *diabolos;* and he means to say that our word *devil* is *derived* from the Greek *diabolos*. He would *derive* the word *devil* from a word of eight letters, two only of which are found in *devil*, *d* and *l;* and there being in *diabolos* four letters between them.

We take up, first, the word *diabolos*, and its equivalents; after which we will take up the word *devil*.

Before proceeding, we will state, for those who have not "The Theology of the Bible" (in which the same matters are stated), that the Latin language, in which the Pope's *Sacred Bible* is written, has no article; by reason of which that language is greatly wanting in precision; and that therefore, in rendering the Latin into English, our article *a* or *the*, or no article as the sense shall require, is to be used; a rule which gives full license to use either of our articles or neither of them, according to the taste of the translator; of which license the Douay, the Rheims, and the King James version, make free use, to suit what they, respectively, prefer should be the sense. Among the Pope's reasons, if he had more than one, for making the Latin the sacred language, and his Latin Bible the Sacred Bible, could there have been a better than that the Latin afforded this license? Next: That the Greek has but one article, the definite article *the;* and that when the Greek does not use its article, our indefinite article *a* is to be supplied and this is the rule given in the Greek grammars. Next: That the Greek article, *the*—before a noun used in an abstract sense, is not to be rendered in translating the Greek into English. This rule applies also in translating from the Italian, and from the French. Next: That where the Greek does not use its article, our article *the* can never be used. Neither of which rules is adhered to in the Douay, the Rheims, or the King James version. Next: That where, in the book before mentioned, two or more words are given for the sense, either with or without *or* between them, every one of them is given in the Lexicons as a definition. Of course the translators have selected the definition best suited to their theories.

The Hebrew has not the indefinite article—*a*. This article, therefore, is to be supplied. It has *he*, which some suppose may be the definite article; but other authority says, it is the *he* emphatic; and we have said that we think this latter to be its true character, and have given our reason; and the Greek *ho, he, to* is given both as the definite article, and as the demonstrative pronoun, in which latter character it answers to the Hebrew *he* emphatic.

The reader can now judge what probability there is that we have got a true translation from the originals in "D.'s" authority—the Latin Vulgate—Romanism's Sacred Bible; or in the Italian, the Douay and Rheims, or the King James version; all which, like the Latin, and through it, or from it at second hand, have adopted the Pagan superstitions of ghosts—souls—spirits (the three words mean the same thing as the originals plainly show, and as ecclesiastics themselves admit), Tartarus, and Elysium, Pluto, and his regions. The reader can judge whether we can safely rely that any set of men imbued with such a theory can have given us a true version. And what version have we but from men who had adopted the Latin—the Romish theory?

In rendering from the Hebrew, and from the Greek, we shall put in parenthesis the *a* supplied. And as in numberless instances the Greek of the Old Testament uses its *ho*, as an article, in one or another gender, case and number where the Hebrew *he* is not used, (which proves that the Hebrew *he* is not an article; for if it were it would be found where the Greek *ho* is used as an article) we shall in such instances give in parenthesis, *the*, in rendering the Hebrew. And when the Hebrew *he* is used, and the Greek *ho*, in one or another gender, case, and number, is used for it, we shall take the Greek *ho* to be the demonstrative pronoun, answering to the Hebrew *he*, emphatic. The Hebrew *he* is not declinable.

We now proceed: First with *Diabolos*, and its equivalents.

[To be Continued.]

Influence of Godliness.

Two men were once travelling in the far West; one was a skeptic, the other a Christian. The former was on every occasion ready to denounce religion as an imposture, and professors as hypocrites. According to his own account of the matter, he always *suspected* those who made pretensions to piety, felt particularly exposed in the company of Christians, and took special care of his horse and watch when the saints were around him. They had travelled late one evening and were in the wilderness. They at last drew near a solitary hut, and rejoiced in the prospect of a shelter, however humble. They asked admission and obtained it. But it was almost as dreary and comfortless within as without; and there was nothing prepossessing in the appearance of the inhabitants. There was an elderly man, his wife, and two sons, sunburnt, hardy and rough. They were apparently hospitable, and welcomed our travellers to such homely fare as the forest afforded; but this air of kindness might be assmed to deceive them; and the travellers became seriously apprehensive that evil was intended. It was a lonely place well suited to deeds of robbery and blood. No help was at hand. The two friends communicated to each other their suspicions, and resolved that on retiring to their part of the hut they would barricade the door against the entrance of their host; that they would have their weapons of defense at hand, that they would alternate in watching, so that one should be constantly on his guard while his companion slept. Having hastily made their arrangements, they joined the family, partook of the homely meal and spoke of retiring to rest. The old man said it had been his practice in better times, and he continued it still, before his family retired, to commend them to God, and if the strangers had no objections he would do so now. The Christian rejoiced to find a brother in the wilderness, and even the skeptic could not conceal his satisfaction at the proposition. The old man then took down a well-worn Bible on which no dust had gathered, though age had marked it, and read with emphasis a portion of the Sacred Scriptures. He then supplicated the Divine protection, acknowledged the Divine goodness, and prayed for grace, guidance, and salvation. He prayed, too, for the strangers—that they might be prospered in their journey, and when their earthly journey was done, they might have a home in heaven. He was evidently a man of prayer, and the humble cottage was a place where prayer was wont to be made. The travellers retired to their apartment; according to arrangement the skeptic was to have the first watch during the night; but instead of priming his pistols and bracing his nerves for an attack he was for lying down to sleep as quietly as if he had never thought of danger. His friend reminded him of their engagement, and asked where he had lost his apprehension of danger. The infidel felt the force of the question and all it implied; and had the frankness to confess that he could not but feel safe as at a New England fireside, in any house, or in any forest, where the Bible was read as the old man read it, and prayer was offered as that old man prayed.—*Selected by* L. C. T.

An Acknowledgment.

"Star of Hope Mission," No. 14 Laurens street, New York, Dec. 27, 1867.

Br. Storrs: Please allow me to acknowledge, through the Herald of Life, the receipt of eight dozen of childrens' stockings from Wm. H. & L. C. Thorne, of this city, to this mission. Truly, the Lord is with us, spiritually and temporally. As we give out to the hungry and naked ones, he puts it into the hearts of his children to send us more. Bless his holy name.

Yours, "in the highways and hedges."

Anna E. Smith.

A Specimen of Modern Benevolence.—Mrs. A. was a church member; she thought herself very benevolent; she gave to almost every cause. We shall see how benevolent she was. She gave six dollars for a pocket handkerchief, and having half a dollar left after the purchase, dropped it in the box for "Foreign Missions." She gave forty dollars for a crape shawl, and two dollars the same day for "Domestic Missions:" she gave ten dollars for a pair af ear-rings, and quarter of a dollar to the "Tract Society;" three hundred dollars she expended on a fashionable party when her daughter Amelia "came out," and fifty dollars went toward repairing the church and paying the pastor. Her elegant cut-velvet hat cost fifteen dollars—she paid fifty cents about the same time toward a new Sunday-school library. She gave three dollars for Eliza Anne's wax doll, and one dollar toward educating a young immortal (?) in Africa. Will God be satisfied with the *driblets* which chance to remain in the Christian's purse, after every elegant taste has been satisfied, and that, too, when a world is perishing? —*An Orthodox Paper.*

Nursing Troubles.—Some people are as careful of their troubles as mothers are of their babies; they cuddle them, and hug them, and cry over them; and fly into a passion with you if you try to take them away from them; they want you to fret with them, to help them to believe that they have been worse treated than anybody else. If they could, they would have a picture of their grief in a gold frame hung over the mantel-shelf for everybody to look at. And their grief makes them ordinarily selfish—they think more of their little grief in the basket and in the cradle, than they do of all the world beside; and they say you are hard-hearted if you say, "Don't fret." "Ah! you don't understand me—you can't enter into my trials!"—*Blind Amos.*

THE HERALD OF LIFE.

NEW YORK, JANUARY 8, 1868.

NO IMMORTALITY NOR FUTURE LIFE, EXCEPT IN JESUS CHRIST ALONE, AND BY A RESURRECTION AT THE LAST DAY IF DEAD, OR A CHANGE IF ALIVE.

RESPONSIBILITIES.

The Editor holds himself responsible for none of the sentiments of Correspondents. The Editor's articles do not all appear under what is called the "Editorial Head." Any articles without a signature, or which are not credited to another source, the Editor is responsible for, without saying whether he wrote them or not: he leaves the reader to judge of their authorship. Let these things be kept in mind in reading the Herald of Life, and the praise or blame will rest where it ought.

Late "Early."

We said last week, "Our paper is expected to go to press early this week," etc. It was not our fault that it did not; all the matter for it we had furnished the Saturday morning previous; but it was not sent to press till Monday evening or Tuesday morning, and when about half printed the press broke down and we did not get the remainder till Thursday. Saturday we found to our amazement, several packages returned to us, through the Post Office, which had been on a voyage of discovery, but failed to find their true destination, because some blunder had been committed in putting them in the wrong wrappers. How many more have shared a like or worse fate, by never returning to us nor reaching the subscribers, we do not know. If any have failed to get their paper of last week, if they will let us know, we will do the best we can to supply them. In addition to these calamities, our paper was not printed as well as it should have been. Much of the impression was bad. These are a few of the beauties of having to edit a paper and look after all the business matters beside. One needs some of the strength of Samson, the patience of Job, the age of Methuselah, and the wisdom of Solomon, to make all the workings of a weekly paper go smooth, together with seeing after tracts, books, pamphlets, etc. We are willing to do all in our power; but we cannot accomplish impossibilities. We have one consolation: these things will have an end, and the time is not far away. The day of rest from all this turmoil, from men, will soon be here: but till it does come we will do the best we can.

Lectures on the Life Views.

The Editor of this paper will commence a course of lectures, next Sabbath evening, in Brooklyn, N. Y., at Sawyer's Hall, corner of Fulton Avenue and Jay Street; entrance on Jay. The object is to bring out before the public, fully, the Scripture doctrine of man's nature and destiny: or, a future life, and the time and manner of entering into it. The question of immortality will be presented as taught in the Bible; and the theological notions on the subject—so long prevalent—will be shown to have no foundation in reason or Scripture. Life future and eternal is for those only who conform to the demands of the gospel: all others will remain eternally in death's dominions.

Questions on the topic considered, each evening, will be allowed after the lecture; but discussion, by protracted debate, cannot be entered on till the lectures are all completed. Those in Brooklyn desirous to know what our views are, will now have an opportunity, and are respectfully invited to attend the entire course. No charge for admission, and seats free.

"D.'s" Answer to Judge Halsted's first article we had not read when last week's paper went to press, and we gave notice to defer it till the Judge was through with his entire reply. Having since examined "D.'s" answer, we concluded to insert it this week, and it will be found on the last page.

Whichever party is right as to the derivation of the word "devil," it does not alter the thing itself. Such a thing as a personal spirit devil, in the orthodox sense, we are satisfied, has no existence as a matter of revelation. But we have had our say, to some extent, on this subject. We hope the controversy may be so far changed, soon, as to pass from the derivation of the name to the thing itself; otherwise our readers will lose their interest in the subject, as many of them care nothing about, nor understand, the controversy about the derivation of the name. A portion of them are deeply interested in it; but they are much the less number. Most of them cannot judge of the accuracy of either party in their various quotations from foreign languages. These remarks are not intended to censure either party in the controversy: both, we trust, are seeking for light and truth. We honor them both as men of learning, ability, Christian candor, and research; and we doubt not that good will result from the controversy so far; and a few more shorter articles will be well received by a considerable portion of our readers.

The main question of the existence of a personal spirit devil is one in which nearly all our readers must feel an interest since the subject has been so far ventilated. Evil exists, and will continue to exist, till the Heir to David's throne shall be installed in his kingly power thereon. Then comes the end of all sin and evil: not, perhaps, in a day or year, but certainly at no distant time; and the world will be filled with righteousness, truth, and peace.

Whether evil is the result of the abuse of a free agency—without which the agent is not accountable—or originates in a spirit-devil let loose to deceive and destroy the intelligent work of God's hands, is a question which it is high time was settled; and it must and will be settled, ere long, we trust in harmony with the perfections of God, common sense, and the reason with which our Creator has endowed us, and which he calls us to exercise on all questions, not excepting his government of our race.

"D. D.'s"—A Good Beginning.

The following is from *The Church Union.*

SEMI-LUNAR FARDELS.

I am glad, that among other reforms, you drop off the clerical D. D.'s. Nothing can be more clearly condemned by our Saviour than these Rabbinnical titles. "Be not called Rabbi." "One is your Master, and all ye are brethren." "How can ye believe who receive honor one from another, and seek not that honor that cometh from God only?" Nothing more clearly ministers to the gratification of worldly pride than these capital semi-circles. I wish you could make them appear so inconsistent or ridiculous that brethren would shrink from them as a badge of shame. Some may

Shrink from ridicule, if not from law.

A minister of the Gospel once called at the office of the *New York Observer* and requested his address changed to Rev. Dr. Being asked when the degree was conferred he replied, "Well, never, exactly; but it is a way our people have of calling me."

Physicians who take to preaching, perhaps after a failure in the practice of medicine, often rejoice in the glorious title by brevet, Rev. Dr. Indeed I know a *horse doctor* who has just been received in the ministry of the —— Church, and set over a feeble branch in a small village in New York State, who is suddenly puffed out before the world as the *Rev. Dr.* Prick those puff-balls.

We can tell the *Church Union* how to "prick those puff-balls." The "D. D.'s" are mainly needed to keep the falsehood of an "inherent immortal soul" alive, and to defend "eternal torments." That is the chief work to be done by them. Kill those two earthborn notions and you will "prick those puff-balls" effectually; because, with those items stricken out of theology, it would be so far restored to its orignal moral soundness that these "Doctors of Divinity" would be as useless as an "M. D." would be in the kingdom of heaven. Let the Gospel be restored to its primitive simplicity, and "D. D.'s" would be of no value. "Life only in Christ" is so simple, and so comprehensive a truth that it needs no doctoring. But we fear the *Church Union* will yet have to call in the "D. D.'s" to keep it alive; for it seems to be so full of the moral disease that it cannot bear the sight of the Herald of Life; for, after having itself solicited an exchange, it abruptly left us. We are not disquieted by its absence, for we have full as many *exchanges* as we can find time to look over; but if the *Union* wishes any help to render useless these clearly forbidden *titles*, we will gladly lend a helping hand; yet is a hopeless work so long as itself clings to the disease which makes D. D.'s necessary to its theological system.

If our cotemporary will put forth a good effort to revive the almost obsolete doctrine of "Life future and eternal only in and through Christ," it will soon find why the "puff-balls" continue to live and increase. Until it does this its own efforts for *union* may be found to be no better than that of one who "beats the air." Why not unite in Christ as the only Life-giver for dying men? Is it afraid of putting too high an honor on him whom it professes to delight to exalt? Let the great Physician have his proper place in your theology, and the mushroom doctors would vanish like the pestilent atmosphere before the burning sun.

"The Credibility of the Scriptures."

"BY J. H. M'CULLOH, M. D."

Some fifteen or sixteen years ago this work first made its appearance in two volumes, octavo, of some four or five hundred pages each. The work was one of immense research and value; but met with the disfavor of orthodoxy, because, theologically, the Dr. came to the conclusion that immortality for man is conditional, bestowed only at the resurrection, and that till then the dead are unconscious. But a very small portion of his work related to that question; but enough was said to retard the sale. We bought and sold many copies of it in those days. We have just received, from Geo. W. Young, No. 25 Chambers street, this city, the same work with the following title page:

On the Credibility of the Scriptures. A Recast, with enlarged views, of a former work on the subject, together with a copious analysis of the religious system promulgated during the Patriarchal, Jewish and Christian dispensations, and of human developments under them. By J. H. McCulloh, M. D., etc.

We have not had time to examine the "Recast," but presume it is a work of equal ability of the previous one, with the additional experience and research of fifteen years. It now appears in two volumes of over four hundred pages each, well executed. Dr. McCulloh says, in his "preface" to this work, he has "arrived at some important conclusions which were overlooked in my former publication, and which has required me so nearly to re-write the whole subject as now offered to the reader, that it may virtually be considered to be a new work."

We shall, probably, notice the work more fully hereafter. It is for sale by Geo. W. Young, No. 25 Chambers street, New York City. Price $4. Postage to be added: probably, about 60 cents.

A Question:

Are Innocence and Righteousness Equivalent?

Are there more than two classes of persons of the whole race of mankind? If not, to which class do those belong who die so young as to have developed no moral character? We know that such are innocent; and if we decide that because of their innocence they must be classed with the righteous, then this is saying that innocence is equivalent to righteousness, or justice, is it not? or, as another has expressed it—"Innocence is justice in repose; and justice is but innocence in energy." But if we say, this will not do, because that in the case of the innocent there has been no development of moral character, then the same reason must forbid our putting them in the class of the wicked, for the wicked have developed character; they have refused instruction, disobeyed commands, and on this account are rejected as wicked. This the innocent have never done, for no one can reject the truth until it is presented to him; and it can be presented to none but such as have come to the years of understanding. Does not this establish the fact that the innocent of our race do not belong with the wicked? Well, then, we must come back with them to the first class named, i. e., the, righteous, or just; *or else* we must leave them as a third class by themselves, to be dealt with in the future as neither the righteous nor wicked will be dealt with. And *mark well just here*—it will not do to say, We will let this third class alone, for this is just all that is done with the wicked: when they are dead we let them alone, and God also lets them alone. We know that criminals before an earthly court might think it a privilege to be let alone, because their life is not dependent on their *connection* with such court. But "when God adopts this let-alone policy" it is a curse fatal to all such as are thus let alone. When *he* dismisses one from *his* court, or refuses to call him there as not worthy of a trial, he becomes, so to speak, "an outlaw;" and death eternal is the awful consequence. So we ask again, What shall we say of those innocent ones? where shall we leave our precious treasure? Shall we regard them as mere brutes, or as waifs in society, and say, if God does not care for them, neither should we? But we do care for such; and no amount of reasoning can prevent this deep regard. And love for such innocence, and from these yearnings of affection spring such inquiries, and shall we be blamed or silenced when we thus inquire?

We have stood by the couch of dying innocence, and we often "mourning bend" over buried little ones, and the only relief we find is that Jesus who wept at the grave of Lazarus *marks the tears we shed.* I say, when we remember that he who wept over that "cave" had power to make alive the one who was buried there, it gives relief. But what relief could this thought bring, as we wept over these little graves, if those for whom we mourn shall not be raised? What should we care for the sympathy of one whose mission as the "Life-giver" did not reach the subjects for which we thus mourn? The mothers at Judea "refused to be comforted" for their children "because they were not;" at least, they would not be "comforted" till this message was sent them—"refrain thy voice from weeping, and thine eyes from tears . . . . for thy children shall come again from the land of the enemy." Though this language was first spoken in reply to a mother "whose voice was heard in fancy" long after she was dead, when the tribe of Benjamin was likely to become extinct, yet it was also spoken to the *many mothers* in the infant Saviour's day, and this enemy is death, is it not?

And are these children, and all such as these, to be brought from the "land of the enemy" in the same perfected state of moral character as are the righteous? or, must this development of character be made subsequently? We fear there is not sufficient light on this subject, or even interest enough to awaken the mind so as to answer these questions. We could offer some suggestions, but they might not be acceptable. Will not those who have more knowledge and influence give their thoughts on this very grave matter?

We think a question something like the following has once been asked in the Herald, though not answered—"Are those who die characterless in a better condition than were the first pair before they were put on trial?" As death is not a crisis, as it does not in the least affect moral character, as all the wicked, who shall live no more, must reach their crisis of moral character *before* they reach death, then we ask, Shall the *accident* (?) of death, which comes to so many of our race before they have developed moral character, deprive them forever of the privilege of doing so, and so they be forever lost? or, shall such have eternal life without said development? Are we not all making too much of death, and too little of life "on either side of the interval of death"? We are well aware that there are some texts which seem to forbid that there can be a state of trial for any who have been once dead. But as the men of "the Herald" would hardly allow that any doctrine should be proved true or false by the use of isolated texts, or texts taken out of their connection, but rather by the even tenor of the whole Book, we think we should answer the above questions only by the latter excellent rule.

H. Young.

Pittsfield, N.H., Dec. 5, 1867.

Response to the Foregoing.

It has been our course for years to leave that on which God has made no special revelation to be developed hereafter, if he sees fit to make such revelation. As to anything *positive*, as to the future of little children dying in infancy being revealed, we are unable to find it. That there are sufficient indications of God's design to cause the children of believers to share with their parents in the inheritance promised, we are satisfied. But these indications are not such as to make it desirable that they should die in infancy; nor are we informed on what ground God will impart to them a share in the inheritance, only that it will be a free favor, if it is bestowed at all.

To the question, therefore, of Br. Young, "Where shall we leave our precious treasure?" meaning our little ones who die in infancy, we answer—"Leave" them in the hands of our covenant God, who has a greater interest in them than we can have, and who is wise enough to dispose of them in the best and most satisfactory manner. Our "feelings" are no guide, rule, or reason, for concluding they *must* have a future life. We might as well argue that because we "shed tears" and "mourn" over a "pet" animal—whether a noble horse, noble dog, or any other "pet" to which we were so fondly attached that it was with "yearnings of affection," little less than those felt at the loss of a child, that we laid it in the grave, feeling that we would rejoice if we could know that the delightful creature would live again. No doubt he who shed tears "at the grave of Lazarus," has "marked the tears we shed" over our beloved "pets," when they struggled and died, and we laid them in the dust; and no doubt he has "power to make alive" these beloved creatures: and we believe Mr. Wesley, the founder of Methodism, was of the opinion that his noble horse would come up in the resurrection; but none of these feelings must be suffered to frame a theory of a future life not clearly revealed in the Bible. All such speculations are labor lost. Our whole business, as teachers of religion, is to deal with those of our race who have understanding, to lead them to God, and to his Christ for life eternal. As to the inquiry about those who have not understanding, we may say as Jesus said to Peter, when he asked, "Lord, what shall this man do?" Jesus replied, "What is that to thee? Follow thou me." Our Lord and Master will take care of the little children who die in infancy, and we may as well leave that business with him. He understands the matter perfectly, and if we have faith enough to commit ourselves into his hands, let us not be afraid to commit our "little children" into his hands also. Then we shall be blest, and our offspring will be disposed of in wisdom and love.

Queries.

A respected subscriber, at Niles, Mich., writes us as follows:

Dear Sir: Should be glad to know your views of a personal devil, if such a thing be in existence or no; and if so, in what form may we apprehend his proximity to us? Not that we would wish to become acquainted with him; but made apprised of his presence. Representations are made in the Scriptures, under the similitude of a serpent, so a spirit, or principle, to a roaring lion; so into a herd of swine, etc. Are we to infer from this, that he personates these different forms, in fact, by assuming their shape, and so personates them? or, are we to take it spiritually? A sermon upon this subject would go far to settle a fixed course of action among a class who are as yet very undecided which mode of interpretation to give it. If an array of Bible quotations could be drawn up before them, a connection methinks could be shown between the first great cause and the ultimate bearing this question has in the government of God, and made to appear reasonable, just, and true.

Note by the Editor.—As our friend was not a subscriber during the issue of the last volume of the Herald of Life, if he wishes to see our views on some of the points of inquiry, will he please ask Dr. Finley to let him see our remarks in the following papers, viz., May 22; July 24, and 31; August 7, 14, and 28; September 11? After that, will he examine Judge Halsted's "Theology of the Bible," together with the articles by him on the same subject, now appearing in our paper? If he does this, we think he will have little difficulty in settling the devil question. The theological devil *dies* with the eternal-torment theory and the theory of inherent immortality. These three are "the trinity" of paganized Romish Protestantism. Kill one of them, and they all die together. We care not which is first killed, neither of the others can long survive. No wonder a minister said, "If you take away *hell*, you take away all the foundation of my religion." He means of course, the *theological* hell. Let that be removed and his devil dies with it, and he has no use for wicked immortal souls, for he has no place to put them, nor a devil to do the work of tormenting them; and we might add, *such* ministers as himself would be out of employment; because, his "foundation" being swept away, no one would employ him: the Bible would be too easily understood to need his services. Yet he need not despair; for his eloquence might find remuneration in some more honorable employment.

As to our giving "A sermon upon this subject," as our Niles correspondent suggests, we may do so, after a while, if our life is prolonged and time will permit: but at present it is impossible for us to attend to it. Our strength is taxed to its utmost limits by the various things pertaining to the paper; books, tracts, etc., connected with our publishing matters.

"Stop Blowing and Go to Work."

Let me commend to some of our brethren a child's version of a sermon delivered in Chicago recently. The preacher urged that Christians should be active for Christ. They should serve him, not with breath alone, but also with the hands and feet. One of the audience, leading home his little boy of six or seven years asked him if he understood anything in the sermon:

"O, yes, I hear preaching now-a-days."

"Well, what did you hear this morning?"

"The minister said we should *stop blowing and go to work.*"—*Christian Banner.*

It would be well for some grown people, yea, some professed teachers of religion to practice the child's exposition of the sermon. A certain class can blow well but they wish others to do the working part. "Work while it is day: for the night cometh in which no man can work." So spoke our divine Master. Let us heed his words. A lazy, idle Christian is a contradiction in terms. A lazy, idle man can no more be a Christian than a thief or a robber. He is, in fact, a thief and a robber, sponging out of others that which his honest efforts could produce for himself. Let him "stop blowing and go to work;" so shall he bring happiness to himself and those around him.

A Modern Church Assembly.—Twenty men scheming business and forgetting to raise their heads at the close of the prayer; twenty whom an inordinate breakfast has betrayed into sleepy stupidity; twenty women wondering if their "hair is right" or scanning their neighbors' bonnets; twenty young folks studying postures; twenty intermittent listeners whose consciences prick them into only a disjointed attention—who wonders that we hear so much of powerless preaching? The sun can work wonders in photography, but not on wrapping paper. The material must be prepared. When the congregation goes—as it expects its minister—from the closet to the house of God; when it meets him with eager eyes moistened with sympathy and speaking hunger for the truth; when he can feel that his prayer is upborne not by the faithful few alone, but by the great congregation, preaching will have a new power.—*Advance.*

From Thomas W. Vaughn.

Middle Bass, Ohio, Dec. 27, 1867.

Dear Br. in Christ: I had hoped to be able to enlarge my field of labor ere this, but our best digested schemes often prove illusory, and in my case painfully so. My Summer's work, as a pecuniary effort, will probably prove a failure, and I shall be compelled to turn my attention this Winter to replenish the loss of my Summer's fruitless exertions.

This I deeply regret, as I hoped to satisfy the request of a number of correspondents and brethren, of our common hope, in respect of my discoveries in Geology, as it relates to the history of our earth in connection with Revelation. With all due humility I claim to have discovered the true source of this dark and difficult science, which has been so much trumpeted by infidels, both in and out of *the church* as philosophy so called," "making thereby the word of God of none effect by their traditions."

I may, however, be able perhaps to give a portion of time to the subject, and present some of my evidences, showing the harmony existing between the "Cosmogony" of Moses and the facts of geology in the present development of the earth. The Word of God must be true, and geology equally so; and to harmonize them should be the highest aim of finite minds.

Letters and Extracts.

From Geo. H. Fisher.

New Rutland, Ill., Dec. 24, 1867.

Br. Storrs: We have had the pleasure of hearing the blessed word of life preached by our much beloved Br. Wendell; and we can join heartily in commending him for his faithfulness and zeal in the cause of truth. Our hearts have been comforted and faith strengthened by listening to the plain teaching of that word which "is a lamp to our feet and a light to our path." I never was so strong in the faith concerning the future condition of the wicked dead as at the present time; and to me no future life out of Christ is a blessed truth, and it looks consistent, just, and God-like to let them remain in death, seeing they would not come to Jesus that they might have life. Praise God for the light that we see, and for the assurance that it will increase more and more even unto the perfect day.

We are much pleased with the Herald, and when we get a number and eat the food in it, it seems a long time to wait a week to have another meal; but if we have it thus often I am sure we won't starve. I have done nothing for the paper except to subscribe for it, but intend to do what I can in the various ways which will help sustain it.

May the Lord give us eye salve that we may see, and faith, zeal and courage to face the storm a little longer; and when the opening heavens shall reveal our coming Lord we shall stand with confidence, and hail him with joy; and, with the family of heaven and earth united, enter into that rest that remains for the people of God and the full fruition of the life that never ends. Your brother in the Gospel hope.

From Maria M. Weaver.

Westfield, Mass., Dec. 22, 1867.

Dear Brethren and Sisters: I have recently had cause to re-examine the arguments in favor of Life through Christ alone, and felt anxious to be led by God's spirit into *the truth* in this matter. My former friends have (unconsciously to me) had much to do toward prejudicing me against what they term "the non-resurrection," and had I gone by *sympathetic feeling* I should have adhered to the teachings of my friends. I do esteem them very highly, I acknowledge, and look with almost adoration to the intelligent, Godly-minded ones, who have been instructors and guides to my youthful mind. But, though in some cases it has caused a struggle, I have ever looked upon God as Supreme; on Christ as a "friend above all others," and upon the Word of the Lord as superior to the imaginings of mortal man. And after reconsidering my late change of opinion as regards the doom of the ungodly, I can see no cause for regret. The main principle of future life through Christ, at the resurrection, stands the closest criticism my weak, imperfect judgment is capable of giving it. And I must use my own abilities or none. Then I have the Word of the Lord to assist me in my weakness. So I am strong.

And I have found in this examination, that with the increase of light has come an increase of peace and love to my Saviour. O how *can* people think this God-honoring doctorine leads men to love God less! Why do they think that a belief that makes Christ the King of Life—the only source of Life—can ever cause men to forsake him and his laws? It is because they utterly misunderstand the whole arrangement of salvation.

I know, blessed be God, there are some things I know, that I have lived as near the Lord since embracing this doctrine as I did before. And while I endeavor to live by "*every* word" of God, this word concerning life from the dead is full of spirit. "Variety is the spice of life," but we want the *meat* first, and then the "spice."

Well, husband and myself expected to have been beyond the reach of wintry winds ere this. We believed that 1867 would be the last year of mortal existence. I desire to be "patient" in waiting "for the Son of God from heaven." We feel as though we had only been consistent with our faith.

The band of Life believers in this place are holding fast the truth, and living consistent lives. May we all be kept in love, and brought to the habitations of the holiest. Amen. We have seen a goodly number come into the faith in other places.

From Eld. J. Lewis.

Shelbyville, Ill., Dec. 21, 1867.

Br. Storrs: This morning finds me well and happy in God through our Lord Jesus Christ, our elder brother and Life-giver; and although my labor is hard and means very small, yet I am fully determined to work on. If God be for us who can be against us. We are having very interesting times, notwithstanding the thunder from the theological magazine is in full blast against us poor fellows. One of the United Brethren preachers said if he did not believe there was a hell of fire, where the wicked went, he would go home and never preach any more! Poor man, like thousands of others, they want hell for a pen, and the old orthodox devil to keep them from murder and theft. They can't bear to have the old non-resurrection gun fired among them. But we love to fire so well that every now and then we send a bomb shell in their ranks, with the contents of the coming of the Lord to take the throne of David, together with all the parts connected with his reign. But of all the shots, that of the no-resurrection of the wicked they dislike the most. O, how they do want to make God a vindictive being; like the man that killed his dog for biting him: and every now and then he would go and beat the old dog with a club. His neighbor said to him, The dog is dead: what are you pounding him for? I know he is dead, he replied, but I want to let him know that there is a punishment after death.

The cause is gaining. We are breaking new ground as usual; and at present we are holding forth in the Patton school-house, three miles from the county seat. I am sorry I am so destitute that I can't pay up what is due the office of the Herald of Life; and if some who have not paid me for two or three years, would send to Br. Storrs to my credit, all would be right.

I want to say through the Herald of Life, by way of apology to the brother in Mo., who requested me to write him, that in consequence of my continual travelling, I omitted to do so until I lost the paper containing his request and his address. We would be glad to have him or any other brother come and travel with us if they can fare as we do; that is on foot, without much means. We don't know of any nearer route than from Alton, Ill., on the railroad, to Shelbyville, about one hundred miles. But how long we shall stop here, is quite uncertain, as we expect to go into Fayette County soon.

My post office address, however, will be Mode, Shelby County, Illinois. Hope all interested will write. The opening here is promising, with three times more calls to preach than we can fill. Where is Br. Walter? We wish he would write; and Br. Osborn, hope he will come back. Money here is almost out of the question; but we don't mean to abandon the field on that account; for the poor must have the gospel preached to them.

From Eld. John Craig.

Westford, Mass., Dec. 25, 1867.

Br. Storrs: God in great mercy has raised me up again to my helpless family—yet, feeble and weak, I feel to thank him for the "all things" that work for my good. I can see how the Father can bring his children through much tribulation to enter the kingdom of God.

I wish now to say to all the readers of the dear Herald of Life, how thankful we should feel to have such a free, untrammelled paper to visit us weekly to cheer our hearts in these times of so great peril, when the would-be shepherds are so blind as not to see either form or comliness in "No life out of Christ," but hold fast to the withered, palsied limb of everlasting misery. Now to me, it looks very strange how any one, believing that that the wages of sin is death, can suppose that the wicked will ever be brought to life after they are dead. I ask, for what purpose are they made alive? Do I hear, To die twice, or die the second death? Well then, why will not your theological devil have to go through the same process, as he is the greatest sinner of all? Why let him escape with only dying *once?* This does not look like rewarding every man according to his *works*. But perhaps as his satanic majesty is not a man, he will escape with the lesser punishment; for, if the wicked are not raised for a blessing, it must be for a punishment. So they must pay the penalty of the law (which is death), and then be raised by some power to life, and die again; which would make it *twice*. Oh, Br. Paul, why did you say, Heb. ix., 27, that it was appointed unto men *once to die?* Why did you not say *twice*, and then we should all believe alike? But here we are divided; some must have them killed twice; but others, who hold to Pauline theology, are satisfied with *once*. For my part, I believe that God will leave them in the dust of the earth, where they belong. I read in such places as Psa. xlix, of the wicked and their end, how they are as the beasts that perish (that is) when they are laid away in the *grave* like sheep. Hear what David says ver. 15, "But God will redeem my soul from the power of the grave, for he shall receive *me*." Now, David, why all this if the others are redeemed also? What better-off are you? The wicked are redeemed also, if some in these days are correct. Well, David, as you have called on all the inhabitants of the world to hear, ver. 1, I have heard and believed also, that like sheep they are laid in the grave, death shall feed on them, etc. O blessed be God, the enemies we have seen here, we shall see them no more forever. Amen. "Without holiness no man shall see the Lord."

From James H. Jacobs.

Freetown, N. Y., Dec. 17, 1867.

Br. Storrs: I have obtained two more subscribers to the Herald, and hope they will become firmly convinced of the truthfulness of the doctrine it proclaims. I am satisfied it is the best doctrine in the world. It is good; it is Heavenly; it is God-like; it is Christ-like; it is subduing; it is melting; it is lovely; it shows that the goodness of God leadeth men to repentance. Thank heaven, God so loved the world that he gave his Son, that whosoever in the world, that heareth of God and his Son, and believeth on him, shall not perish, but have everlasting life. But, on the contrary, he that believeth not, will perish, and will not have everlasting life; therefore, two, yea, three theories cannot be true:

1. If men will not believe, they will not have eternal life. Therefore, suffering will not be eternal, and cannot be without eternal life.

2. All men cannot be eternally happy and holy without eternal life.

3. Eternal life is gained by obedience; the opposite of which is, eternal death; to remain in death—Prov. xxi., 16. Death cannot be eternal to any who will have a resurrection; for, the dead are raised incorruptible.

There is no getting into eternal death *after* the resurrection. Thank God, "the wages of sin" must be this side of the resurrection; if not, there cannot be any one to "remain in the congregation of the dead;" and if no one is to remain in the congregation of the death, but all have a resurrection from the dead to life, they will be the children of God, being the children of the resurrection, and they cannot die any more. If so, there will not be a congregation of the dead after the resurrection. But "the wages of sin is death;" and that death is, to "remain in the congregation of the dead."

From Eld. R. V. Lyon.

Suspension Bridge, N. Y., Dec., 1867.

Br. Storrs: I am once more at home, having been absent ten weeks in the States of Illinois and Indiana for the purpose of winning a bride for Jesus, by presenting the Gospel—the good news—the word of reconciliation, which he has commanded to be proclaimed among all nations, in order to "the obedience of faith." Everything seemed to be favorable to the circulation of the truth. I gave between seventy and eighty public sermons. In most places congregations were large, and in all the most profound attention was given to my message, and many embraced it with all their heart, believing that if they rejected it, life in the future would never be gained. Learned and unlearned were attracted by its magic power, and by it led to form a union with Jesus the Life-giver.

I spent thirteen days with the church of God, worshipping in the Christian Tabernacle, in the city of Jeffersonville, Ind., of which Dr. Field is pastor. Gave seventeen sermons, congregations large, and continued to increase until the close. More came than could get into our place of worship. As the result of my message the city was stirred, saints quickened, and sixteen came out and united with the church of God.

In all places I labored to impress upon the minds of the people, that only as they formed a union with Jesus the Life-giver, could they ever obtain a resurrection to life, or get out of hades—"the empire of death."

I distributed some $60 worth of my own works for the purpose of exposing a false gospel, and exhibiting the true, thereby hoping to save some.

This is the fourth visit I have made West, (in one I spent over five months) hence I have some knowledge of the people and their wants. It is not every man that will succeed in building up the cause of Christ, though he may have the truth. Cities in the West are not always the best places to find sheep, neither are they in the East.

Believing as I have, for many years, that the message we have to deliver, is essential to hear, understand, believe and obey, in order to be saved in the day of the Lord's coming, therefore I travel to preach, write and publish the message which is the Lord's Life-Boat; and we who proclaim it are his oarsmen, sent to the wrecked ship (the apostate church) to invite her distressed crew to leave the wreck, and step on board of the Lord's Life-boat, that they may be conveyed safely into port, before the old ship becomes a perfect wreck, and her disobedient crew scattered by the foaming billows.

God grant that we may be faithful to the work to which we have been called, that the blood of souls may not be required at our hands.

The following notice of my meeting held in Williamsport, Ind., is from the *Warren Republican*.

REV. MR. LYON.

This gentleman preached in the Court House, on Tuesday and Wednesday evenings of this week to good audiences. He advocates the doctrine of the annihilation of the wicked, claims that this earth is to be purified and renovated and become the final home of the saints; and that in the end, everlasting righteousness, and ceaseless happiness shall prevail in all God's universe, and there shall be nothing to hurt or destroy in all God's holy mountain. He also claims that this consummation is soon to take place—yea, that some even of his audience would see the grand event of Christ's coming in his reign, and of the destruction of the wicked. We regard some of the Rev. Gentleman's doctrines as grand and sublime in the highest, and a few of his positions as wild and visionary. He is withal, a profound scholar, an unbiassed free thinker, has unlimited knowledge of the Scriptures from which he quotes fluently, is a tolerable speaker, and deserves to be heard wherever he goes.

I give the above, that the readers of the Herald of Life, may see, that *truth*, when disrobed of all the mysticism which an apostate church has thrown around it, does commend itself to the intelligent.

From Thomas W. Wright.

Cincinnati, Ohio, Jan. 2, 1868.

Br. Storrs: I have read somewhere of a gold-digger whose toil was rewarded by a large lump of the precious metal; quitting his work at once, he ran from claim to claim, telling all his good fortune; at night he slept with it beneath his pillow, and in the day would sit and gaze at it with rapture, but put forth no effort to obtain more. Thus it is with our Christian friends here; they have found something truly precious; they call it experience, or moral perfection, or perfect love; and in the sermons we listen to, in the prayers we join in, and the hymns we help to sing, the same prize is held up to our view until we weary with the repetition; rather will we search on still; thankful for what we have found, we will seek for more, knowing there are treasures as rich, gems as pure still in God's unfailing mine of truth, ready to rejoice the heart and sanctify the life of those that search therein. "Happy is the man that findeth wisdom, and the man that getteth understanding. Wisdom is better than rubies; the gain thereof than fine gold."

Travellers in the desert of orthodoxy: we have alighted on a green spot, and been refreshed; we have been favored by a visit from Bro. Wendell, who has preached unto us, "Jesus and the resurrection." We have regaled on a feast of fat things, and we trust that the truth so well presented by our brother, may not only have rejoiced and confirmed us but may have worked its way to the hearts of his hearers and awakened a desire in them to know if these things are so. The *Elders*, of course, like their ancestors in Judea, will continue to frown down the "heresy;" but the stream of truth will sooner or later burst all barriers, and flow the mightier for the feeble efforts of man to stay it.

Pray for us, that we may with faith, through grace, work on for the Lord.

From Elder Samuel L. Walter.

Centralia, Ill. Jan. 2, 1868.

Br. Storrs: I wish you, and all God's dear children, a very happy New Year. I pray that it may be so to us all: that we may increase in knowledge, in love to God, and all mankind. O, for an increasing light and understanding of God's great purposes toward man at the "restitution of all things."

I thank my Father, for increased health and strength. I am well. My wife is still in poor health, not able to do but very little. I hope she will soon be able to be about. We have got very little to meet our expenses since we have been out in these parts. If it had not been for a few of God's stewards, and the little of our own, and our laboring with our own hands, we should have been compelled to have left the work: but, thank the Lord, his promises are immutable: we have lacked no good thing.

After I wrote my last, I remained here over the next Sabbath, and preached for the Christians: had a good time in presenting truth; and had an invitation to speak to them again, but was prevented from doing so by a snow-storm.

Monday I went to DeSoto, where Br. C. Jones lives, formerly of Lebanon. He is still trying to break the ground and sow the seed. We attended the Union meeting at night; a good company out. Next meeting on Tuesday, we attended; spoke to the people on the importance of having "fruit in God;" also, about being true Christians. It was the development of a character in harmony with God, etc. I preached by request for them Wednesday evening, as it was a Union meeting. I spoke of "Love" as the grand principle of our holy religion, and without love there was no religion. That it was a matter-of-fact thing, which the world could see; and by which we knew we had passed from death unto life, etc.

I returned to this place Saturday. Went to the Methodist E. C. on the Sabbath, and heard a good practical discourse. A notice was read, viz., "There will be a meeting tomorrow night at the Baptist Church to take into consideration the importance of petitioning Congress to have the Constitution of the United States so amended that it would recognize God and Christ Jesus as the Rulers of this Nation." As I was anxious to see how the professed subjects of "God and Christ Jesus" would turn out, I went to the place, and found it all in darkness, with no one about; but, on inquiry, I learned that the trustees would not let them hold a meeting to talk about having the rightful Sovereign more fully recognized. I thought that if Jesus was to come again, many in the churches would say "away with him." O for more love for him and earnest prayer, "Thy kingdom come." I pray, come Lord Jesus, come quickly. Amen. Yours in hope of life.

S. J. Brimhall, Mapleton, Kansas, writes: "My heart's desire and prayer to God for" the Herald "is, that it may be saved." May its life-giving pages continue to be loaded down with just such food as God-honoring, heaven-bound Christians love to feed upon. It is all the preacher we have on the Life theme in this country, and, like gold, its scarcity makes it valuable.

The present volume with me, so far, contains more rich truth, and rich Christian experience, than any of the preceding ones. There are some original, gospel, harmonizing, and soul-cheering truths in every number. That it may never be less interesting, and its conductors and correspondents be men and women sound in word and in doctrine, is the prayer of your unworthy brother.

A Brother writes us from North Carolina: It is my candid opinion that there will be a wide field *here*, ere long, for missionary effort. I do not shun to open the way and proclaim the truth to all with whom I converse, in season and out of season. Were I at liberty to attend to the requests of many friends, I would have large congregations and as many calls to preach as I could possibly attend to. Pamphlets I distributed about twenty years ago have made many converts in South Carolina and North Carolina. I feel assured that your "Six Sermons" have done more good than any six thousand million sermons of orthodoxy, for this simple reason, they tally with the pure word of God, unmixed with error. Such is my sincere and candid opinion. "Be ye thankful." If we would be truly happy, we must be thankful. I would not exchange the emotions of gratitude to God for all the pleasures the wealth, and honors of this world. He that hath gratitude is rich. He that never felt its thrilling emotions is poor indeed.

Note by the Editor.—The writer of the foregoing distributed several hundreds—perhaps we might say thousands—of the "Six Sermons" in North and South Carolina some twenty years since. We trust his estimate of the good accomplished by them may in some measure yet appear. If we were only young again, we would hasten into that Southern field and spend our days in labor there. But we are over seventy-one, and what could such old age do where hard work is needed? May the Lord raise up laborers for that most interesting field: men willing to spend and be spent to give the "light of life" to hungry souls. Our hope is, that God will multiply holy men, full of faith and the Holy Spirit, to carry on the work of proclaiming "Life only through Christ" for dying men.

Stephen Benton, Middlebury, Vt., writes: I feel that I am alone in a land of strangers to our blessed hope; and my heart sickens to see the indifference that surrounds me to the revealed truth of life only through Christ our Life-giver. I still prize the Herald next to my Bible. It is all the preacher I have for myself and family, except now and then I hear Br. Stetson, who preaches about nine miles from me, the last Sabbath in each month. May perfect love fill all the hearts of the dear saints, scattered abroad, is my humble prayer. I beg an interest in your prayers that I may have grace sufficient for my day. In Christian love, I remain your unworthy brother.

David H. Baker, Lawrence, Kansas, writes: People here don't like to read religious papers much. They are content to make as much money as possible; hire a preacher to do their thinking, and believe they are safe. There are a few exceptions: but there is not one here that fully believes the great crowning truth, "No future life out of, or independent of, Christ." Notwithstanding, if a good preacher was to come this way, and proclaim the glad tidings, he would get a large audience and be the means of doing much good.

D. L. Osborn, Finley's Lake, N. Y., writes: I am often cheered in reading the letters and all the other matter in our good Herald of Life. I have been trying to preach some; and, as Paul said, "As much as in me is, I am ready to preach the gospel to all" where my lot is cast. First: Because I love it; and it is to me good tidings of great joy that a Life-giver was born in the city of David some 1800 years ago; and that it was said of him, "He shall be great, and the Lord God shall give unto him the throne of his father David, and he shall reign over the house of Jacob forever; and of his kingdom there shall be no end." Glory to the Most High, we believe the time draws nigh when this Life-giver will come to give life, yes, life eternal: for, we think he gives no other; and it is conditional—"He that believeth on me, I will raise him up at the last day." Paul says, "The dead shall be raised incorruptible;" and "The Son quickeneth whom he will." Who are they? Believers. Believe what? The testimony, the witnesses, "the record God has given of his Son." What does God say? This is the greatest of all questions. He says, "He that believeth on the Son hath everlasting life; and he that believeth not the Son shall not see life; but the wrath of God *abideth* on him."

Works Received.

"Merry's Museum, an Illustrated Magazine for Boys and Girls:" Published by H. B. Fuller, Boston, Mass. Price $1 50 per year; or, 15 cents for single numbers. "Vol. I., No. 1, New Series," is before us. It is interesting in its appearance, but of the character of its contents we cannot at present speak, as we have not time to examine it.

"Youth's Casket and Playmate, A magazine for Boys and Girls, Edited by Mark Forrester." Published by Wm. Guild, & Co., Boston, Mass.

"Vol. 27, No. 1," for January 1868, is received. This periodical, also, is interesting in its appearance and somewhat larger than "Merry's Museum." Both works are designed to interest children and youth, and doubtless will. We may give some samples of these periodicals hereafter, if we find such articles as are suitable for the children's department of our paper.

The Publishers of the Casket offer to send a copy of their Magazine for 1868 free of charge to any one who will assist in getting up a club for it. Send your address to W. Guild & Co., Boston, Mass., and specimen numbers with the necessary directions will be forwarded by them at once.

"The Health Reformer: A monthly journal, devoted to an exposition of the Laws of our being, and the Application of those laws to the Preservation of Health, and the Treatment of Disease." Published at Battle Creek Mich. Terms; $1 per year. Address H. S. Lay, M. D.

"Carter's Combined Writing and Copying Ink." J. P. Dinsmore, No. 36 Dey street New York, will accept our thanks for a bottle of this ink, left at our office a few days since. So far as we can judge, from a short time of using it, we are much impressed in its favor.

Mr. Dinsmore will, also accept our thanks for his present of "McAdam's Panoramic Calendar:" a most useful and convenient article.

"The Advance" is a new paper started at Chicago, Ill., by the Congregationalists, we suppose. We have seen but a few numbers, as it has just been added to the list of our *exchanges*. So far as we have been able to examine, it seems to bid fair to be a useful member of the fraternity. We wish it success in all good things, and that its *title* may be found to be the characteristic of its course; and that it will not fear to "advance" beyond the creeds and traditions of men into the glories of Bible truth.

We are much pleased with some of its standing regulations; especially with the following,

Notice to Contributors.—Manuscripts are received with the distinct understanding that they cannot be returned: the authors must reserve copies. Articles over a column in length may usually be considered as rejected in advance. Communications to be published anonymously must be accompanied with a private note to the editor, giving the author's name. Manuscripts written with pencil will not be accepted.

In some measure we have acted on these rules; but not to the extent we wish we had. We have had much trouble with some writers because they could not have their manuscripts returned just when and how they wished. Some of these MSS. are so long and embrace so much, and have so many useless words, that it takes time and patience to determind what it is best to do with them. After all this, to be found fault with because we do not preserve and return them, is "a little too much of a good thing." Be sure your manuscript is worth publishing before you send it; or else submit to the judgment of him who is called to decide whether it is suitable or timely for the paper of which he has charge; and be sure you keep a copy, if you are determined to preserve it, for we will not be obliged to keep or return it. And this writing with lead pencil or pale ink is an outrage on the editor and compositors.

The motto of the *Advance* is good, viz., "Forgetting those things which are behind, and reaching forth unto those things which are before." Do not shrink from your motto, brother *Advance*, and we may expect glorious things from your birth in these days of peril. May the great Head of the church be your Light, as he is the only Life-giver for dying mortals of Adam's race. Say unto the people "Go forward;" and in the name of Israel's God lead them out of Egypt, even if you have to pass through the Red Sea of bigotry, superstition and Romish rags, which have so long been the curse of Protestantism, and a dishonor to pure Christianity. Let the true character of God and his government stand out in Bible simplicity, and no longer be polluted by the traditions of men, and the superstitions of heathenism. In such a course *The Advance* would magnify its office and be worthy of its name.

Business Matters.

One Dollar each from—D. L. Osborn, Ezekiel Moulton, Samuel Moulton, Cyrus M. Reynolds, C. C. Tuck, Cornelia Hoyt, Eld. Henry Perkins, Eli H. Daniels, Moses Hampton, Thos. W. Vaughn.

Two Dollars each from—Mrs. Wm. Duryeas, Alexander J. Forbes, Phineas A. Sherman, Daniel Bitzer, Allen Logan, "for some poor brother or sister," J. B. Roby, by W. H. Barnes. (The $5 was received December 5th. Have others in your place failed to receive their papers? If so, what Nos. are lost?)

One Dollar fifty cents from—James Higgins, Thorington Carpenter, Edwin Z. Harrington, Sarah Moulton, Geo. Bates, W. F. Gardner, Mrs. Sarah E. Balis, Rev. D. Miller.

Five Dollars each from—Casper B. Miner, Mrs. H. Littlefield, Elbert H. Thorne, Charles Jones.

Various Sums—L. W. Page, 50 cents; James Field, $8; Dr. John Kelley, $10 on pledge; James F. Redhead, $10 for two copies; Roswell Hart, $10; John Beeching, $3; Horatio Squyer, $4; J. P. Brock, $3.

Tract Fund of $500.

Previous Receipts	$146 91
"Albany, N. Y."	50
Charles Swift, South Boston, Mass.	3 00
Leonard C. Thorne, New York	6 00

Eld. S. W. Bishop will preach at Eatontown, N. J., Sunday, the 12th inst. New York (Cooper Institute) Sunday, the 19th inst.

Meetings in Brooklyn, N. Y.—Preaching every Sunday evening in Sawyer's Hall, corner of Fulton avenue and Jay street, at 7½ o'clock. Entrance on Jay street, at the sign of "Sawyer's Pianoforte Rooms." The main subject is, *The Scripture Doctrine of a future Life*, connected, as it is, with the *Coming and kingdom of Jesus Christ*.

Our Israelitish Origin.—A work on Prophecy. It was written by Professor Wilson, England, some years since. We republished it, believing it could not fail to interest all thinking men, whatever might be thought of the accuracy of its positions. For ourself, we endorse the general theory that the Anglo-Saxons are the literal descendants of Israel, in the line of Joseph and Ephraim. Price 50 cents, in paper covers only. Postage, six cents.

Books, Pamphlets, and Tracts can be had at the Editor's residence; of Geo. W. Young, at Shipman & Son's Store, No. 25 Chambers street, New York; also, at the store of W. H. & L. C. Thorne & Co., No. 58 White street, and likewise at 37 Park Row, Room 40

Poetry.

Imaginary Evils.

BY CHARLES SWAIN.

Let to-morrow take care of to-morrow;
 Leave things of the future to fate,
What's the use to anticipate sorrow,
 Life's troubles come never too late.
If to hope over much be an error,
 'Tis one that the wise have preferred;
And often have hearts been in terror
 Of evils that never occurred!

Have faith—and thy faith shall sustain thee—
 Permit not suspicion and care
With invisible bonds to enchain thee,
 But bear what God gives thee to bear,
By his spirit supported and gladdened,
 Be ne'er by forboding deterred,
But think of how hearts have been saddened
 By fear of what never occurred!

Let to-morrow take care of to-morrow;
 Short and dark our lives may appear,
We may make it still darker by sorrow,
 Still shorter by folly and fear!
Half our troubles are half our invention:
 And often from blessings conferred
Have we shrunk in the wild apprehension
 Of evils—that never occurred!

Children's Department.

An Iceland Adventure.

It was the beginning of January in Iceland. The old wooden clock on the wall had just struck two in the afternoon, and yet it was as dark as midnight. The old pastor's family were gathered around their warm fire, and one after another of his friendly neighbors stepped in to make a few hours' call. Three lamps, filled with whale-oil, were on the table, and you may be sure that the odor from them was not the pleasantest imaginable.

Among the young parishioners of the old pastor who called that evening, there was a bold sailor named Floko. He was a young man not over twenty-five years of age, and yet he had a number of times made the difficult journey to Spitzbergen and the coast of Greenland, though he had generally been in the company of his father, old Gundebrand, who had been in the habit of carrying on the whale-fishery on a small scale. The conversation in the old pastor's family turned on different subjects that evening. But it was observed that Floko, who was usually very cheerful and lively, was unusually sad. It occurred to the old pastor at a certain time in the evening, to ask Floko what was the cause of his unusual silence.

"It is just one year ago to-day since my father went off to Greenland on a new fishing expedition," said Floko. "He was to be back in four months' time, but he has neither returned, nor have any of us heard from him, and I have reason to fear that he is lost. He went in company with the little colony which left here at the same time, and we have heard of disasters having befallen some members of the colony. My father was too old to go and would not listen to my persuasion to stay at home. I fear I shall never see him again."

Of course these remarks of Floko cast a gloom upon the company, but it is not probable that he would have made them at that time if the old pastor had not asked him the cause of his trouble. The old clock struck eight, and the company separated, each one to his own home. It was very cold out of doors, as you can well imagine, and every time the door was opened it chilled the room in a moment.

The Summer following this little gathering at the old pastor's, there was a sudden alarm on the coast just where he lived. The cry was: "The icebergs with the bears!"

Almost every summer when the ice up about the North Pole breaks up, there are multitudes of polar bears which have become almost starved from having so little to eat during the long, cold Winter. Of course they live on the ice a great deal, and as soon as the ice is broken up a great many of them are carried off with it; and as they are so very hungry, some of them would about as lief float along the ocean as to stay in Greenland and starve. Sometimes these icebergs or rather great ice cakes, float to Iceland, and if any bears happen to be on them at that time, a great excitement takes place as soon as they are seen, for the bears no sooner reach land than they play havoc with everything they can find. At the time that I am now speaking of, there was a large cake of ice floating toward the Iceland shore, and it was plain to everybody that there was something on top of it that moved. It was only one object, and yet as the report went from one to another that the bears were coming, the number greatly increased; so the number of bears was supposed to be from seventy-five to a hundred.

The village gathered together their harpoons and muskets, and all kinds of iron instruments they could find, and came down toward the shore to meet the bears, for they knew that if the bears ran wild many persons would be killed by them.

The people stood on the shore in anxious expectation, yet no one could see more than one object. The nearer the great ice-cake floated toward the shore the clearer that object became; and, behold! instead of a bear, it was a man! When it struck the shore the man rose up, and threw the bear skins off that were round him and said—though he was too cold to speak almost anything—"The happiest hour of my life."

Fortunately, Floko was one of the company who had gone down to meet the bears, and what was his surprise to see that the man was none other than his own father, Gundebrand. It is not possible to imagine the great surprise of the villagers and the hearty reception that the old man met with. The people actually took off their own furs and heavy coats and threw them around him, and bore him in their arms to the nearest dwelling.

Poor old Gundebrand wept like a child, so glad was he to get home once more. It was several weeks before he fully recovered from the dangerous voyage he had made; for he had come on that great cake of ice all the way from Greenland to Iceland. There was the greatest excitement in the village, and, indeed, all over Iceland, at his return, and particularly after he related his marvellous adventures. The old pastor appointed a special meeting in the little chapel, when prayer was to be offered that Gundebrand had returned, and the old man was to state his experience publicly.

The hour arrived for service. Everybody came from far and near, and after thanks were returned by the congregation for the remarkable preservation of Gundebrand, the old man was invited to begin his remarks. I will not attempt to tell you all that he said. Many people would have doubted the words of some persons, but they could not doubt his word, for he had never been known to tell a falsehood. He told how he, together with the little colony, reached the coast of Greenland in safety. The Winter came on much sooner than usual, and their boats were caught in the ice. "One thing after another seemed to be against us," said he. "During the time when our boats were frozen in, and we occupied little huts along the shore, a most violent storm arose and tore away our tents and little houses, and destroyed the whole village where we were. Some people were killed, and those that were left were well-nigh frozen to death, because all our heavy furs were taken off by the blast, and we never saw them again; and, together with our furs, our provisions were also taken. We scarcely had anything left, and, indeed, the whole village was threatened with starvation.

"I do not know how we passed through that Winter. It is impossible for me to describe its terrors. We sometimes had a little whale-meat, which was very old, and before our troubles came on, was not considered fit to eat. Many of the colony have died, but some are still living. I confess that I would have preferred at any time to die instead of live, so great was my suffering. One day as the pleasant weather came on again, I went out to see my little boat that was frozen in through the Winter, and while examing it to see if it was in good condition, behold! two polar bears made their appearance and started after me on the ice. Fortunately, I had my musket with me, but one musket was hardly enough for two bears. You know the little dog that used to follow me always? Well, that little dog was with me at the time, and he fell a victim to the starving bears. It seemed to me that death was right before me; and I suppose that if I had not been used to running on the ice very well, or if the bears had not seen something else that attracted their attention, I would have been devoured by them. But a kind Providence preserved me, though I ran far out on the ice to get clear of them.

"Now, as I was away out beyond my boat, I heard the ice cracking, and then I felt my great danger. If it cracked where I was I knew that I would have to go down into the cold water; and then if it broke up and separated, it would prevent me getting to my boat or getting ashore. To add to my great trouble, the ice broke near where I was, and the great cake on which I stood separated from the rest and floated off. Then I knew that it was impossible for me to reach the land again. What to do I did not know. I had no provision with me, no boat, no friend, and not even my little dog. I prayed to the Lord that if it was his will, I might yet be rescued; but it seemed to me really impossible. I was glad to find out that there were some very thick places in the cake of ice on which I was then floating, for there were mounds here and there, or rather little hills, which indicated depth; and of course I kept near to, or on, one of the highest of these, fearing the ice might break again. By and by hunger came on, as you can well imagine, but even in this respect the Lord took care of me. I found a great many fishes frozen into the ice, and I also found birds here and there that had fallen dead by the cold Winter, and had lain there ever since. On these I have lived through my perilous voyage; and if it had not been for the pleasant sun that I have had during the time, I would certainly have frozen to death."

The account which old Gundebrand now concluded excited the sympathy of the people who listened to him, so that they all wept with him, and said that they had never heard of an experience like that. I will tell you one or two words that the old pastor said when he rose to speak after old Gundebrand had finished:

"Some people may call this chance, and others may call it the perseverance of our old friend Gundebrand, but I call it the preserving care of our Heavenly Father, who knoweth as well how to preserve amid the dangers of a polar winter as to make the sun shine warm in the tropic regions. I trust that all of you will take this experience home to yourselves, and remember that just as an old whale-fisher was cared for by Ged and his life preserved, and himself sent here to his friends, so are you all the daily objects of God's care; and the preservation of your lives through a single day or a single hour is just as much an evidence of the goodness and the care of Him who numbers the hairs of our heads, as our aged friend Gundebrand, who speaks to us to-day as one raised from the dead."

The choicest pleasures of life lie within the range of moderation.

D.'s Answer to Judge Halsted's Reply.

Questioning motives is unjust and unreasonable in such a discussion as this between the judge and myself; and, therefore, at this threshold of my remarks, I affirm that several sentences in Judge H.'s reply were unjust and unreasonable, as they questioned the motives of both *myself* and the *professor* of modern languages whose written affidavit I adduced as part of my argument on the Italian preposition.

Judge Halsted insinuates that "D. was quite sure he was appealing to orthodoxy in appealing to this professor: and that the professor would do his best to help him defend the Romish and yet widely-received Protestant theory—the orthodox devil and devils;" or, in plainer terms, insinuates that the professor of modern languages would be so prejudiced for *D.'s view of the matter* as to stultify himself and give an *unjustifiable* verdict on certain Italian words. Again it is insinuated that the professor is controlled by theological motives in affirming as he did respecting Italian words, for the judge says: "Why not professor? Is not your head devil, a devil?" . . . . "And would the professor keep his head devil without any imps—little devils—to help him do his work?" . . . . "But if the professor prefers that we should not include the devil in the plural, the devils, we will now," etc., etc., etc. Again, I say, I object to such methods of arguing. The professor did not come on the stand to testify as to his *theology*, but as to *philology*; and the judge has no right to presume to know the professor's theology. He has no right to question my witness on this point.

But, foreseeing that the judge might use such argumentations (and impeach the reliability of my witness by saying, "What will not an orthodox professor *do* to *help out* an orthodox minister?") I purposely obtained the written statement—of whom? Of one whom the judge would call orthodox, or biassed in favor of orthodoxy? No! but of one who has been a Second Adventist for about thirty years, who believes in the annihilation of the wicked, that there is no hell, etc., etc., and, so far as I know, believed exactly with Judge Halsted on the subject of a personal devil. If then, the professor of modern languages stands theologically on the judge's platform and would naturally be prejudiced to favor the judge's view, if prejudiced at all, ought not his entire acquaintance with the Italian language, amounting almost to mastery, to offset the judge's knowledge of that language (which is but partial, judging from the mistakes he makes in his article, some of which I shall note), and ought not his affidavit to stand firm even against the assaults of the judge's plausible derivation? So it seems to me. I hope the remainder of this discussion will be conducted fairly, and without impeachment of motives, and that we shall both (the judge and myself) be candid, and, as the Italian maxim has it, aim "*Avere il cuore in bocca*," "to have the heart in the mouth."

Allow me one more reference to the judge's reply, which I shall quote: "Does D. think that, if there is no such being as a personal devil, he could get the word *devil* in any better way? [This question I will answer at large, further on.] Does his uneasiness arise from the way in which we get *devil*, or from his notion that there is really such a being as *his* devil, and his unwillingness to have his notions disproved? . . . . Why not go to the real question involved, and attempt to show that the Bible teaches a personal devil?" Here, I ask, what matters all this to *the question at issue*—the derivation of the word *devil* "from the Italian *de* and the English word *evil?* I see no connection. My private *theological* views are not in question, and do not affect my knowledge of the Italian, which knowledge may or may not be equal to the judge's, and in his judgment is not, for he says of me: "an unskilled handler of edge tools is apt to get his fingers cut." He refers to my *lapsus pennæ* in giving *del*, *dello* and *dell'* as the genitive of the article *il*. But the judge's hands are badly gashed (if my fingers are cut), for, in the second column of his last reply he gives "*i* and *gli* as the nominative and accusative plural of *il*; also *ai*, *a'* and *agli* as the dative plural of *il*; also *dei*, *de'* and *degli* as the genitive plural of *il*;" whereas a mere beginner, a novice in Italian should know that *gli*, *degli* and *agli* are not plurals of *il*, but of *lo*. And my error did not run through six or seven lines as does the judge's.

But now to the judge's reply, with respect to the argument:

I. The judge says: "We take up D.'s statement that *de* is not an Italian preposition, and we begin by citing a few verses which, taken together, decline the Italian article *il*—the. They will give us some instruction beside." Why go to all this length of four columns? The judge appears to cite those passages more for the *supposed* "instruction" than the exhibition of the method of declining the article *il*, else the exhibition spoken of could have been greatly condensed. In the citations given, the judge makes *del* from *de il* (which the professor told him could not be done) because *al* is, as he supposes, from *a il*, and *dal* from *da il*, and *degli* from *de gli*, *dell'* from *de la*. To give these citations, with their "instructions," his honor occupies over four columns of space. But what value have his quotations if *del* is not from *de il* (notwithstanding all his constantly-repeated declarations), but from *di il?* Let us see!

On page 210 of Ollendorff's Italian Method we read: "The rapidity of pronouncing has led to a contraction of the definite article with certain prepositions which precede it; thus *pel* is used instead of *per il*, etc. According to this contraction we say and write:

Singular.	Plural.
Del, of the, for *di il*.	*Dei*, or *de'*, for *di i*.
Al, to the, for *a il*.	*Ai*, or *a'*, for *a i*.
Nel, in the, for *in il*.	*Nei*, or *ne'*, for *in i*.
Col, with the, for *con il*.	*Coi*, or *co'*, for *con i*.

Singular.	Plural.
Dello, for *di lo*.	*Degli*, for *di gli*.
Allo, for *a lo*.	*Agli*, for *a gli*.
Nello, for *in lo*.	*Negli*, for *in gli*.
Collo, for *con lo*,	*Cogli*, for *con gli*.

Also on page 279 we find given *della* for *di la*, *nella* for *in la*, *delle* for *di le*, *nelle* for *in le*. Let the reader note that Ollendorff here gives *del* for *di il*, not for *de il*, gives *dei* for *di i*, not *de i*, gives *dello* for *di lo*, not *de lo*, gives *degli* for *di gli*, not *de gli*. Notice further that *nel* is for *in il*, not *en il*, or *ne il*, also that *negli* is for *in gli*, not *en gli*, or *ne gli* etc. The reader will therefore see that *del* is *not* a word compounded of *de il*, as the judge assumes from the beginning, but a word meaning *of* or *of the*, changed by the process of contraction from *di il* to *del*. And on page 21 of Fontana's Italian Grammar we read: "The prepositions most commonly joined to the articles are *di*, of, *da*, from, *in*, in. And then the examples are given, as I have shown above, that *del*, *dello*, *della*, *dei*, *degli*, *delle* are written for *di il*, *di lo*, *di la*, *di i*, *di gli*, *di le*. If the judge asks me why *di il* should give *del* and not *dil*, I answer, why should *in il* give *nel* and not *nil?* But he knows that as *nel* is for *in il*, so is *del* for *di il*. This being the case, the citations above mentioned are valueless, for they would show, *not* (as he desires) that *del* is for *de il*, but for *di il*, and his argument falls, *ex necessitate*. I pass to my

II. Point. But the judge has said, "does D. think that, if there is no such being as a personal devil, he could get the word *devil* in any better way? I emphatically reply, Yes sir—there is a better way, consonant with the just principles of logic, etymology, and an unshackled common sense. I proceed to give the "better way" desired, touching, however, on the judge's derivation as I progress.

If *devil* be compounded of the Italian (?) *de* and the English word *evil*, this composition must have been done centuries ago, away back in the Anglo-Saxon days, and by some one who understood both Italian and English. But in those good old days this word was spelled, indiscriminately, diafol, deofol, deoful, deofl, divell, devill, etc., as the judge will see by examining Richardson's great English Dictionary in two volumes, or by referring to any Anglo-Saxon Dictionary (for instance J. Bosworth's "*Compendious Anglo-Saxon and English Dictionary*, London, 1860," or L. Ettmueller's "*Lexicon Anglo-Saxon cum Synopsi Grammatica*.") The language was not then settled with regard to its orthography, since there were eight clans or divisions of the Anglo-Saxons in Britain.

But look at this matter a moment! If the word was compounded as the judge intimates, it must have been made of the Italian (?) *de* and the Anglo-Saxon word then used for what we now spell—*evil*, or, as the word was indiscriminately spelled, *efel*, *yfel*, *hyfel*. The compound form would be then *de efel*, *de yfel*, or *de hyfel*, changing in process of time to *divell* and to *devil*. Therefore we are come to this that some Anglo-Saxon man *invented* the Anglo-Saxon *mongrel* word "*devill*" (which, in my last article I quoted from Richardson's Dictionary) from the Italian (?) *de*, of, and Anglo-Saxon word *efel*, or *yfel*, or *hyfel*, (meaning *evil*) while at the same time, there were many similar forms of spelling the same word then in use, as I have said before, when I gave them above. Who believes that *de* and *efel* were compounded, by some early linguistic Angle or Saxon to make a word expressive of a thought which was even then expressed, in their own natural and generally spoken tongue, by diafol, deofl, etc.? Look at the question in another light. The German for *devil* is *teuful*, and the Dutch *duivel*, which is nearly related to the Anglo-Saxon *deoful*, or Danish *diævel*. What need is there of going to the formation of a *mongrel* word, when all the sister languages have the word *devil* in a form of spelling exactly cognate to the one which our learned friend would make? When all the sister languages were affluent in words expressing *devil*, was the Anglo-Saxon mother-tongue of Britain so poor as to be compelled to run away down to Italy for a *monosyllable* and then tie it on to the commencement of *evil*, to make a new word—*devil?* I cannot believe this. And, under the circumstances of the case, no lexicologist would trust to such a derivation when one far more natural and simple could be obtained from cognate languages, *spoken* at the time when this *mongrel* word is said to have been manufactured. Your honor: Is not my way a "better way?"

III. It might be right and just for me to retort upon the judge by asking a question (similar to the one asked by him) viz., Does the judge acknowledge that if his derivation be not just, and therefore non-admissible *his idea* contained in the word *devil*, namely *of evil*, falls away, and his arguments thereupon remain untenable? Does his uneasiness at our questioning of his derivation arise from the fact that, if *our* derivation be acknowledged, the idea of a personal devil must consequently be correct? I simply say, these questions *might be* retorted on his honor, the judge, but I forbear to press them, and have filed my objection to such *illegal* modes of assaulting an opponent.

My answer to the judge's reply is already longer than I intended it should be, and I forbear trespassing further on your columns, hoping that the judge has light now, will have *more* light to-morrow, and *further* light in time to come.

D.

That Blessed Hope.

"Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ."—Titus ii., 13.

Why is it called "that blessed hope?"

Because it is a well-spring of consolation and joy to the church during the absence of her Lord.

Says Dr. Hodge: "The second advent of Christ was the object of longing expectation to all the early Christians. So general was this expectation that Christians were characterized as those 'who love his appearing.' If the second coming of Christ is to Christians now less an object of desire, is it not because they think the Lord 'slack concerning his promises'?"

Mr. Barnes says: "The earnest expectation of the coming of the Lord Jesus became one of the marks of early Christian piety."

Says Baxter: "Would it not rejoice your heart if you were to see the coming of the Lord, and to see his glorious appearing and return? If you were not to die, but to be caught up thus to meet the Lord . . . would it not be the greatest joy that you could desire? . . . The thoughts of the coming of the Lord are most sweet and joyful to me; so that if I were but sure that I should live to see it, it would be the joyfullest tidings to me in the world! Oh! that I might see his kingdom come!"

Says Henry, on Revelation xxii., 20: "This is Christ's farewell to his church, and the church's hearty echo to Christ's promise, 'Come Lord Jesus.' Thus beats the pulse of the church—thus breathes that gracious spirit which actuates and informs the mystical body of Christ, and we should never be satisfied till we find such a spirit breathing in us and causing us to look for that blessed hope. What comes from heaven in a promise should be sent back to heaven in a prayer."

"The bright appearing of the Lord" is the theme of many of our most precious hymns.

Says the seraphic Rutherford: "Oh! when will we meet! Oh! how long is it to the dawning of the marriage day! O sweet Jesus, take wide steps! O my Lord, come over the mountains at one stride! Oh! if he would fold the heavens together like an old cloak, and shovel time and days out of the way, and make ready in haste the Lamb's wife for her husband! O heavens, move fast! O time, run, and hasten the marriage day, for love is tormented with delays!"

Ought not every pious heart likewise to long for this glorious appearing, when

Hope shall change to glad fruition,
Faith to sight and prayer to praise?

Great prominence is given to this theme everywhere in the New Testament. The Redeemer's second appearing is held forth as the very polar star of the church. "As once he hath appeared to put away sin by the sacrifice of himself, to them that look for him shall he appear the second time without sin unto salvation."

The grace of the first advent is received by faith, and the glory of the second is apprehended by hope: thus, in the cross and the crown the believer finds all his salvation and all his desires.—*Rev. E. P. Marvin in the American Pulpit.*

What Is Thought?

We are often amused at the strange views entertained by many relative to thought. Those who hold that man is only "a house" to hold a thinking, spiritual being, get some very strange theories, and arrive at some very strange conclusions, very far removed from physiological facts and true mental phenomena. Without spending time to combat what we conceive to be wild errors, we will give a direct answer to the question at the head of this article: Thought, in no man, and all the animal creation, is the *result* of an active brain. Thought is no more a component part of man than is love, hatred or pain; and when the brain stops acting, as in sound sleep, and still more perfectly in death, then there is no thought, or any sensation of joy, love, pain, or any other emotion.

We are sometimes asked, "Is thought a property of matter? We would answer this question by asking another, Is pain a property of matter? We answer just as truly so as is thought; but neither thought or pain are *essential* properties of matter, but are *peculiar* properties existing in certain kinds of *organized* bodies, possessing flesh and blood. Our Creator has so organized *animal* matter that it can feel pain, love, hate, remember, and think. This is true of men and animals. No one can dispute but that animals think, feel pain, love, and remember. If the brain is the organ of thought, then, when it is deficient, as in the idiot, the thoughts will be correspondingly wanting; or when undeveloped, as in the infant, then thought will be weak. If the brain is the organ of thought, then the more fully the brain of an animal resembles that of a man, the nearer it will approach to man in intelligence. Facts sustain this position. If the brain is the organ of thought, then, when that organ is deranged, there will be corresponding mental derangement, which we know is the case. Thus all facts go to demonstrate that the brain is the organ of thought. This being true, how can man think when the brain is dead and in the grave? It would be as reasonable to say a man can run with his legs cut off. The Bible is in harmony with the foregoing facts; for it declares that "the dead know not anything."

When will men be willing to turn from mysticism to the simplicity of truth? It seems strange that any one should ever believe the lie of Satan, which teaches us that a dead man knows more than a living one. We think no doctrine can be more absurd, or contrary to all true philosophy and sound reason, or opposed to the plain teaching of the Bible. Thank the Lord, many devoted Christians now see the truth clearly, and are rejoicing in the light.—*Crisis.*

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GEORGE STORRS, Editor. NEW YORK, WEDNESDAY, JANUARY 15, 1868. VOLUME V.—NUMBER 15. WHOLE NUMBER 205.

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A SERMON BY THE EDITOR.

"BE ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and reverence." 1 Peter iii., 15.

The exercise of hope is common to man. It is well understood to be made up of desire and expectation. Neither of these alone constitute hope. The first without the last would be despair; and the last without the first would be aversion. The two must be combined to form hope. The principle is well defined in the minds of men in relation to the ordinary affairs of life; and the man who should tell us he hoped to possess ten thousand dollars on the morrow, we would conclude had not only a desire for that sum, but a reason for his expectation; and if he had none, or no good reason for it, we should not hesitate to say he is a fanatic or a fool. Why should we expect less in matters of religion? Men say they hope to be saved, they hope to go to heaven when they die, etc., that is, they desire and expect to go to heaven when they die.

Now, we ask such a reason of the hope that is in them? A good reason must be based, first, on a promise of God. If there is no promise of such a remove at death, then the expectation of it is without foundation, and the exercise of mind is presumption, and not the gospel hope. The promise of such a remove at death must not be a matter of mere inference or conjecture; it must have a "Thus saith the Lord." God does not leave his creatures to mere conjecture, or the traditions of men, in matters which relate to blessings he designs for them: he gives the most plain and positive assurances or promises. Thus the apostle speaks, Heb. vi., 17, "Wherein God, willing more abundantly to show unto the heirs of promise the immutability of his counsel, confirmed it by an oath: that by two immutable things, in which it was impossible for God to lie, we might have a strong consolation, who have fled for refuge to lay hold upon the hope set before us."

Here we see, for the existence and stability of hope, God does not leave us without a certain and definite promise. Hence, if we have a hope of entering heaven at death, we shall be able to fix on a clear promise of God to that effect; else we have no well-grounded expectation of such an event, and our hope is baseless. Where is such a promise? With meekness produce it, and let us have the reason of such a hope. We do not ask you for the traditions of men on the subject, but for a Bible promise. Will you give it? You are bound by the gospel to do it if you can. Can you produce such a promise? If so, where is it? We wait for an answer. But, alas, we wait in vain. No such promise is found in the Bible. The notion stands in the wisdom and traditions of men, not in the truth and power of God. If we are correct, then the hope of going to heaven at death is not only a "good hope;" there is no gospel reason for it: it is a fancy—yea, it is presumption.

The gospel hope, then, is quite another matter from the hope of a large part of the professedly Christian church. The gospel hope is that of eternal life through and by a resurrection from the dead, and not of an entrance into heaven when we die. For this hope we have clear promises in the Bible.

What are the promises? We will give you a few examples. Luke xiv., 14. The Saviour had commanded concerning feasts not to call the rich, etc., lest a recompense be made thee; but call the poor, etc., and "thou shalt be blessed, for they cannot recompense thee; for thou shalt be recompensed [when you die? No, but] at the resurrection of the just." Here is a clear promise of the time when the reward of well doing is to be bestowed; and it is as wide of the common notion as the resurrection day differs from the day of death. That we do not mistake in this matter, we turn to John vi. In this chapter, four times our Lord states the time when, and the means by which, his followers are to receive their reward; and we ask if it looks like a promise of going to heaven at death? See verses 39, 40, 44 and 54. "This is the Father's will, which hath sent me, that of all which he hath given me I should lose nothing, but should raise it up at the last day." Here is no intimation of going to heaven at death, but there is a clear intimation that without a resurrection from the dead Christ's followers would be lost. Yet, as it is the Father's will that they shall not be lost, he has given to his Son power and authority to raise them from the dead at a stated period of time, viz., "at the last day." In the next verse he is still more definite as to what he raises them up for. "This is the will of him that sent me, that every one which seeth the Son, and believeth on him, may have everlasting life: and I will raise him up at the last day." "Does Jesus say, I will reunite his soul and body again in the last day? No. "I will raise him up." What does *him* signify? Is it his body? Him is that man; not that man's body merely. He is raised up, and is at the last day, and for the purpose of giving him that which the Father hath willed, viz., Everlasting Life.

That our Lord's followers thus understood the matter is evident in the discourse of Martha with him, John xi.: "Lord, if thou hadst been here, my brother had not died," said Martha, verse 21. "Jesus said unto her, [thy brother has gone to heaven? No, but] thy brother shall rise again." "Martha said unto him, I know that he shall rise again in the resurrection at the last day." Such was her faith, and such her hope; and such is the hope of the gospel. Remember, Jesus had declared "Lazarus is dead." But he does not flatter with the fallacious hope that he had gone to heaven, but he does comfort with the true hope—The Resurrection.

Another case in point is the question of Peter, Matt. xix., 27, "Peter said unto him, Behold, we have forsaken all and followed thee; what shall we have, therefore?" Here is a plain question about the reward to be hoped for. Does our Lord say, Ye shall go to heaven when ye die? No such thing. How unlike the theology of this age is his answer. Mark it well. "Verily, I say unto you, that ye which have followed me, in the regeneration when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel." From Matt. xxv. 31, we learn *when* Christ will sit in the throne of his glory. "When the Son of man shall come in his glory, and all the holy angels with him, *then* shall he sit upon the throne of his glory." It is not till his return from heaven; his promise to Peter and the other apostles was not of heaven in an intermediate period, but looked down to the time of his return from heaven. This point is clear; but we shall have occasion to insist upon it more fully as we proceed.

We have glanced at some of the promises, and see that none of them look like an assurance of a reward prior to the resurrection. We will now examine the *type* and see if that is not as clearly against the idea of any man entering into heaven till Christ returns. To understand this part of the subject the type and antitype are to be taken in connection. We shall hence notice the law of the holy of holies, and the high priest's entrance therein, with Paul's remarks on the subject in Hebrews.

In Leviticus xvi. we have the law referred to which relates to the offering of the high priest, first for himself and then for the people. In the holy of holies was the mercy seat and the Shekinal glory, or symbol of the presence of God. It was there the blood of the slain victim was to be carried by the high priest and sprinkled upon the mercy seat, and before the mercy seat to make an atonement. Now mark verse xvii., "There shall be no man in the tabernacle of the congregation when he [the high priest] goeth in to make an atonement in the holy place, *until he come out*," etc. So sacredly was the holy of holies guarded by the law that even the two hundred and fifty Levites, connected with Korah, claiming that "all the congregation were holy," when they approached the door of the tabernacle, to intrude into the holy place, there came out a fire from the Lord and consumed them: see Numbers xvi. The people of Israel generally were prohibited, on pain of death, coming nigh the tabernacle: see Numbers xviii., 22. But the main point to which we call attention is the fact, no man was permitted to enter the holy of holies while the high priest was therein, nor until he came out. Now, if we find this is truly a type, we may learn that it is no small sin to attempt to enter heaven before Christ the High Priest comes out. We now turn to Heb. viii., 1, "We have a high priest who is set on the right hand of the throne of the Majesty in the heavens; a minister of the sanctuary—*agion*—holy—and of the true tabernacle, which the Lord pitched, and not man. For every high priest is ordained to offer gifts and sacrifices: wherefore it is of necessity that this man have somewhat also to offer. For if he were on earth he should not be a priest, seeing that there are priests that offer gifts according to the law: who serve unto the example and shadow of heavenly things, as Moses was admonished of God when he was about to make the tabernacle, for see, saith he, that thou make all things according to the pattern showed thee in the mount."

Here we learn the fact that the Mosaic tabernacle was but the type of the true, and we may also learn that the Aaronic high priesthood was a type of that of Jesus; for, saith Paul, ch. ix., 11–12, "Christ being come a high priest of good things to come, by a greater and more perfect tabernacle not made with hands; that is to say, not of this building; neither by the blood of goats and calves, but by his own blood he entered in *once* into the *holy place*, having obtained eternal redemption." He adds, verses 23, 24, after having spoken of the Aaronic offering, "It was therefore necessary that the patterns of things in the heavens should be purified with these; but the heavenly things themselves with better sacrifices than these. For Christ is not entered into the holy places made with hands, which are the figures of the true, but into heaven itself, now to appear in the presence of God for us."

Thus have we a clear statement of facts, and find the antitype of the entrance of the Aaronic high priest into the holy of holies. Christ has entered the true holy of holies, even heaven itself, and no man is to be permitted to enter there till he comes out: the attempt of itself is sin, though it may be it has been the sin of ignorance; of that God only is judge. We fear it is the result, in many, of wilful ignorance. Christ is gone into the holy of holies; are we to seek to enter there? If we do, it is at our peril. What shall we do? Do as did the people of Israel when their high priest was in the holy place. They waited without, watching and praying till he came out. Thus Paul, in closing Heb. ix., says: "Christ was once offered to bear the sins of many, and unto them that look for him shall he appear the second time without sin unto salvation."

This is a clear reference to the work of the high priest under the law. With the blood of the offering for sin he went into the holy place, and sprinkled it upon and before the mercy seat while the people prayed, confessed their sins, and waited, looking for the high priest to come out. So Christ has gone into the true holy place, even heaven itself, and there appears in the presence of God with his own blood: and to those who acknowledge him as their high priest, confess their sins, watch and pray and *look* for him to come out, he will appear in due time *from* heaven, for their salvation.

How blasphemous and presumptuous to attempt to enter the holy place, heaven, while our High Priest is there. May Christian men be made aware of such presumption, and cease to talk and act in such an unscriptural manner. They may flatter themselves that it is very innocent to teach and talk about going to heaven at death; yet we venture the affirmation that it is not only sinful to do so, but tends to subvert the gospel hope by substituting another and entirely different hope, and hence is "another gospel" than that which Christ and his apostles preached. This we are aware is a heavy charge; yet we believe we have fully sustained it, but shall now proceed to confirm and strengthen it.

[To be concluded next week.]

THE SOVEREIGNTY OF JEHOVAH.

IT has ever been the lot of truth, like the Lord of it, to be crucified between right-hand and left-hand thieves. The enemies of truth, on all hands, are various. While some say the Bible is a legend of lies, and others that faith in Christ is a fable: there are others who tell us they have Christ, and are one with Christ, and yet with audacious effrontery cry down the ordinances of the gospel, and consider the means of grace as too burdensome for a free-born conscience, and too low and carnal for self-righteous man. There is as much beyond the truth, as on this side thereof; as much in out-running the flock of Christ, and the Lamb that leads them, as in straggling and loitering behind.

The doctrine of God's sovereignty as evidenced in his eternal decree of unconditional election, will not relish with those who have any thing of their own. It will not do for those who eat their own bread, wear their own apparel, and who, because religion in this day walks in silver slippers, yea, more, in golden sandals, find it convenient to make an outward profession of Jesus—saying, "only let us be called by thy name, to take away our reproach." Isa. iv., 1. Free will and free grace are very opposites. "Not unto us, oh! Lord, not unto us, but to thy name give glory, for thy mercy, and for thy truth's sake." Psa. cxv., 1. When such language as this proceeds from the heart, it is the humble lispings forth of what can only be learned in the school of Christ under the precious teachings of the Holy Spirit.

I know that the sovereignty of Jehovah; the free love of God in the choice of the church in Christ Jesus—His divine pre-destination, as exemplified in election and reprobation—I know by experience, that a statement of these glorious truths, cannot fail to draw forth the latent rancour of the unregenerate mind. Be it so. I join issue with the apostle, and say "Yea:" It is truth. "Yea, let God be true, but every man a liar." Rom. iii., 4. The God of creation and of providence is manifestly a perfectly sovereign God—nothing external can either restrain or influence him. In all his conduct he is guided solely by his own perfections. He owes nothing to his creatures—but as it is due to himself. Their rights are the mere results of his own character. He is accountable to no being; for all things are accountable to him. There are many things which we may say he cannot do; but he cannot, because he will not. He cannot do anything inconsistent with the perfections of his own character. This is what the Scriptures mean when they say that he cannot deny himself. He cannot unjustly punish his creatures, because this would deny himself. In such an event he would cease to be what he is. It is as impossible then for God to punish unjustly as it is for him to cease to exist.

As respects his sovereignty and his perfect property in his creatures, he has an absolute right to do as he pleases. The mercy of the gospel is free mercy. It is pure mercy, without any view to merit, either before its reception or afterward. Before it is received, there is nothing but sin in him who is to receive it. There is nothing to even qualify him for grace, more than there is in those from whom it is withheld. After it is received, it makes a change in the life and heart of the receiver; but this, instead of being re-payment of debt, is an additional obligation. Our good works are of God, as well as our faith. The mercy which God bestows is wholly without money and without price. Now this is a kind of mercy, of which human science knows nothing. It is disliked by the wise, and by the foolish, by the learned and by the unlearned, by the virtuous and vicious, by the infidel and by the bigot, by the scoffer and by the devotee. Men naturally wish that kind of mercy in God, that will combine with a portion of human merit, more or less, according to their respective necessities. The most profligate are not willing to be deprived of all ground for boasting. They are willing to have eternal life at a low price, but not if it is offered gratis.

In the reading of the Scriptures nothing strikes the mind more forcibly than the sovereignty of the Jehovah. The ways of God are to deep for us; we cannot fathom them. Psa. cxxxix., 6. The Book of God is everywhere stamped with the seal of sovereignty. This is the more striking, as there is nothing more displeasing to the mind of man. The fanatic is still bolder than the philosopher in blaspheming this attribute; and the sanctified raver, with the boldness of an infuriated demon, will dare to denounce as an Almtghty tyrant, the Lord God, who reveals himself the sovereign Jehovah. There is no degree of force which audacious man will not employ, to banish sovereignty from the Scriptures. It strikes continually at the pride of man. God sends the message of mercy in such a way that many cry out that they would rather expose themselves to his wrath, than receive such a forgiveness.

The sovereignty of God is seen in the substitution of Christ to bear the curse of the law in the room of his people—*not* of unbelievers. Isa. liii., 5–8. John i., 29. Gal. iii., 13. Gal. iv., 4, 5. 1 Peter ii., 24, 25, etc. Sin is often represented in Scripture as debt. The representation is true, but it does not give the full character of sin. Sin must be viewed as crime, as well as debt. In the payment of debt, justice can make no difference, whether it comes from the debter, or from any one who is willing to advance it. Justice cannot refuse to accept payment from any substitute. But it is not so with crime. The Sheriff could not execute another who should present himself in the room of the prisoner. An absolute sovereign might, in his sovereignty, accept such substitution. God, then, in accepting the substitution of Christ, acts in sovereignty, and provides what the law has not provided. The law under which man was made knows nothing of fulfilment by substitution. The acceptance of Christ, as our substitute, is in sovereignty. "This," says God "is my beloved Son, in whom I am well pleased." Here is a declaration of the Father's acceptance of the Son, in the room of the guilty. There is sovereignty not only in God's choice of his people—there is sovereignty also in his conduct toward them. Even to them he gives no account of his matters. One he places in affluence, another in poverty: to one he gives much knowledge, to others very little; to some he gives health, others have scarcely a day free from pain. They all have troubles, but some have troubles beyond others. Sometimes he continues the least distinguished of them to the utmost term of human life, while the most talented are cut off in the midst of a glorious career of usefulness. In ten thousand ways the Lord shows his dealings with his people to be in sovereignty, as well as mercy. They must not presume to question his comparative treatment of them. That he does all things well, they must believe on his own testimony.

Men foolishly assert that "none of the human race, as far as they know, except Jesus Christ, is yet elected to eternal life"—that is entirely another matter, and depends entirely upon the fact whether we are found in Christ at his coming: for God "hath given unto us eternal life, and this life is in his Son." I have quoted the foregoing from a recent writing upon the subject of election. I would ask if God *elected only the head*, and not the body of Christ, from before the foundation of the world? "Blessed be the God and Father of our Lord Jesus Christ, who *hath* blessed us" (who are meant by "us" but believers; in fact shall we dare assert that Paul is writing to any other than the church—the body of Christ?) "with all spiritual blessings in heavenly places *in* Christ; according as he *hath chosen us in him before the foundation of the world*, that we should be holy and without blame before him in love; having *predestinated us* unto the adoption of children by or in Jesus Christ *to himself*," (on what principle of action?) "ACCORDING TO THE GOOD PLEASURE OF HIS will." Ephes. i., 3–5. Has Paul made a mistake? He seems to overlook man's will and substitute God's!

Let us look at John 1. "He came unto his own," (people in the flesh) "and his own" (Jewish) "received him not"—"that which is born of the flesh in flesh"—"but as *many as* received him" (spiritually—intelligently—*discerningly*) "*to them* gave he power *to become the sons of God*—which *were* born, not of blood, nor of the will of the flesh, *nor of the will of man*, BUT OF GOD." "That which is born of the Spirit is spirit." Where is the will of man? It seems that power from above is needed to discern *spiritually*. 1 Cor. ii., 14, 15. Let us hear our Lord himself—the glorious head of the mystic body—who says in John vi., 37—"*All* that the Father giveth me shall come to me; and him that cometh to me, I will in no wise cast out"—44th verse—"NO MAN CAN COME to me, *except the Father who hath sent me draw him*, and *I will raise* HIM *up at the last day*." "It is written in the prophets—they shall be taught of God—*Every man* therefore that *hath heard, and hath learned of God*, *cometh unto* me." Who will dare assert, in the fear of God, that election, which is choice—is not here unequivocally stated? But mark the result—as it is now, so it is then—many of the disciples *went back*, and walked no more with our dear Lord. See 65th and 66th verses.

To assert and preach the doctrine of election to eternal life of his people, by God, has ever been enough to stir up wrath and emnity in the carnal mind of man. Again, *our Lord* says in John x., 26. "Ye believe not, *because ye are not of my sheep*, as I said unto you; my sheep hear my voice, and I know them, and they follow me, and I GIVE UNTO THEM ETERNAL LIFE, AND THEY SHALL NEVER PERISH, neither shall any man pluck them out of my hand. My Father who gave them me is greater than all; and no man is able to pluck them out of my Father's hand." What blessed security for believers; safe in Christ. Who can read John xvii., and deny *unconditionally eternal election?* 2d verse—"As *thou* (the Father) *hast* given him (the Son) power over all flesh, that he (Christ) should give eternal life to as MANY as thou hast given him; and this is life eternal, that THEY MIGHT know thee, the only true God, and Jesus Christ, whom thou hast sent." Here most clearly is saving knowledge *restricted to the election of grace:* "for by grace (or *favor*) are ye saved, through faith—and that (*the faith*) not of yourselves (but the faith), is the gift of God." Ephes. ii., 8. In the 9th verse of John xvii., our Lord says, "I pray not for the world (of unbelievers) but for them whom *thou* hast given me"—23d verse—"that the world (of believers) may know that thou *hast loved them, as thou hast loved me*—and *thou lovest* ME BEFORE THE FOUNDATION of *the world*." Compare Matt. xx., 28. Matt. xxvi., 28. Mark x., 45, and Heb. ix., 28, and see the strict accord of Paul's understanding with our blessed Lord's assertions. Can any man read the 9th chapter of Romans, and *then* deny that eternal election flows from Jehovah's sovereignty? I could write column after column, without exausting the evidence, that establishes this *heaven-born truth*.

Jehovah's plan of salvation and work is truly divine and equal. 1 John v., 7. Our heavenly Father hath, of his own will begotten us, in his eternal decree. Jas. i., 18. The Father hath *chosen* from eternity—the Son hath redeemed *all* whom the Father *hath chosen*, and the Holy Spirit, proceeding from Father and Son, hath sanctified, and will sanctify, or set apart, through *this truth*, *all* whom the Son hath redeemed. How I adore the glory of God as manifested in Christ—and now THE BELIEVER *is complete* IN HIM. Col. ii., 10. For what purpose then is the preaching of the gospel? Clearly to make known to the elect of God their position in Christ, as the pure result of sovereign grace. Hence we preach to men "whosoever will let him drink of the water of life freely." But will men drink if they are not thirsty? Christ died to redeem or save HIS people from their sins, therefore his name was called Jesus. Matt. i., 21.

In the name of God, I write to oppose the demoniacal doctrines of *free will* and *universalism*. If Christ died for all, then all men will be saved, or else the efficacy and power of his blood *is denied*. Did space and time at the present permit I would refer to all such passages as are quoted to support belief in universal salvation. I will note one in Heb. ii., 9, where Jesus is said to taste death for *every* man: it is in the very next verse *restricted* "to MANY sons brought to glory," and in verse 11 "to sanctified ones." I am surprised that men who have for years preached and read the Bible, should not perceive that the word "world" is of various significations, and is often *limited in its sense*. So with the terms "all" and "every"—instead of indicating a universal affirmative, must be used distributively. To those who deny and oppose the Scriptural doctrine of *unconditional election*, I would say, *beware*—for ye oppose *not men*, *but* GOD, who doeth according to HIS OWN WILL in the army of heaven and among the inhabitants of the earth." Dan. iv., 35. Rom. ix., 20. *Some* have thought that, "this subject of election was virtually dead;" but, blessed be God! *it still* lives, and *will*, until the Lord comes—notwithstanding these last days of peril to *truth*. I *believe* it, *rejoice in* it—and *will preach* it, *whenever* and *wherever*, the way is opened of God; and would add, "*because the hand of Amalek, is against* the *throne of the Lord, therefore, the Lord hath sworn that the Lord will have war with Amalek, from generation to generation.* Exod. xvii., 16. (Marginal reading).

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[See Response to the foregoing on last page.]

PERSECUTION.

IN a former article, I showed that, in the early part of our dispensation, when the church was located mainly in Asia, and also, that during the middle ages in Europe, God permitted sore and bloody persecution to fall upon it; and that this fact gives us reason to believe that the church in favored America, in these last days, may be left to taste the same cup of bitterness. And also the fact that, while the church here has been blessed with light and knowledge beyond all precedent, and blessed—favored in *every* direction, as the church never was before, it has, at the same time, grown proud and worldly, and un-Christ-like as it never did before; compelling us to believe that nothing but the rod will ever bring her back again to her first love and works, so as to be in any fit condition to meet her returning Lord.

I do not, however, rely upon this evidence, but shall try to bring proof direct from the prophetic word to show that bloody persecution will yet be the lot of the people that do know their God."

Turning to Rev. 6th we find a description of the opening of the book that was sealed with seven seals, and the effects that followed the opening of each seal. Whatever the three first may symbolize, I think their need be no mistake as to the meaning of the fourth. "And when he had opened the fourth seal, ... I looked, and beheld a pale horse: and his name that sat on him was death, and hell followed with him. And power was given unto them over the fourth part of the earth, to kill with sword, and with hunger, and with death, and with the beasts of the earth."

What can this symbolize but the great persecution under the papacy for near 1,260 years? I have never seen this idea disputed, and for myself I have no doubt of it, so I let that pass.

"And when he had opened the fifth seal, I saw under the altar the souls of them that were slain for the word of God, and for the testimony which they held; and they cried with a loud voice, saying, how long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth? And, ... it was said unto them, that they should rest yet for a little season until their fellow servants, also, and their brethren that should be killed as they were should be fulfilled."

When was this seal opened? I think there can be but one reliable answer to this question, and that is, at the *end* of the great persecution under the opening of the previous seal.

If we vary from this point, we are afloat on the sea of conjecture, and may place it any where we please during that tribulation, and this portion of the prophetic work becomes about as much like a "light in a dark place" as a Jack o'lantern, and about as worthy of being taken heed to. But let it stand as it evidently was designed to, and we have brought to view a great tribulation, in which a "fourth part of the earth" suffer death, at the close of which are seen under the altar the souls, as persons of those slain, who are represented as calling for vengeance on their murderers, and they are told that they must rest until their fellow servants, and brethren that should be *killed* AS THEY WERE should be fulfilled. Now, the question is, has this been fulfilled! If so, when, where! I know not, nor do I believe any one does. But, if not, *it will be*, and it cannot be a great while before it comes, and, for a little while, the demon of persecution will riot in the blood of God's faithful ones until this portion of the word of God is "fulfilled." Not that all will be killed, or all suffer alike; this has never been the case, but enough to accomplish the object for which these things have ever been permitted. *It may be* that we have nothing to do with anticipations about these things while living for our Lord and Master, and looking for his return: and it is very true that "sufficient unto the day is the evil thereof," and we are not, as Br. Storrs says, "to draw upon the future for evils or trials;" and yet, if this *is* a part in prophecy,

it belongs to the church, and it ought to be regarded by her as a great blessing to be made acquainted with coming trials, so as to be fully prepared to meet them. In this way, it seems to me, only, can the same word of prophecy, to which *we do well to take heed*, be made to us as a light shining in a dark place.

C. L. PERCIVAL.

Massawippi, P. Q.

JOHN V., 28, 29.

A GOOD deal is yet said about this passage, and it is quite difficult to satisfy thinking minds that it teaches the return to life of the righteous and not of the wicked. They say, "Why, it *says*, they that have done good *come forth*, and they that have done *evil come forth*, and in both cases to the resurrection; and if it means that one party were made alive, why not both?" And it does look like rather close work to make out that one class is made alive, and the other not. Br. Storrs, in his tract "The Doom of the Ungodly" makes the clearest case of it that I have seen, even more so than Judge Halsted; but, after all, it does lack that easy simplicity that characterizes almost every part of the teachings of our Saviour. I have been long since satisfied—perfectly so, as I wrote in the HERALD OF LIFE, that the whole matter, commencing with verse 24, is *parabolic*, in harmony with *all* his teachings to the Jews, for "without a parable spake he not unto them." Math. xiii., 34. Certainly, the condition of the dead in their graves—ignorance and darkness—is most strikingly illustrative of the condition of this world without the gospel of Christ. But when the voice of the Son of man in the gospel comes to men, at once their condition is changed: they come forth from that state of darkness and ignorance where they were, into the light of heavenly truth; they experience a moral resurrection. What is the result? He that believes "is passed from death to life" (see verse 24); while he that believes not is condemned (chap. iii., 18), not at the last day, but *now*, "*already*;" and here is a point I wish to press upon the attention of all. If the wicked were resurrected at the last day, it would not be a resurrection of damnation, or condemnation, but a resurrection of destruction—the *execution;* not the sentence. They are damned when they reject Christ in his gospel. The sentence is *executed* when our great LIFE-GIVER calls all his sleeping ones out of their graves, and gathers them to himself; while all the wicked dead, death, hell, and every other foe, are all submerged in the lake of fire together. The grand plan is stated in verse 24. Believing hearers of this word obtain such a certain hope of life that they are said to have already passed from death to life, or come forth to a resurrection of life. Verse 25 tells us that the plan was already in operation. The hour had now come when some did hear his voice, or word, and live. In verses 26, 27, he refers to his authority for acting and teaching as he did; and in verse 28 tells us that—not a few, as then, but *all*, should hear the same voice, or proclamation; and when he gave the commission to his disciples, "Go into *all the world* and preach the gospel to EVERY CREATURE;" he prepared the way for its complete fulfilment, and the wonderful events of the day of Pentecost well nigh accomplished it, as Paul plainly intimates—"their sound went out into all the earth, and their words unto the ends of the world." Rom. x., 18, and Col. i., 23. To know what we are to understand by "they that have done good," and "they that have done evil," we have only to turn to the parable of the sower, Lk. viii., 15. They who possess "honest and good hearts," from which, as from a fountain, would flow good deeds—hear the word and understand it, and bring forth fruit while those possessed of evil hearts, being, of course, doers of evil, hear, but bear no fruit; and are condemned. So that, whatever others may think, I can see no literal resurrection of the dead in this passage, but only a graphic and striking illustration of the work of the gospel of Christ among men in this dispensation. Submitted in love.

C. L. PERCIVAL.

Massawippi, P. Q.

PROSPERITY LIKE STREAMS OF WATER.—Prosperity is more hazardous to our spiritual interests than adversity. The former contents us without God; the latter makes us feel our need of him. The streams of goodness which flow around us are designed to lead us up to the Infinite Source; but, alas, the larger and more numerous these streams are, the less inclination have we to drink at the spring-head. Therefore it is that God so often reduces the size and number of these streams, or wholly dries them up. It is that we may draw from the original Fountain.

EVERY MAN LIKE A LEANING TREE.—"If the tree fall toward the south or toward the north, in the place where the tree falleth, there it shall be." (Eccl. xi: 3.) There is a solemn meaning crouched under this metaphor. The tree will not only lie as it falls, it will also fall as it leans. And the great question which every one ought to bring home to his own bosom, without a moment's delay, is this, What is the *inclination* of my soul? Does it, with all its affections, lean toward God, or from him?—*J. J. Gurney.*

IS NOT THE POPE ANTICHRIST.—A correspondent of *The Paris Union*, writing from Rome, gives the following as the very words of Pio Nino in reply to the late address presented to him: "Alone, in spite of my unworthiness, I am the successor of the apostles, the Vicar of Jesus Christ. Alone I have the mission to direct the bark of Peter. I am the Way, the Truth, and the Life. Those that are with me, are with the church. Those who are not with me are out of the church, they are out of the Way, the Truth and the Life."

THE HERALD OF LIFE.

NEW YORK, JANUARY 15, 1868.

NO IMMORTALITY NOR FUTURE LIFE, EXCEPT IN JESUS CHRIST ALONE, AND BY A RESURRECTION AT THE LAST DAY IF DEAD, OR A CHANGE IF ALIVE.

RESPONSIBILITIES.

The Editor holds himself responsible for none of the sentiments of Correspondents. The Editor's articles do not all appear under what is called the "Editorial Head." Any articles without a signature, or which are not credited to another source, the Editor is responsible for, without saying whether he wrote them or not: he leaves the reader to judge of their authorship. Let these things be kept in mind in reading the Herald of Life, and the praise or blame will rest where it ought.

"THE SOVEREIGNTY OF GOD."

THIS subject occupies a large space in the present number of our paper. Perhaps it is well to give it this one ventilation; but we have no idea that our readers, in general, will care to see the HERALD OF LIFE occupied to any considerable extent with the subject. Br. CHAMBERS has had his say, and Br. THORNE has calmly replied. Here the matter must rest for the present. Our great work is to "preach the gospel" in "all the world, to every creature." That is the "Sovereign's" command; and let all ministers "*beware*" that they do not restrict it, or charge the divine Redeemer with hypocrisy in it, nor impeach the Sovereign of the world as if he had sworn to an untruth when he said, "Say unto them, As I live, saith the Lord God, I have no pleasure in the death of the wicked, but that the wicked turn from his way and live: turn ye from your evil ways, for why will ye die?"

No Christian calls in question the "Sovereignty of God." To call it in question, and utterly reject the interpretation put upon the action of that sovereignty by some sincere but mistaken interpreters of the Scriptures, is another matter. That interpretation we do reject, and shall continue to reject it as both unsound and opposed to a righteous judgment of the world by its CREATOR. Fifty years, and more, study of the Bible, will not be thrown away by us, to embrace the notion that for the larger part of the human family there is no such thing as even a possibility of eternal life; and that for the other part there is no possibility of a failure: and all this settled by "the sovereignty of God" before he created man. Let those believe it who can—we judge them not—but for ourself we reject it, and are satisfied that the warning of "*Beware*—for ye oppose not men, but God" is more appropriate for the other party to this controversy.

Free-grace and free-will are not "opposites" any more than free sunshine and free labor are opposites. There are blessings antecedent and blessings consequent. That is, there are blessings bestowed on men prior to anything they have done or can do. These are of free grace or favor. There are other blessings, the bestowment of which is conditional, and can only be possessed by free-will in action.

To illustrate. God has given the earth for vegetation, the rain to moisten it, and the sun to warm the soil. This is free grace: it did not depend on any will but his. Next appears man. God has freely given him a form, limbs, knowledge, etc., to cultivate the earth. Is he to have a crop without the exercise of free will? Suppose the man folds his hands and neglects to improve the antecedent blessings of free-grace; will the earth bring forth without his aid? Has he any right, and would not all rational men say he was a fool, to expect a harvest while he neglected to employ his free-will in exertions to improve on the free sunshine, rain and soil? Do not consequent blessings depend on the right use of his free-will in the matter? If he starves by indolence, can he charge his failure on free-grace as not being sufficient? By no means. He might have had his store-house filled as well as his neighbor, if he had put forth his free-will in like exertions.

God's dealings in the matter of religion are not dissimilar to those in natural affairs. First: He so loved *the world* that he gave his Son, etc. Second: He gave his Spirit to reprove *the world.* Call that the rain, if you please. Third: He gave his word. That is the "incorruptible seed." Fourth: He has given men understanding, reason, love of life, and many faculties, all designed to lead them to seek after a life higher than the present one. Here are blessings antecedent, or the blessings of free grace. Now, he calls upon free-will to use these blessings, as the condition of consequent blessings, or further benefits: all illustrated in the parable of the talents. The man with one talent possessed the free-grace, but he refused to exercise his free-will in the improvement of it, and hence brought a curse instead of a blessing on himself.

Free-grace and free-will must be married to produce offspring. One is the father cause, the other the mother cause; and you may as well expect a child to be born without father or mother as a soul of man in life eternal without both free-grace and free-will operating together. That is the order God has established; and he that separates them "puts asunder what God has joined together"—he rejects the marriage that God has established, and seeks to divorce the parties. Let free-grace stand in the foreground, and give it the prominence as the husband; but let free-will, in all her modesty, stand by its side as the loving wife, and like Sarah, of old, "obey" it, calling it "Lord," supreme. But do not kill the modest, unassuming wife under the pretence of exalting the "sovereignty" of the loving husband. Such a course is murder in the first degree, and let none make an attempt to sow discord between them by representing them as "opposites." They are no more so than a loving husband and an affectionate wife. They may have different offices to perform, but both are essential to a family: united they are happy; but divided the house falls.

Free-will may resist free-grace, and thus fail of consequent blessings. This is illustrated in the Saviour's language to Jerusalem—"How often would I have gathered thy children together . . . . and ye would not." Math. xxiii., 37. Here is free-grace and free-will. Free-grace would have given a blessing, but free-will refused and lost it. Free-will is also recognized by our Lord when he said, "Ye *will not* come unto me, that ye might have life." John v., 40. Free-grace had life for them; but free-will refused the medium through which it was offered.

AN EXPLANATION ASKED.

BR. STORRS: Please show what the *hour* of Rev. xiv., 7, and xvii., 12, the half hour of viii., 1, and the 40 years referred to in Micah vii., 15, mean, and where to place them, and oblige your loving brother. W. F. GARDNER.

Washington, D. C., Jan., 1868.

We do not profess to understand everything found in the prophecies; nor are we disposed to attempt an explanation of all therein. On the "hour" referred to in Rev. xiv., 7, we suppose it means simply, "the *time* of his judgment has come." The Saviour said to the woman of Samaria, "The hour cometh . . . . when the true worshippers shall worship the Father in Spirit," etc. That is, the time cometh, etc.

Rev. xvii., 12. The "one hour" here spoken of, we presume, means no more than a short time, without defining the precise period. The "half-hour" of Rev. viii., 1, we think, marks only the division of the two allegories into which the book of Revelation is divided; for that book is evidently a double allegory: the first very short, commencing with Chapter v. and ending chapter viii., 1., at which point a half hour's silence is introduced to indicate the division, when the second, and vastly enlarged allegory commences, which runs through to the close of the book. The first allegory being a mere "Index" to the last.

Micah vii., 15, does not mention "forty years;" that idea is but an inference. The language is, "According to the days of the coming out of Egypt will I show unto him marvellous things." It may mean no more than, as in the time when I brought you out of the land of Egypt, without intending any definite period; but, as in those days of deliverance, God showed that people and their enemies marvellous things, so he would do again at some future period. The context seems to indicate that those things relate to the final deliverance of God's people from all their oppressors. But time and events can only determine, with certainty, the precise import of the language there employed.

THE RESURRECTION OF THE WICKED.—NO. 1.

BY NATHANIEL FIELD, M. D.

(1.) It is assumed, that because there is no eternal life out of Christ, therefore, the wicked will not be raised from the dead to suffer punishment. If, then, according to this view, the most diobolical criminals should be so lucky as to escape punishment in this life, they will never be punished at all! As natural death is no punishment, but a common destiny of all mankind, saint and sinner, the withholding eternal life from the wicked is no punishment, as it is a gift bestowed upon the righteous by the grace of God. It follows, then, that all punishment must be inflicted in this life, seeing there is none after death. Hence, the day of judgment, so far as the wicked dead are concerned, is past. The phrase "after death the judgment" has, therefore, no practical meaning.

(2.) Again, Paul says, "Knowing the terrors of the Lord we persuade men." Does he mean by *terrors* natural death? If this be his meaning, it is often more terrible to the righteous man than the worst sinners. Many a saint has died at the stake under the most terrible and excruciating tortures, while fiends in human shape and infidels have often died suddenly without pain or concern about a future state. Indeed, I have often seen men die who never made any profession of religion, or gave the subject a thought, and some downright infidels, and they died as calmly and as unconcerned as if they had been the most devoted Christians. If this is all that will ever be experienced by such men, then there is no meaning in the terrors of the Lord as a motive to repentance.

(3.) Again, Paul says, "It is a fearful thing to fall into the hands of the living God." If this fearful thing is natural death, and falling into his hands is merely to be left in the grave forever, thousands and millions die without the least fear of the consequences. Consequently, this expression is meaningless and powerless.

(4.) If there be no resurrection of the wicked, and no punishment beyond the grave, then the most atrocious villians, whose hands are stained with a hundred murders, fare as well in the end as the moralist, whose greatest sin was neglect of the salvation of the Gospel! The wretch who is steeped to his eyes in crime, and who has escaped punishment in this life, suddenly dies like a beast, and thus expiates all his crimes against God and man! The authority of God and the majesty of his law are not vindicated and maintained in the punishment of evil-doers. And so the hardened culprit, who has defied his government, and ridiculed the doctrine of eternal life, goes unwhipped of justice!

It follows, then, from these considerations, that the greatest crimes which can be perpetrated can incur no greater penalty than a forfeiture of the blessings of the Gospel. This is all that is meant by "the wrath of God abiding upon the sinner!"

JEFFERSONVILLE, Ind., 1868.

RESPONSE TO DR. FIELD.

OUR great respect for this liberal-minded Br. induces us to give place to him to state his objections to the doctrine of the non-resurrection of the wicked dead. His objections have often been met, but it is only a few weeks since the HERALD OF LIFE first visited him. He comes, therefore, with old objections, which generally occupy the minds of new beginners in this controversy. In responding, we have placed before paragraphs figures (1), (2), (3) and (4), and corresponding ones before our remarks on that paragraph. This is done to save quotating. The reader will understand what we say by casting his eye back on the numbered paragraph.

(1.) What is the "punishment" denounced against transgressors? Is it suffering? Is it torment of any kind? Is it a mixture of suffering and dying? We do not ask whether both these elements do not sometimes follow transgression as a consequence of sin; but are either, or both of them, the proper penalty of the divine law? Is it not clear that "The wages of sin is death?" Not dying, nor the pain of dying, or any of the circumstances of passing into the state of death. The punishment is death, without regard to how or when the sinner dies. When he is in death, if that death is to be eternal—that is, is never to be removed—then is he in that punishment which is denounced against transgressors. It is not "the common destiny" of any saint thus to be in death. "The withholding of eternal life from the wicked" is a punishment of loss. "What is a man advantaged if he gain the whole world and lose himself?" "The day of judgment," so far as the decision of a man's destiny is concerned, "is past" when a man dies; but the final, executive judgment is not past till Christ raises his saints from the dead: raising them, only, he condemns the wicked dead to "remain in the congregation of the dead:" that is the final, the executive judgment which determines forever the future of the righteous and wicked dead.

We think we have thus shown that "after death" is the executive judgment; though Dr. Field has fallen into the common way of quoting scripture erroneously. "It is appointed unto men *once* to die" (not twice); "and after this" (appointment—not, "after *death*") "the judgment;" the determining judgment—that is, men are appointed to die *once;* but after it is thus appointed, God gave to all men a time of trial, to determine whether they shall live again. This life is the day of judgment to decide who shall live again: and when Christ returns from heaven, he will "execute the judgment written," by giving life and immortality to all his saints, dead or alive; and confirming in death all the wicked dead, and consign to everlasting destruction, or death, all the living wicked who have rejected him. If these considerations have "no practical meaning," or use, we entirely misunderstand man's mental and moral constitution.

That our construction of this text is correct seems to us demonstrated by what follows: "*So* Christ was *once* offered to bear the sins of many;" (that is, Christ died *once:* went down among the dead, but rose again to life;) and unto them that look for him shall he appear the second time without sin for their life."—*Syriac.* To whom does he appear? "To them that look for him." For what does he appear to them? To give them life; and to make them "without sin" forevermore: hence no more subject to death—they are immortal.

(2.) Paul's expression, "The terror of the Lord," etc., is an address to Christians. The term translated terror, is *phobos.* The same term in chap. vii. 1, is translated "fear"—"perfecting holiness in the *fear* of God." The term, therefore, necessarily, has nothing to do with the idea of terror. The respect and love of God, by the Hebrews, under the Old Testament, is very often expressed by "the fear of God." With them the expression was one of the strongest to indicate their regard for God: so that, "The fear of the Lord was the beginning of wisdom." It is "the goodness of God" that "leadeth men to repentance." We say, once more, it is not the manner of dying, nor dying itself, that is punishment due for sin: but DEATH: death unrevoked. If that is not "terror" enough for any thinking man, we are sure terror will be expended on him in vain, even if you carry it out to eternal torments.

(3.) Is it not a "fearful thing" to have life totally and eternally extinguished?" "Thousands and millions die without the least fear of the consequences" who have been taught the doctrine of inherent immortality and eternal torments. What does that prove? Does that make such a horrid doctrine true? Is Br. Field's view of a resurrection to be tormented and die again false, simply because it is not so fearful as the doctrine of eternal torture? Will he admit that?

(4.) This section of Br. Field's argument for the resurrection of the wicked dead might be accounted valid, if torment is the wages of sin; but the divine testimony is, *death* is its wages. Can Dr. Field not see that there is no greater punishment known in human or divine government than this? Suppose a man has committed "a hundred murders," and at last is convicted; and another who has committed but one murder is also convicted at the same time; would the Dr. have the "atrocious villain," of a hundred murders, tortured, by hanging him by the neck 99 times till almost dead, but sure not to let life become extinct till the hundredth time putting him on the gallows, lest he should "fare as well" as the other who had committed but one murder? And why is not such a system of torture practiced in civilized as well as in savage countries? Is it not because the influence of Christianity and the Bible forbid it? A sure proof that the Bible does not teach the torture theory.

"The authority of God and the majesty of his law *are* vindicated" by the full execution of the announced penalty, which is death—to "remain in the congregation of the dead." Prov. xxi., 16. "The hardened culprit" . . . does not "go unwhipped of justice:" justice has its full claim, which is to hold such in death. To do more than that, and add torment "beyond the grave," would be injustice, because it would exceed the threatened "wages." "All that is meant by 'the wrath of God abiding upon' the sinner" is, "they shall not see life:" they are condemned to "remain in the congregation of the dead." That is all justice claims: and "is thine eye evil because I am good" in letting such remain among "the beasts that perish?" We believe "these considerations" will have weight on the candid mind of Br. Field.

"ONE WORD ON ELECTION."

"Was Paul's call on his way to Damascus an election to grace and apostleship? B."

Certainly it was. But does that prove he was also unconditionally elected to eternal life? That is the question at issue. Did Paul so understand it? If so, why does he say "I keep under my body, and bring it into subjection, lest that by any means, when I have preached to others, I myself should be a castaway?" 1 Corth. ix., 27. Why does he tell us that he labored and suffered, "If by any means I might attain unto the resurrection of the dead?" Does this all look as if he believed himself elected, unconditionally, unto eternal life? Paul understood that an election of grace might end in a reprobation of justice; our Lord had taught him so. What else is the parable of the talents? Three persons had an election of grace. To one was given five, to another two, to another one talent. Here God's sovereignty is seen. He divided the talents according to his own will. The recipients of these talents were called upon to improve their election of grace. Upon that improvement depended their election to a higher position; or, if you please, their election to eternal life. One did not improve, and came under the reprobation of justice. Does any one say the other two received more grace; that was the reason they succeeded? If the amount of grace given is the cause of the success, then how did the man succeed who had less than half as much as the one with five talents? and did not the first have a useless amount of grace? and had not the third gound to file in the plea of an insufficient amount of grace to enable him to succeed? and would justice have rejected such a plea? Here are three persons clearly elected of grace, or favor, and entrusted with goods, or grace, by a Sovereign who had the right to bestow his goods as he pleased, and he wisely "gave to each according to their several ability." He gave only what he knew they had *ability* to improve. As a righteous Sovereign he could not require an improvement where there was not "ability," neither could he allow the wilful neglect to improve what his grace had bestowed to pass without censure. The election of grace was what made the man responsible, and the neglect to improve the election of grace was what constituted his guilt, and made his condemnation just.

This parable is a clear illustration of the election of grace: it is unconditional in its bestowment of various degrees of divine aid; but that aid is to be improved by free minds: no forced improvement can make any one responsible, praise, or blame-worthy. And where there is no ability, a wise and just sovereign can never condemn for not doing. What would be thought of the sovereign who should demand a subject to run a race who was without legs? especially if he should condemn him to death because he failed to comply, or to do an impossible thing? Would not all reasonable men call such a sovereign an unprincipled tyrant? and would not such verdict against that sovereign be approved by every unprejudiced mind?

Let it be remembered, then, that while an election of grace is admitted, that every man is a subject of it, or he would not be a responsible being: but this election of grace by no means secures, absolutely, any man's election to eternal life; it is by the use of this grace that such life is secured. Grace is the "ladder" let down from heaven, without which no man could move in that direction, but hands and feet must be used to climb it, else "the grace of God" is "received in vain;" and the man perishes because he would not use his free limbs (or free-will) to climb the ladder of God's free grace.

Our readers generally, probably, do not wish this question to occupy any considerable portion of our paper. It is true the government of God is involved in it, and right views of that government are of vast importance to a realizing sense of our obligation to God, and for our love to him. But if the subject is to be further discussed, let the point be clearly understood as to what the controversy is about. It is not, whether God is a sovereign, but whether that sovereignty is exercised in an unconditional election of certain individual persons to eternal life? which necessarily draws after it an unconditional reprobation of all other persons to eternal death. The disconnection of the two ideas is impossible. We maintain he has elected the whole human race to the possibility of eternal life—that is, "the grace of God that bringeth salvation (Syriac, life), hath appeared to all men:" and our Lord commanded his ministers to preach this "gospel to every creature, in all the world;" and who shall question the possibility of its being free-grace, honestly offered, to all? and that it carries with it the ability, to every man, to accept it and live forever?

BR. JACOB GRIM has two articles this week. The first was intended for last week, and will be found on the last page of this, and should be read before the one inside, as the latter is the continuation of that on the outside.

THE DEVILS OF DR. SPEAR.

THE second character brought forward by Dr. Spear, for the devil, is that of "the roaring lion, going about seeking whom he may devour." It seems to us that the Dr. should have said, in the outset, There are twenty-one devils in my theology; then he might have avoided many of the difficulties in which he has fallen. Under the first head, of the "Old Serpent," we showed, conclusively, that God condemned it to go on its belly all the days of its life; and the extent of the mischief it could inflict upon the seed of the woman was "to bruise the heel." But this serpent has somehow thrown off the curse, and now goes about like a roaring lion seeking whom (he may, not only, in the language of Scripture, bruise the heel, but whom) he may devour, eat up whole. It seems strange that from the days of Adam down to those of Peter none of the inhabitants of the world ever speak of his dignity under this head; and yet Peter says, "whom resist, steadfast in the faith, knowing that the *same afflictions* are accomplished in your brethren that are in the world." This is strange language for Peter to make use of; and yet none of the prophets or apostles speak of the devil as a roaring lion; but they all had the same afflictions to undergo.

As this is the only place in the Bible that this remarkable language occurs, what does Peter mean in his 1 Ep. v., 9? If we can answer this then we are done with the roaring lion, of so much terror to this D. D. We lose many of the metaphors in the epistles, from our irrational modes of explanation, and neglect of the history of those times. Of these allusions the following may suffice. Rom. xvi., 20. "And the God of peace shall bruise (tread) satan under your feet shortly"—not the devil, as some ignorantly suppose. Adversary in English, is satan in Hebrew. Christ said to Peter get thee behind me satan: devil in English. This is a terrible translation of the Saviour's address to Peter.

Again we read in Rev. ii., 9, "But are of the synagogue of Satan" (of the devil). Who supposes for one moment, that the devil had a synagogue built, where his followers met to worship him? But the text explains itself. The synagogue of satan was only a synagogue of the Jews, unbelieving, adverse to Christianity. Jesus said to his disciples, "Behold I send you forth as sheep among wolves (not devils); be ye therefore wise as serpents and harmless as doves. But beware of men (not devils); for they will deliver you to the councils (of the Jews), and they will scourge you in their synagogues." Matt. x., 16, 17. Here is a warning from Jesus to his disciples to beware of these unbelieving Jews. Again, we find in Mark xiii., 9, "But take heed to yourselves, for they shall deliver you up to the councils (of the Jews); and in the synagogues ye shall be beaten: and ye shall be brought before rulers and kings for my sake, for a testimony against them." Luke xxi., 12. "But before all these, they shall lay their (the Jews) hands on you and *persecute* you, delivering you up to the synagogue (of satan), and into prison, being brought before kings and rulers for my name sake. Your enemy (satan, the Jews) goeth about as a roaring lion, seeking whom he may devour; knowing that the same afflictions are accomplished in your brethren." Paul, or Saul, was an angel or messenger of this roaring lion, seeking whom he might devour. Acts ix., i. "Saul, yet breathing out threatenings and *slaughter* against the disciples of the Lord, went unto the high priest (of satan) and desired of him letters to Damascus, to the synagogues, that if he found any (disciples) of this way, whether they were men or women, he might bring them bound to Jerusalem." These unbelieving Jews were constantly stirring up strife in their synagogues against the disciples; and the apostles were constantly encouraging their followers to bear up under their afflictions, knowing that the Lord had promised to put an end to these persecutions by the overthrow of their city and the breaking up of their synagogues; or, in the language of the apostle, "The God of peace will shortly bruise satan under your feet."

To give an instance of the power of this devil, we will quote one text of what was the labor of one of his subjects or ministers. It is said, after the conversion of Paul, Acts ix., 31, "Then had the churches rest throughout all Judea," etc. And in his 2d Epistle, chapter ii., Peter is evidently speaking of the destruction of this devil, as a roaring lion, when he says, "But there were false prophets also among the people, even as there are false teachers among you. . . . . The Lord knoweth how to deliver the godly out of *temptation*, and to reserve the unjust unto the day of judgment to be punished." This same synagogue of satan persecuted Jesus, and finally put him to death. Well might Peter say, "knowing that the same afflictions are accomplished in your brethren that are in the world." Jesus foretold the destruction of their temple, the overthrow of their city, with much minuteness in Matt. and Luke. It was published and read throughout Judea, and mentioned in the apostolic epistles for years before it happened; and a general expectation of this event pervaded the whole Christian communities, from Jerusalem to Rome; and indeed through all the Roman empire. The allusions to these predictions are frequent in all the apostolic writings. It was necessary they should be so, for this reason: the Jews, as long as they possessed the government of Judea, the temple and the metropolis: as long as they had any particle of influence at home or abroad, used it with relentless cruelty against the Christians. Yea, the apostles had to succor the minds of their persecuted brethren, and exhort them to patience and perseverance by reminding them of the speedy dispersion of them throughout the nations. So that all the Christians throughout the Roman empire looked for the catastrophe; and so it came to pass that such of the Christians as were in Jerusalem and Judea, about the time of the siege of Titus, fled, according to the directions given by the Saviour; and thus not a believing Jew perished in the siege.

Thus, then, when this Jewish devil was overthrown and destroped, he ceased going about like a roaring lion; and one more of Dr. Spear's devils is dead. The Dr. says, "It is for the most part the history of the devil in this world which is given in the Bible. We cannot get the personality of the devil out of the Bible any more than we can get that of Christ out of tht Bible;" so says the Dr. And we think if the whole Bible is made up of the history of the Devil, if you take away the Dr.'s devil, you take away all his gospel. He might say, as one said of old, "You have taken away my gods, and what have I left?"

JACOB GRIM.

POPULARITY NO EVIDENCE OF APOSTLESHIP.

"Do I seek to please men? for if I yet pleased men, I should not be the servant of Christ."—Gal. i., 10.

BR. STORRS: The experience of a long and varied ministry had taught Paul the truth above quoted, that if his preaching had elicited the applause of men, had been received pleasantly by the masses to whom it was addressed, then he would have had ground for more than mere suspicion that the doctrines were *his*, not "His that sent him."

What estimate then are we to form of the popular ministry of the present day? How is it, that thousands and tens of thousands of unrenewed men and women attend regularly the services of the churches of the various denominations, listen to the sermons therein preached, and leave them shouting the praises of him to whom they have listened, ready, almost to canonize the preacher of their choice, the *sainted* messenger from on high? Is the carnal mind no longer "enmity against God" and his truth? or, do "the prophets prophecy lies and the people love to have it so?" Alas! there is ground for more than mere suspicion that this is the case; the inference is irresistible that like cause would produce like effect, now as then; that there must be a perversion or concealment of truth, such as Paul taught, or similar displeasure would be manifested.

Reasoning, as I do, from the experience of the great apostle, believing that his declaration is an axiom applicable to all times, one that has been sealed by the blood of martyrs, that it may be as suitably addressed to the Editor and readers of the HERALD OF LIFE as to the "church at Galatia," I find in it word of comfort for you, my dear brother, and those of like faith, who are now struggling with popular prejudice, misrepresentation, and calumny. You are not "seeking to please men, but to be approved of God." The displeasures you are awakening is an evidence that your teachings are offensive to human pride, which has been so long and subtly fostered: the "dignity of humanity" is insulted by the Scriptural and emphatic application you make of the divine threatening, "thou shalt surely die:" the "lie" is bandied with the same freedom and agency as beneath the "tree in the garden:" the insult that was then offered to deity is alike addressed to you, "'tis false: we shall not surely die. God knows we are immortal, that we have a never dying-soul, that must exist as long as he. What hateful doctrines are these which you are disseminating, that you would have received by those who are made in the image of God? What! we are no better than the beasts that perish? does 'one event happen to both?' Away with teachings so degrading; this, your materialism, is rank infidelity, the worst form of atheism." They are offended!

Or, when turning to the sayings of him, "who brought life and immortality to light," you assert that "there is life only in Christ," thus repeating his message, you find that you are indignantly met with pagan creed, ingeniously interwoven with orthodox translations and teachings, by which "the word of God by tradition, is made of none effect," by which the announcement "I am come that ye might have life," is made void; by which, in effect, you are told that this, "the work which God had given him to do," was one of *supererogation;* that life was, and is, *inherent* in man; that all that was needed was for him to collect the scattered dust of them and their kindred, at the last day, and then, the spirit, the soul, the life, that had for a time been separated from it, would, of its own volition, resume its place and functions; that it is already in glory, in angelic form, only waiting till the tenement is again made fit, prepared, glorified for its reception; that Christ meant not *life*, although he said so: *eternal blessedness* was the term he should have used—'t was a mistake! Alas! how impious are such assertions; such beliefs! equalled only by their absurdity. How painful to you must be these perversions of your master's sayings of the truth you so much cherish. Be not discouraged, however; press forward in your good, but trying work; preach the "LIFE-GIVER" to a dying world. Honor your Saviour by making him the Alpha and Omega of Christianity: the "all in all;" the *life*. Gather strength from even the very opposition and misrepresentation of the world, and the church, so called; be assured that there is testimony, in the *very nature* of your trials, to your embassy, *the displeasure of men is gospel proof of the validity of your commission.* S.

Staten Island, N. Y., Jan. 13, 1868.

A POSITIVE SPIRIT.

THE following, from the *Prophetic Times*, so fully expresses our views, that we rejoice to give it to our readers, and hope the advice given will be heeded by all those who study the prophecies. Immense injury has already been done to the cause of the advent by a positive spirit, both in reference to time and events. Where so many have failed let us all use care, lest we stumble others.

[PRIVATE INTERPRETATION OF PROPHECY.]

Ever since the ascension of our Lord from Olivet, the church in times of trouble and persecution has looked for relief to his promised return. One persecuting Emperor after another, and subsequently one persecuting Pope after another, has been named as the Antichrist, and the time of the Second Advent has been as often designated, and after each such error has been exploded, there has been a reaction, in which the whole subject has been ridiculed, and men have said more scornfully than before, "Where is the promise of his coming?"

The errors of the past should teach us modesty and caution; and, therefore, while we insist upon the literal truth of Scripture, and exhort all men to repent because "the Lord cometh," and while we point out the signs of the present time, which give us good reason to believe that the glorious Epiphany is near at hand, we should also be very careful not to assume the prophetic office ourselves, nor to press our peculiar views in such a manner as to leave the impression upon the minds of others that the truth of Scripture is necessarily bound up in our interpretation of it.

Christian parents have made infidels of their children by teaching them that either the Bible or geology is false. The church of Rome compelled Galileo to retract, as a damnable heresy, that which he knew to be truth; and if the Pope satisfied the astronomer that the Scriptures were irreconcilable with the Copernican theory, his infidelity was inevitable.

I am profoundly and sadly convinced that great danger is to be apprehended from the undue positiveness of certain writers of the present day in regard to the identification of Louis Napoleon with Antichrist; and I venture to affirm, that if this monarch shall die without having made a covenant with the Jews, and without persecuting the saints and setting himself up as an object of worship in Jerusalem, the authors of such books as "Armageddon," "Louis Napoleon the destined Monarch of the world," etc., will have done the cause of Millenarianism more damage than scores of such writers on Eschatology as Hatfield, Shedd, and Berg, or even than David Brown, whom I take to be the most plausible and unfair of all our opponents.

I beg not to be misunderstood in this matter. I do not deny that Louis Napoleon may be the Antichrist. The arguments urged in favor of this theory are ingenious, and some of the coincidences are very remarkable. It is right and proper that they should be investigated and used as motives for watchfulness and preparation. It is our privilege and our duty always carefully to study the signs of the times. But the criticism that I make is, that these writers seem to claim an infallibility in regard to their private interpretation, almost equal to that which the Pope claims for himself in matters of faith; and that they ignore the great truth that God is able to cause all the prophecies to be fulfilled by means which we have never dreamed of. While Napoleon lives, those who have been fixing the day and hour, may save their reputation by correcting and revising dates in subsequent editions; but should he be cut off by disease, it will be more difficult than ever before, to stem the current of modern spiritualizing interpretation. There is reason to fear, that a large class of readers, who have no time or inclination for investigating the truth themselves, may have these theories so identified in their minds with the prophecies, that if the theories shall fail, the great truths which underlie them will be rejected.

The year 1866 was long designated by many good men, both pre- and post-Millenarians who held the year-day theory, as that in which the Millennium would begin, and the church looked forward anxiously to it; but that year has passed, and we are now ready to enter upon 1868, and still we must watch and wait for the Lord, and pray "Thy kingdom come."

May I not exhort those who believe and teach the literal truth of prophecy, in opposition to the fashionable method of spiritualizing away its meaning, to avoid all positive and dogmatic statements about the "times and seasons?" Let us study them, take warning from them ourselves, and point them out as warnings to others; but let us also carefully avoid pinning our own faith, or the faith of others, upon our private interpretation, however plausible or probable it may appear; lest we be found to have been building with untempered mortar, and thus doing harm instead of good to the cause of truth. E. M.

Letters and Extracts.

FROM CLAMOR FRANKE.

CINCINNATI, OHIO, Jan. 3, 1868.

BR. STORRS: It is my happy privilege once more to have to say to you and our dear friends of the HERALD something in relation to the late visit of our beloved Br. Wendell to this city and vicinity. And foremost of all I wish to bear testimony to our dear brother's genial and kind spirit. His visit here has truly been a feast of fat things to me. He has a way of presenting the truth which is sure to carry conviction to honest hearts. If all our brethren only knew how well adapted he is to break ground for the reception of our Life views, I am persuaded they would not lack in means to sustain him in the field as an Evangelist. May God help us all to feel our responsibility to give to others what we have so freely received, a knowledge of our glorious Life doctrine. But I am digressing.

I want to tell you all about our meetings, the two Sundays past. In my last letter I told you that Br. Wendell preached on the first Sunday after his arrival here, in Grace Church, Newport, Ky., and Asbury Chapel, Cincinnati, both Methodist Episcopal churches. Upon the urgent request of the pastor of Grace Church, Br. Wendell preached a second time for him, in the morning of the following Sunday. The subject of the discourse was, "Christ's refutation of Saduceeism," from the text so familiar to us all, Luke xx., 27–38. The interpretation he gave these passages, viz., that our Lord proved to the Sadducees a resurrection of *dead saints only*, such as live in the purpose of God unto him, and that he is *their* God, the God of the living, and *not* the God of the dead (of those that live not unto him), was, I think, well received. There was a good attendance and the closest attention was given to the subject. In the evening of that day Br. W. preached in the (M. E.) Union Church, in Covington, Ky., (Br. Langley, Pastor) which, by the way, is a magnificent structure, erected at a cost of something near $90,000.

He spoke fearlessly, and with great liberty from 1 Thess. iv. 13–18, upon the scriptural hope of the righteous dead. There was quite a large turn out, and much interest was manifested.

After having thus preached four times to the people here, Br. Wendell expressed a desire next to visit Richmond, Ind., to comply with Br. Hall's request to stay over the following Sunday and preach to the people there. Accordingly we had posters printed here, announcing the subjects of Br. Wendell's discourses, and sent them to Br. Hall to be distributed over the town. I accompanied Br. Wendell.

We left Cincinnati on Saturday afternoon (Dec. 28) 2 1-2 o'clock, and arrived at Richmond at near 6 o'clock. We immediately repaired to the hall which Br. Hall had engaged for that evening and next day services. Some 30 to 40 persons had assembled when Br. W. opened the meeting. He was very attentively listened to and after the sermon several asked him to explain the meaning of certain passages in the Bible, which they thought did not harmonize with his views. He disposed of them without any difficulty, and everything passed off in the most amicable and agreeable manner. On the following day (Sunday) he preached three times in the same hall. These Sunday meetings were very interesting indeed, more so than the one held Saturday evening. Quite a number came forward after preaching, and freely exchanged their views with Br. W., and, I have reason to believe, not a few were well nigh persuaded of the truth of his arguments. If I ever enjoyed myself it was on this occasion, when our dear brother, untrammeled by human fetters presented the glorious Life doctrine in all its fulness and beauty.

I am not without hope that the seed sown here will bring forth fruit to a better understanding of God's will to man. Br. Hall is the only man in Richmond who holds to our views. He was in his earlier days a Methodist preacher, and he is now going to use his gifts to preach and exhort the people to turn from the fable of inherent immortality to Jesus, our LIFE-GIVER, who has said, "I am the resurrection and the life." May God bless and make him an instrument in his hands to do much good.

Early on Monday morning I parted from Br. Wendell on the cars which were to convey me back to Cincinnati. I left at 7 o'clock, and he was to leave with the 9 o'clock train for Dayton, and thence to Detroit, Mich. Yours in love, looking for our dear Lord and LIFE-GIVER.

FROM WM. FORRESTER.

ROCK STREAM, N. Y., Jan 6, 1868.

BR. STORRS: I feel truly thankful that I have the privileges of the gospel; although poor in this world, but I feel rich in faith, giving glory to God through his Son Jesus Christ; through whom I expect soon to have eternal life, if I endure faithful to the end; which I hope and trust will take place this year. Yet I feel that I can wait longer, as Noah did when on board the Ark, if it is the will of the Lord. But I long to hear the trumpet sound and see God's glory blaze around, when sickness, sorrow, pain and death shall be felt and feared no more; when the knowledge of the Lord shall cover the earth as the waters now cover the sea: when every creature that hath breath will praise the Lord; when the wickedness of the wicked shall come to an end. I am much pleased with the HERALD OF LIFE. I do fully indorse its general sentiments, although they are quite unpopular. In these days the truth of God is offensive to the world, or those who live after the flesh, whether in the churches or out. My prayer is, to my Heavenly Father, to help us, who profess to be his disciples, to walk humbly before him, in the spirit of Christian kindness; that he may at last say, It is enough: come up higher.

DR. J. BILLINGS, Bangor, Me, writes: I send you $5 for a new beginner. Since I came to this place, I have advocated the truth on the Life theme. This brother heard, and commenced searching the Bible, and is now satisfied what is truth on the resurrection question. He wants the HERALD OF LIFE, and some tracts.

NOTE BY THE EDITOR.—We have sent him BIBLE VS. TRADITION, instead of tracts; thinking that will help him most to what he wants. We will also send him some tracts if he or you will name what ones he wants.

H. G. ARMSTRONG, Trenton, N. J., writes: There is little or none of the Life preaching in Trenton. The *Advent Herald* people held their Convention here last October, and their meetings were well attended. Why can't a little stronger meat be given us?

NOTE BY THE EDITOR.—We trust a good deal "stronger meat" will "be given" you, next Spring, if Br. E. Wolcott is permitted to get his tent into the field once more. Do not be discouraged: the truth on "Life only in Christ" will be proclaimed in Trenton in a short time.

A. A. BABCOCK, Albion, Mich., writes: Inclosed find $2 for your paper. I have taken three religious papers: they all think the wicked dead must live again that they may receive the punishment due for their crimes. With all their arguments, which have been many, they have not been able to convince me but what God's word is true—"all the wicked will he destroy." Some he has destroyed at different times; and soon will he come, and with flaming fire will he consume the ungodly, who will not yield to his sceptre.

C. S. CALL, Newport, Vt., writes: The people about here do not wish to hear anything about a future life by a resurrection. They believe all mankind will have life; for they cannot lose the life of their immortal souls. Heaven is to be their home: all must appear before the judgment seat of Christ, etc. I tell them, Christ said, No man hath ascended up to heaven. Peter said, David hath not ascended to heaven. If the Saviour's words are true, and as good a man as David has not ascended up to heaven, when do you think you will get there? Better believe the sure word and let the traditions of men go.

CYRUS M. REYNOLDS, New Preston, Conn., writes: I cannot do without the HERALD OF LIFE. I read it with pleasure, and I trust with profit. I am fully persuaded that the doctrine of "No life out of Christ" is true. This is a solid foundation; and I feel to praise the good Lord for the light that is shining from his holy word. A few of us here fully believe in life only in Christ; but we find opposition if we talk on the subject. I wish it would please the Lord to send some one this way to break up the ground. I believe good would be accomplished.

SAMUEL BROWN, Milwaukee, Wis., sends for $5 worth of tracts, and writes: The immortal soul question is being presented by the Rev. Mr. Love, and I want to distribute the tracts in the church. I have given away nearly all you previously sent me, and there seems to be a disposition to read on the life question. I am suprised at the anxiety manifested to learn on the subject. May God bless and prosper the truth, and confound error, is my prayer.

JULINE FRENCH, Providence, R. I., writes Your sermons in the paper, are to me a feast of fat things. "The Purifying Hope" is most excellent. I have reason to praise the Lord for the light that shines upon his word through the labors of his servants who do not shun to declare the whole counsel of God. I feel to rejoice that the HERALD can be sustained. I think it grows better and better. Yours in hope of life.

CARTER'S REPLY TO THE TANNER.—The Rev. J. Carter, a Puritan minister, once came unexpectedly behind a Christian of his acquaintance, who was busily occupied in his business as a tanner. He gave him a pleasant tap on the shoulder; the man looked behind him, started, and said, "Sir, I am ashamed that you should find me thus employed." Mr. Carter replied, "Let Christ, when he cometh, find me so doing." "What!" said the man, "doing thus?" "Yes," said Mr. C., "faithfully performing the duties of my calling."

Selected by L. C. T.

FITZ-JAMES AND HIS SOVEREIGN.—It is said of Sir John Fitz-James that the instant he was seated on the bench, he lost all recollection of his best friends that would in the least degree have interfered with his administration of justice. A relative once solicited a favor of him. "Come to my house," said he, "and I will deny you nothing; but in the king's court I must do you justice." The attorney-general was weak and criminal enough to request his interest on the part of the king, in a cause to be tried before him. "I will do the king right," he replied. A verdict was given against the crown, and the attorney-general expostulated with Fitz-James, who dismissed the subject by adding, "I could not do his majesty right, if I had not done justice."

Selected by L. C. T.

BUSINESS MATTERS.

One Dollar each from—Louisa Parker, Francis Robbins.

Two Dollars each from—Edward Kelley, A. A. Babcock, Dr. S. B. Barlow, S. A. House, Eld. I. R. Gates, James T. Cornell, William Cherry.

One Dollar fifty cents from—Theodore Hanford, Jairus Gilbert, Thomas Metcalf, John P. Lamb, Dr. Willis.

Five Dollars each from—Moses Sleeper, Wm. H. H. McAllister, on pledge, Eld. D. O. Hopkins, John S. Shed.

Various Sums—Wm. Forrester, 50 cents; Clamor Franke, $10 on pledge; A. B. Van Doren, $2 50; Fred. C. Upson, $4; C. D. Leet, $10; H. G. Armstrong, $20.

TRACT FUND OF $500.

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MEETINGS IN BROOKLYN, N. Y.—Preaching every Sunday evening in Sawyer's Hall, corner of Fulton avenue and Jay street, at 7½ o'clock. Entrance on Jay street, at the sign of "SAWYER'S PIANOFORTE ROOMS." The main subject is, *The Scripture Doctrine of a future Life*, connected, as it is, with the *Coming and kingdom of Jesus Christ.*

OUR ISRAELITISH ORIGIN.—A work on Prophecy. It was written by Professor Wilson, England, some years since. We republished it, believing it could not fail to interest all thinking men, whatever might be thought of the accuracy of its positions. For ourself, we endorse the general theory that the Anglo-Saxons are the literal descendants of Israel, in the line of Joseph and Ephraim. Price 50 cents, in paper covers only. Postage, six cents.

"THE THEOLOGY OF THE BIBLE."

GEO. W. YOUNG, No. 25 Chambers street, near Centre street, this city, in the store of Asa L. Shipman & Son, will furnish the above-named work to any one in the city or who may call at his place of business, at $3 per copy. Persons wishing the work sent by mail should send *direct* to the author, "Hon. O. S. Halsted, 417 Broad street, Newark, N. J.;" who will send the work, on the receipt of $3, free of postage.

The work can also be had of W. S. OLMSTED, Hartford, Conn.

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The original Six Sermons were first preached and published in Albany, N. Y., in 1842. Since then they have passed through many editions and been improved and enlarged as the author received more light; but the last alterations and enlargements were made near fourteen years since, and the author has seen little reason to make any material change in the matter since, but will do so when he sees cause, if he ever does.

THE WATCH TOWER: OR, MAN IN DEATH; AND THE HOPE FOR A FUTURE LIFE.—A Pamphlet of 96 pages. A thorough cure for the modern necromancy, misnamed "spiritualism," which is really animalism. Price, 30 cents. Postage 2 cents.

This work is one of the first importance, and should follow the Six Sermons in all cases where there is a desire to understand the question of inherent immortality and the state of man in death, as only the knowledge of man's nature and state when dead can prepare our minds to comprehend the work of Christ in our redemption. Let none therefore fail to read this pamphlet.

LIFE FROM THE DEAD; OR, THE RIGHTEOUS ONLY WILL LIVE AGAIN. By GEO. STORRS. Price, 20 cents. Postage 2 cents.

The author believes this subject is one of vast importance. It illustrates the whole Gospel scheme, and shows the mercy of God in its true light, while man is seen to be wholly mortal. It cuts up the modern man-worship, which is hurrying so many on to rank atheism. This work should be read after the two preceding ones, with which it will be seen not only to harmonize, but it is the climax to the doctrine of those works, and is the inevitable result to which they lead. The three works together form the author's "body of divinity" as he understands the Scriptures of truth.

LIFE ONLY IN CHRIST.—This embraces the whole of the three previous named works, and the Tract on Atonement, bound in one volume of 360 pages, and lettered on the back. It contains a full view of the doctrine of "No life out of Christ," as held by the EDITOR of the HERALD OF LIFE. Price, $1. Postage 16 cents.

This volume has been prepared for the convenience of those who wish to know the author's views on the Life theme, in the order in which they rose in his own mind, and as the subject naturally arises in a thinking mind. 1. Is man immortal? If not—2. What is his state in death? If unconscious in death—3. Who will live again? These questions are taken up in this order, and we do not see how an impartial mind—willing to follow truth wherever it leads—can come to any other conclusion than the one arrived at in these combined works. Examine them and see if this is not so.

MAN'S DESTINY.—IMMORTALITY: The Arguments from Nature and Scripture, by Rev. T. M. POST. D. D., St. Louis, Mo., Reviewed by GEO. STORRS. Price in pamphlet, 30 cents. Postage 4 cents.

The history of this work was this: Rev. T. M. POST, D. D., of St. Louis, Mo., a well known and talented clergyman, was selected by certain ministers and others, in New England, to write a Prize Essay on IMMORTALITY, for which a gentleman in New York paid $150. It was intended to have it the best that could be said or written in favor of the immortality of all men without regard to their moral character; that is, of their inherent immortality.

Dr. POST took up the subject under two heads of argument. First, "The Argument from Nature;" and second—"the Argument from the Scripture." The first of these appeared in *The New Englander* of February, and the other in May, 1856.

The REVIEWER followed these arguments in their order. The Review of the argument from Nature was written before that from Scripture appeared.

The author of the Review wrote it by request, and with the expectation that it would be published with a reprint of the Essay. No one should fail to read it; and perhaps nothing better can be placed in the hands of Ministers of any denomination.

This work has been out of print for some months, but is now re-printed.

BIBLE VS. TRADITION: in which the true teachings of the BIBLE is manifested: showing the true meaning of the terms Soul, Spirit, Hell, Everlasting, Eternity, Life, Death, etc. Price, bound, $1. Postage, 16 cents. In paper covers, 70 cents. Postage 6 cents.

This work contains over 300 pages, and is an invaluable help to understanding the Scriptures. It is a work of much labor and research. The title indicates its object, and the performance shows the object was kept in view throughout. Many smaller works have been written by others on the subject; but they are little more than a compilation from this larger and more perfect work, which was the pioneer in this branch of the life views.

BIBLE EXAMINER TRACTS.

No. 1. EARTH, NOT HEAVEN, is to be the inheritance of the saints. A Sermon by GEO. STORRS. Price 5 cents.

No. 4. THE SOUL SAVED OR LOST. A Sermon by GEO. STORRS. Price 5 cents.

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The Heavenly Land.

BY MARIA M. WEAVER.

The heavenly land, the holy land;
  No tongue can ever tell
The joys of that immortal band
  Who there with Christ shall dwell.

The music o' the heavenly land
  Mine ears at last shall hear;
In glory bright the deathless band,
  Thank God, will soon appear.

The lasting beauty of that land,
  The trees, the fruit, the flowers—
Will far surpass the fading things
  In such a world as ours.

Thanks be to God, the loved shall meet,
  All free from woe or pain,
From east and west with joy they'll come,
  And never part again.

O holy land! O peaceful clime,
  City of pearls and gold,
My weary heart pants after thee,
  Thy light let me behold.

Ten thousand times ten thousand years,
  And millions pass away,
And yet the eye has shed no tears
  Nor has the head turned gray.

Forever and forevermore
  Beauty and youth remain;
O blessed Giver of such bliss,
  We pray thee, Come and reign.

Westfield, Mass., 1867.

"The Sovereignty of Jehovah."

Response by L. C. Thorne.

That the writer of "The Sovereignty of Jehovah" is laboring under a serious misapprehension respecting the opinions of others upon that particular subject is apparent, since he unwisely assumes that they who discard as unscriptural the Calvinistic doctrine of predestination, *deny* God's sovereignty. They, on the contrary, *contend* that with God rests uncontrolable power, absolute sovereignty; and differ from those who cling to the election and reprobation notions of Calvin only in regard to the manner of exercising that power. Very much, therefore, of the writer's labor is thrown away upon an effort to remove an imaginary difficulty.

He says there are some "who tell us they have Christ, and are one with Christ, and yet, with audacious effrontery, cry down the ordinances of the Gospel, and consider the means of grace as too burdensome and too low," etc.

If it is intended to charge this upon them who deny the darling theory of the writer, or even upon them who maintain that some of the outward forms and ceremonies, so dear to many professing Christians, belong back under the Mosaic dispensation and are, consequently, now of no force or value, but rather stumbling blocks, then on behalf of such we utterly reject it as an implication of hypocrisy and self-righteousness having the widest possible remove from application to them, and therefore unworthy of notice.

"Free will and free grace," says he, "are very opposites." It might be somewhat interesting to know by what course of reasoning he arrives at this conclusion. His position *probably* is that as the carnal mind is enmity against God, a controling influence must be exerted over it through some agency, that the creature may be enabled to yield obedience to divine requirements; and that such an agency is this free grace. Hence, when a person becomes a subject of such favor, he no longer possesses the power to exercise absolute free will; hence, free will and free grace are opposites.

Now, there is, in fact, no such thing as absolute freedom of will, any more than there is absolute freedom of action; for there is not a concern in life, however trifling, in forming our judgments upon which, as a base of action, we are not influenced to some extent by considerations over which we have no control. For instance: you desire for certain reasons to influence the actions of a person. You go to him and give expression to words that convey to his mind your will concerning him, and he does as you desire. That person has not exercised absolute freedom of will, because he has been influenced by considerations which you presented; nevertheless, he has, in the ordinary and correct sense of the term, used free will; i. e., unaffected by any compulsory power.

So it is with God. He loves the creatures that he has made "in his own image," and has placed before them a blessing of untold and inconceivable value, unto the possession of which they may, upon certain conditions, attain. By the revealed word and the gift of the Spirit, both of which are manifestations of grace, and, if heeded, will lead to the great consummating blessing. God conveys to the mind of the creature information respecting his will concerning it. The knowledge of God's will influences the mind, but it does so in no greater degree than the knowledge of any other fact, except as it involves considerations of vastly greater moment. So that while no person exercises absolute freedom of will, there being no such thing, they who are the subjects of divine grace enjoy, no less than others, a will free from actual compulsion. Free will and free grace are not, therefore, "opposites," but simply independent of each other; the former being quite exercisable by a subject of the latter.

A statement of the doctrine of election and reprobation is scarcely calculated to "draw forth the latent rancor of the unregenerate;" for, as we have seen demonstrated in scores of cases, they say "if we are among the elect we shall certainly be saved; and if among the reprobated nothing that we can do will alter the matter." Thus, soothing and comforting themselves with the thought that they have no will or action to display in the work, they continue in their course. But supposing a statement of the doctrine to have the imputed effect, what follows? Is not that a dangerous doctrine the influence of which upon mankind is damaging? But perhaps it has on some individuals the one effect and on some the other; while on none a desirable one. Earnest, active Christian men long since learned that any doctrine which excites in the sinner fear or hatred of God is utterly useless; while now the fact is being rapidly recognized that such doctrines are not only utterly useless but wretchedly erroneous.

We agree with our brother that grace is not given because of merit, else would no human being receive it; for all are sinners, and as such deserve the "wages of sin," which "is death." But how does he know that a portion of grace is not given to every man under the gospel dispensation? As a matter of convenience to his theory he *assumes* that it is not; but where is the proof? He tells us the "message of mercy is sent in such a way that many cry out that they will rather expose themselves to his (God's) wrath than receive such forgiveness." Well, according to his theory, what matters it, if they do? Their condition is rendered none the worse by anything they may say. By giving expression to such sentiments they are simply fulfilling an eternal decree! So our friend is wielding a weapon which, if effective, would cut both ways. Not only would he deprive the members of the church of Christ of the enjoyment of free will in the service, but would exculpate the enemies of Christ from all blame by making them mere machine-like agents, compelled to execute an eternally decreed will of omnipotence.

He asserts that, "the sovereignty of God is seen in the substitution of Christ to bear the curse of the law in the room of his people." The sovereignty of God is seen in the fulfilment of the redemption scheme by the death and resurrection of Jesus, and in a thousand ways beside, but certainly not in Christ's substitution to bear the curse of the law in the *room* of *anybody;* for such a doctrine is no part of revelation. The curse of the law carries every human being into death. That is inevitable. They all suffer the penalty. Infinite justice demands the *life* of the sinner himself, and *his* life it *will* have, for Jesus never proposed to rob justice of its claim; and God has not revealed a plan of salvation that involves it. If the violated law of any State should demand the lives of a thousand culprits its demand could not be satisfied with that of one man who had not forfeited it, though he should volunteer to make the sacrifice; but the law being satisfied by the sacrifice of the thousand, that man might, if he possessed the power, give to each of the thousand another life without doing the law any injustice. In the all-wise providence of God, all men possess sinful natures; all have sinned; and infinite justice demands their lives. Jesus, having led a perfectly sinless life, by his death and resurrection secured the right to redeem from death by the same resurrection he experienced, all them who by conformity to divine requirements develop a character in harmony with his own; which right he proposes to exercise by imparting to them a principle of life other than that forfeited, the law being permitted to have and to hold its claim to all eternity.

The Scripture doctrine of atonement, then, has no "*substitution*," or suffering in "the room of" in it. All is simple, easy of comprehension, no difficulty in understanding how it is that God can "be just," (to himself and to the law) "and the justifier of him which believeth in Jesus." Isa. liii. is alluded to as affording proof that Christ died in the room or stead of us. The language is, "He was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes are we healed, ... the Lord hath laid upon him the iniquity of us all." It is, perhaps, unnecessary to say, since it is probably recognized by all, that under the Mosaic dispensation there was no forgiveness of sins. Ordinances of sacrifices and offerings were instituted which secured to faithful observers a passing over, or transmission of sins from year to year until an end shall be made of sin by "one sacrifice" for it "for all time." From the beginning the wages of sin has been death, and to every one of those who had been faithful to the law, their sins presented an impassible barrier to eternal life. So that, had not the divinely-appointed sacrifice of Christ been made, they must ever remain in death whither they have been carried by the claims of justice. The sacrifice was made, their sins blotted out, and themselves made subjects of a future life by a resurrection from the dead at the final consummation. As, therefore, the divine economy required that Christ should lay down his life as the price at which he might purchase the right to effect human redemption, truly did the prophet say he (Christ) "was wounded for our transgression, he was bruised for our iniquities." Forseeing the peculiarly aggravating circumstances of violence attending the sacrifice, well might he portray in words of such eloquent sadness the Messiah's humiliation and suffering. John i., 29. Gal. iii., 13, and iv., 5, and 1 Pet. ii., 24, 25 are in perfect harmony with this view. All teach that Christ died to *redeem* believers from the curse of the law; not that they might escape it entirely, and thus cheat it out of its claim.

In the sense of designated, predestinated in the divine counsels, we *do* say, that, as to individual cases, no one *knows* that any of the human race, "except Jesus Christ, is yet elected to eternal life." In the sense, however, of chosen, but not inaugurated; selected, but not invested; many whose accounts were closed by their falling asleep in Jesus, *are* elected.

"M. S. C." asks, "If God elected only the head, and not the body of Christ from before the foundation of the world?" When he elected the head (Christ) of his church, he surely must have determined that there should be a body; but we find no Scripture authority for believing; on the contrary, abundant evidence to justify us in rejecting the idea, that he then chose from among the countless millions that should live, every individual member of his church. They were to be such as having been tried were found faithful, that God might be altogether glorified. Our Lord told the Jews, Matt. xx., 16, "Many be called, but few chosen." Here we first have a large class (many) who are called, and finally a small class (few), selected from the "many," who are chosen. When the large class, the many, were called they must have been in some degree subjects of grace, for a call from God necessarily implies ability on the part of the called to obey; and we agree with our friend that the ability is a conferred one. If, then, when grace is received, it always "makes a change in the life and heart of the receiver," as "M. S. C." seems to assert, and that change is one unto salvation, as he intimates, then all the "many" spoken of by our Lord must have been changed in their hearts and lives. Thus we have eternal reprobation of some of Christ's followers; which is, to say the least, reprobation with a vengeance.

In Matt. xxii., 14, our Lord states the same thing. He is discoursing to the people the parable of the marriage feast, thereby illustrating the broad invitation of mercy under the Gospel dispensation. The first part of the parable is manifestly designed to represent the call of Christ to the Jews, and their treatment of it; while the latter part represent the extension of the call to the Gentiles; also, their treatment of it, and the final judgment, and marriage supper of the Lamb. First, many had been invited to the feast who came not, and the language respecting them is, "They which were bidden (called) were not worthy." Then the call was extended to all, as many as could be found. When the guests were assembled the king came in to see them, and found there "a man which had not on a wedding garment;" and he commanded his servants to cast the man out; "for," said he, "many are called but few are chosen." This derives additional significance from its connection, as the parable of the feast is an allusion to an ancient custom in which *none* were invited for whom the maker of the feast had not provided garments for the occasion, and which were to be had for the asking. Peter declared, Acts x., 34, 35, "Of a truth I perceive that God is no respecter of persons; but in every nation he that feareth him and worketh righteousness is accepted with him. Acceptance materially differs from "unconditional election." Free, uncompelled acceptance is prompted by approbation, resulting from satisfaction given or created by voluntary acts pleasing to the accepted. If, therefore, the doctrine of "unconditional election to eternal life" were true, there could be no such thing as *acceptance* on the part of God; for when he has received his children he has simply carried out his *determination* to have them; and Peter would be entirely wrong in saying that people are, upon certain conditions, *accepted* with God. But we think it really safe to assume that Peter is right, and that acceptance with God is conditional; fearing him and working righteousness being the stipulations. Paul assured Titus that "the grace of God that bringeth salvation hath appeared unto all men, teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously and godly," etc.

If this grace changes the heart of them to whom it is sent, without regard to any free-will action on their part, rather controls their actions, and it hath appeared to all men, then will all be saved. But such a conclusion would not suit our friends of the election faith, as that is one of the "demoniacal doctrines." The Gospel message is "glad tidings" of *conditional* salvation; a part of the conditions being sober, righteous, and godly living, and it is the office of the Spirit, which is of grace, to both teach men how to conform to those conditions and assist them in doing it. It may be objected that the "all," in this text, is restricted, its application being limited to believers, some of whom Paul was writing to. Well, admitting it to be so, what then? "Why," say some, "they are believers because grace has appeared to them," (which is true) "and their being believers is evidence that they are among the unconditionally elected." If this be true then there is no danger of their being rejected in any event. But did Paul believe any such thing? Let him answer. He admonished the Corinthian brethren to so run that they might obtain, always *striving* for the mastery (over their own lusts). "I," said he, "keep under my body, and bring it into subjection; lest that by any means when I have preached to others, I myself should be a castaway." Paul, then, not only taught that believers have a free will work to do, but recognized also the possibility of himself failing of the prize.

John vi. 44, "No man can come to me except the Father who hath sent me draw him, and I will raise him up at the last day," is adduced in support of the theory of eternal election of individuals. Let us see if such a doctrine is involved in it. The quotation is prefaced with what we believe (in the exercise of our free will) and always strive to maintain, viz., that "power from above is needed to discern spiritually." That power is the spirit; a portion of which God in infinite love gives to his creatures: and, if heeded, will insure richer manifestations of it, so that the faithful may increase in the knowledge of divine things. But if unheeded will be withdrawn. Thus, while God gives the power, the *use* of it is our own, and we receive large gifts if faithful in small ones.

Bible students of universally-acknowledged ability, attach to the verb "*draw*," in the text, the meaning of alluring, enticing, inciting; and their authority for so doing is that the best Greek writers use it in that sense. Show to children that which is desirable and they are by it drawn to the possessor. If offered to them they will run after him; but they are not forced to do so; they follow through the desire they feel to get the thing they value. So God draws man. He shows him his needs and how they may be supplied; man, feeling a desire to obtain eternal life, goes to Christ, the "resurrection and the life." The expression in verse 45, "they shall be all taught of God," explains the preceding verse. God teaches us to know ourselves; that finding our need of salvation we may flee to him who has become the author of it; but we are not compelled to do so; we may go without if we do not choose to comply with the terms. The communication of this knowledge concerning ourselves is a manifestation of grace. We, therefore, "dare assert, in the fear of God," that election, as evidently held by our brother, "is not here unequivocally stated." It may be asked, will the circumstances under which the language was delivered justify an attachment of such meaning to the word "draw?" Yes, and are strongly in its favor. He was talking to the Jews. He had come to them as a messenger bearing tidings of sweetest mercy. He it was that would destroy that mountain of sin that had been accumulating throughout the whole period of the Jewish economy. His blood was to seal the testimony of love. He would not only redeem them, but demonstrate how it would be effected. In many ways God was then through Jesus showing forth his mercy, his love, and *all* the excellencies of his character, that the Jews being no longer benefitted by the ceremonies of the law, might be incited to come to Christ in love, rendering heart service.

Rom. viii., 28, 29, are thought by some to strongly favor the doctrine of election. In verse 28 we have, "who are the called according to his purpose." Dr. Taylor, and his position is endorsed by Dr. Adam Clark, translates it *the invited*, and says it "is a metaphor taken from inviting guests." Verse 29. "For whom he did foreknow, he also did predestinate to be conformed to the image of his Son." We have good authority for stating that foreknow, here, signifies to design before, to bestow the favor of being God's people upon a nation or class of men for the purpose, of course, of carrying out omnipotent designs.

Eph. ii., 8 is claimed in support of the position that saving knowledge is restricted to certain ones who, it is urged, are subjects of predetermined election. The text reads, "For by grace are ye saved; through faith; and that not of yourselves, it is the gift of God." The whole argument sought to be deduced from this text is based upon the assumption that faith is the gift of God. Is not the assumption unwarranted? An able Greek scholar says that in the original "*that*" is in the neuter gender and cannot stand for faith as it is in the feminine; but it has the whole sentence that goes before for its antecedent. What is is the subject of the text? Why, salvation. By grace (favor) are ye saved; ("unconditionally?" No,) through faith; and that (the salvation) not of yourselves; it (the salvation) is the gift of God; (not of works, so no man can boast of having earned it). Is the act of faith, then, man's own? Certainly, and by the exercise of free will. God never believes *for* a man, any more than he *repents* for him. But it may be asked, is not faith in some degree the gift of God? Yes, there is a sense, a limited one, in which it is. It is the gift of God just so far as regards the power of exercising it, the *act* depending immediately upon man's will; for faith is a cordial *belief* in the veracity of God, in the declaration of his word; and belief is *assent* of the mind. Nor does it follow that the power is given just when the evidence upon which an exercise of faith is required, is presented. The warnings, so frequently met with in the word of God to them who do not believe, show that many who have the power do not exercise it. Did time and space permit, we think we could satisfactorily show that many passages relied upon to sustain the theory of unconditional individual election to eternal life are positively opposed to it.

In writing against this doctrine we can assure our brother that we feel we are not opposing God, but a faulty interpretation of his word. While we would advise "M. S. C." to preach it whenever and wherever the way is opened of God," will there be thought to be any impropriety in venturing the expression of a wish that he will do it upon such occasions only?

The advocates of the doctrine of election, it seems, preach to "make known to the elect their position in Christ." This contrasts strangely with the plain teaching of Scripture that repentance must precede entrance into the fold of Christ; and the necessity of preaching for the purpose of turning men to repentance. Jesus sent his disciples upon such a mission, "and they went out and preached that men should repent." He also told the people "except ye repent ye shall all likewise perish." If they were in him by election before the foundation of the world they could not possibly perish; and if they were not so in him they could not do otherwise than perish. Jesus recognized no such doctrine, but placed the responsibility entirely upon them. He had done and would do his part toward their salvation, and except they did theirs, and repented, they should perish. See acts xxvi., 20; iii., 19, etc. God has declared that he "takes no pleasure in the death of him that dieth," and commands men to "turn and live."

How beautiful, how easy of comprehension, is the Gospel, that precious message of illimitable love, when not obscured and mystified by human inventions. May we all seek grace to preach the pure Gospel, showing forth its power by blameless lives, that many sinners may be won to Christ, and God be thus altogether glorified in all them that will glorify him. And to him and his dear Son, our Redeemer and great High Priest, be all the praise.

New York City.

"The Devil:"

What is he? Who is he? Where did he come from?

In the *Independent* we find a sermon preached by "Rev. Samuel T. Spear, D. D., on "Demonology." And, as the subject has been under investigation for some time in the Herald, we think, if possible, the question may as well be settled; therefore we have divided the subject into three divisions, which we think will meet the whole question. The "Rev. D. D." says,

"I find that the Demonology of the Bible, as to the reality and personality of 'the devil and his angels,' is just as clear and positive as the Christology or theology of the same Book." Again he says: "As the case is put in the Bible, we are reduced to just this single alternative—either we must believe in the existence of a personal devil, or we must deny the authority of the Book."

Now, how many persons are governed by the Dr.'s must, we know not; but for ourself we disclaim anything of the kind; and for fear some one of the readers of the Herald may have some lingering fear of the person called "the devil," and render unto him some kind of homage due to another, we are willing to add our mite to break down this stronghold of superstition. Another "D. D.," a few weeks ago, remarked, "Take away *hell* and you take away my gospel." Verily, it looks as if their divinity was sick, and needed D. D.s to apply their healing art to bolster it up. Dr. Spear says:

"In the Bible the devil is designated by twenty-one different names. He is called the 'old serpent,' in allusion to his temptation of Eve."

As we intend to deal honestly with the Dr. and with the subject, we will first examine this "old serpent." This passage occurs twice in the Bible—in Revelation xii. and xx., and in which John Cochran, in his interpretation of St. John, says, "There is not a particle of proof that satan (personally) is designed there is strong evidence for the conclusion that he is not designed, and that the language is symbolical."

We will call attention to this "old serpent" mentioned by Dr. Spear. This old serpent has seven heads and ten horns, and seven crowns upon his heads, and his color was red, and his tail drew the third part of the stars of heaven. Now, the book does not inform us whether his tail reached up to heaven, or whether it was the magnetic influence in the tail which was exerted for that purpose. But, as the Dr. has taken this passage as literal, and informed us we must believe in this personal devil, or "old serpent," or give up the Bible, we hope he will inform us something more about the "old serpent." Again, in chap. xii., 7, we find a great war in heaven between Michael and his angels, and this dragon; and good news is proclaimed for the inhabitants of heaven, for "The great dragon was cast out, that 'old serpent' called the devil." But alas for us, for he is cast out into the earth, and his angels were cast out with him. I would like to ask the Dr. a few questions just here. At what period in the world's history did this battle take place? Was it before the "old serpent" was found in the garden? If so, how do you account for this song, "*Now* is come salvation, and strength, and the kingdom of our God, and the power of his Christ: for the accuser of our brethren is cast down . . . . and they overcame him by the blood of the Lamb, and by the word of their testimony; and they loved not their lives unto the death." If this war took place prior to the time we find this serpent in the garden, this is strong language to use before man was created, or before there was any word, or any shedding of the blood of the Lamb. If the Dr. says this war was a subsequent event, we ask him, Please explain how the devil and his angels got into heaven again to make a fight there, and cause such rejoicings when they were cast out? "*All literal, of course, Dr!*" We find this "old serpent" again in Revelation xx., and I confess I have always thought the Lord took a great deal of unnecessary trouble to make a chain strong enough to bind this devil for one thousand years, and then, afterward, in the language of the Dr. and John, "he must be loosed a little season," on the principle that it is all "literal!" As John Cochran, in his interpretation of the book of Revelation, says,

"It becomes, then, instead of the oracle of divine truth, the mere toyish trumpet-piece of commentators, the sound of whose blasts, however, are sometimes woefully loud, as in 'the Great Tribulation.' If satan, the spirit, be in the Revelation, a very shrill blast may be sent forth by the trumpet, provided he can play well. But satan is not there, and the note is a false one. All the variations performed on this note are likewise false, such as the resurrection of the martyrs in the literal sense; their reign with Christ for a thousand literal years; the assault of Gog and Magog when this period is finished; the living of the immortals and the dying of the mortals together on this earth; the conflagration of the world; the general resurrection, and the final judgment of all men; none of which subjects are spoken of in the Revelation, except as symbols of something different. These are themes, baseless, then, which, employed by a performer endowed with strong lungs, make an awful music." So says Cochran."*

*Note by the Editor.—John Cochran is a Scotchman, and a gentleman (of the Presbyterian church) of deep study. His work on "Revelation" was published by the Appletons, in this city, some eight or ten years since. He is of the "Orthodox" school, and believed in a spirit-devil, at the time of publishing his book; but he rejected the idea of his being actually seen in the book of Revelation, or represented there, and thought the obscurity resting on that book was, that "Commentators had got the spirit-devil into it." And, we confess, we thought him right. That is the mischief in all the theological interpretations—"They have got the spirit-devil into them." We hesitate not to say that John Cochran's book on Revelation was, and is, the best and most rational commentary we ever read upon that book. But it kills the spirit-devil, without the author intending it. That, possibly, is the reason it has been so long out of print, or another edition of it has not been called for.

To our first question: "*What* is the devil? Dr. Spear answers, "The old serpent:" therefore to the law and the testimony. The first we hear of a serpent is Gen. iii., 1. There we read, "The serpent was more cunning than any beast of the field which Jehovah God had made: and he said unto the woman," etc. Here the presumption is that the serpent was a beast of the field. But, says the objector, "It does not say so; and I believe the devil was inside of the serpent." But the book does not say so. And there is just the same evidence that the devil was in the serpent as there is that an immortal soul is in man, and that is just none at all: it is all assumption. We find this serpent again in the 13th verse. "The serpent deceived me, and I did eat." "And Jehovah God said to the serpent, Because *thou* [not because the devil in you did it] hast done this, thou art cursed above all cattle, and above every beast of the field: upon thy belly shalt thou go, and dust shalt thou eat all the days of thy life."

Here are a few important facts for the Dr. and for the readers of the Herald of Life. This serpent was under the power and control of Jehovah. First: he was judged for his actions, and condemned; not as an immortal being, not as a being of the intelligence of an angel. The Dr. says, the "Scripture devil is not a being of climate, or country, or age; not simply a character of antiquity now absolete. This devil is not yet dead, and his power is not dead."

This serpent of the Scriptures was confined to a country, did live by eating, and its lifetime was numbered by days. This serpent had the power to beget seed, like any other beast of the field; for, says Jehovah, "I will put enmity between thy seed and her seed." Now we have traced the genealogy of the generations of men down until we come to the time of the flood: and in Gen. vi., 5, God says, "He saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually. . . . And Jehovah said, I will blot out man, whom I have created, from the face of the earth; every man [margin] and beast, and the creeping thing . . . . that I have made. And behold I, even I . . . . destroy all flesh, wherein is the breath of life, from under heaven: everthing that is on the earth shall die."

In Gen. vii., 4, God says, "And every living thing that I have made will I destroy from off the face of the earth." Here we have the testimony of God, that every thing that he had made, he would destroy. Now this serpent belonged either to the clean or unclean beasts; or he belonged to some other class of *things;* and as no notice is taken of anything except Noah and his family, and the class of animals, etc., that went into the Ark with him; if even this "old serpent," was able to stand the ravages of time for upward of two thousand years, we read of no mention made for his preservation in the Ark. We wonder where the Dr.'s "old serpent" was during the flood? But hear what the Dr. says: "According to this picture [drawn by the Dr.] he is a cunning devil and ingenious, being anything but a fool." "He is ingenious," says the Dr., therefore, think you, he was going to be drowned by the flood? What if the Lord did say, "Upon thy belly shalt thou go all the days of thy life;" he is no fool says the Dr., cannot he transform himself unto an angel of light and cheat the flood? Yes, and the Lord too? for, where did this serpent get the power to remove the curse, "Upon thy belly shalt thou go all the days of thy life?"

"We cannot get the personality out of the Bible any more than we can get that of Christ out of the Bible; and whoever denies the proposition may as well at once call himself an infidel, and thus, so far as he is concerned, end the question." D. D. Spears.

Not so fast Dr., we are not going to let you off quite so easy. Jesus Christ went about for over thirty years, and was personally seen by his enemies, as well as his friends; and even after he rose from the dead, the apostle said, We did eat and drink with him. Can the Dr. say as much for his devil? But the Dr.'s devil is a cunning fellow, he is no fool, he is not going to let people see him! The Editor of the *Advent Herald* differs from Dr. Spear, for he says that Martin Luther saw him in the castle of Wurtenberg; and John Wesley saw him in the shape of a black hog. But as neither of these characters are mentioned in the Dr.'s twenty-one descriptions, Luther and Wesley must have been mistaken. If the Dr. had said there are personal devils in the Bible, we might have admitted his argument. But when he says, these twenty-one descriptions relate to *one* personal devil, against whom we, as Christians, are called to fight, we beg leave to call in question his assumption; and shall take up his twenty-one heads in due time and examine them in the light of Bible truth. We think we have shown that the garden devil, or Eve's devil, is dead, long since; and we have nothing to fear from him, however we may dread his seed. Yours,

Jacob Grim.

Philadelphia, Jan., 1868.

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THE OBJECT of this paper is to promulgate the truth of "LIFE ONLY IN CHRIST:" or, a future life and a resurrection from the dead, are both conditional; and only bestowed at the second advent of Christ, "at the last day."—See our motto.

Herald of Life

AND OF THE COMING KINGDOM.

"They which shall be accounted worthy to obtain that world, and the resurrection from the dead . . . are the children of God, being the children of the resurrection."

GEORGE STORRS, Editor. NEW YORK, WEDNESDAY, JANUARY 22, 1868. VOLUME V.—NUMBER 16. WHOLE NUMBER 206.

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THE GOSPEL HOPE.

A SERMON BY THE EDITOR.

[Concluded from last week.]

"BE ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and reverence." 1 Peter iii., 15.

Let us look at Paul's language relating to the gospel hope. Acts xxiii., 6, "Of the hope and resurrection of the dead I am called in question." Then surely he preached the resurrection of the dead as the gospel hope, unless he was called in question for something he did not preach. But let us see, Acts xxvi., 6–8, he says, "Now I stand and am judged for the hope of the promise made of God unto our fathers; unto which our twelve tribes, instantly serving day and night, hope to come. For which hope's sake, King Agrippa, I am accused of the Jews. Why should it be thought a thing incredible with you that God should raise the dead?" Here again is seen the burden and hope of apostolic preaching. It is a future life by a resurrection from the dead. He adds, verses 22 and 23, "Having obtained help of God, I continue unto this day, witnessing to both small and great, saying none other things than those which the prophets and Moses did say should come: that Christ should suffer, and that he should be the first that should rise from the dead," etc. Not only is the resurrection the apostolic burden and hope, but he affirms the same things were the theme of the prophets and Moses: the hope is one. Not an intimation thus far of the notion of entering the holy of holies—heaven—at death, or at all; it is the hope of the resurrection. He has shown us *that* was "the hope of Israel," as well as the hope of the gospel; and chap. xxviii., 20, in his bondage at Rome, he saith, "For the hope of Israel I am bound with this chain."

But we will now see whether Paul does not with equal clearness state the hope of the gospel in his epistles. 1 Corth. xv., 12–19, "Now if Christ be preached that he rose from the dead, how say some among you that there is no resurrection of the dead? But if there is no resurrection of the dead, then is Christ not risen . . . . then is your faith vain . . . . then they also which are fallen asleep in Christ are perished," i. e., they are lost out of being—there is no hope for them; for, "If in this life only we have hope in Christ, we are of all men most miserable." That the apostle has reference to the hope of a future life by a resurrection is clear from what he saith at verse 32, "If after the manner of men I have fought with beasts at Ephesus [exposing my life] what advantageth it me if the dead rise not?" Plainly affirming he had no hope of going to heaven at death, and that he had acted a foolish part in hazarding his life at Ephesus, if there is no resurrection. Such a course would be folly indeed; rather "Let us eat and drink," if there is no resurrection, "for to-morrow we die," and there is no hope beyond that. Such is the apostle's conclusion, if there is to be no resurrection of the dead. But this reasoning is both absurd and false, if he could or would go to heaven at death.

But again, Paul saith, Rom. viii., 23, after speaking of the groaning creation, "And not only it, but ourselves also, which have the first fruits of the Spirit, even we ourselves groan within ourselves, waiting [to go to heaven at death? No, but] for the adoption, to wit, the redemption of our body;" not its dissolution at death. He adds, "For we are saved by hope; but hope that is seen is not hope; for what a man seeth why doth he yet hope for? But if we hope for that we see not, then do we with patience wait for it." And what does the apostle affiam he and the Christians of his time were "waiting for?" Answer, "The redemption of our body," that is, for the coming of Christ from heaven, and the resurrection. This will be clearly seen by comparing what he saith here with Phil. iii., 20, 21, "Our conversation is in heaven, *from whence* also we look for the Saviour, the Lord Jesus Christ, who shall change our vile body, that it may be fashioned like unto his glorious body," etc. Here is no ground for mistake or doubt. Paul was not expecting to go to heaven at death, nor at all; but he was looking for Christ to come *from* heaven—not when his vile body should go to corruption, but when the time should arrive for it to be fashioned like to Christ's glorious body, which is not till the resurrection. This is further confirmed by his language in the same chapter, where he tells us how he labored and suffered, "It by any means I might attain unto the resurrection of the dead;" verse 11. How unlike is all this to the common idea of an entrance into heaven at death. The hope of Paul is thus distinctly stated; and it is the gospel hope, and demonstrates that modern Christians are as ignorant of what that hope is as the pagans themselves. In fact, the theology of these days has substituted an immortal soul for, or instead of, Christ, and hence a hope of going to heaven at death instead of a future life by a resurrection from the dead at the last day, as Christ has promised. A fatal mistake, this, by which Christ is robbed and dishonored, while death is crowned "Prince of Peace," and as the door into heaven! Christ, however, declares himself to be the door, and affirms that those who climb up any other way are thieves and robbers. He is "the resurrection and the life;" without him, and without that resurrection which he has promised at the last day, there is no gospel hope of a future life or immortality. Let men beware how they attempt to approach the holy place into which Jesus, our High Priest, has entered. That is no part of the work of a Christian even to attempt an entrance into heaven at death, or any other period. Paul states again, 1 Thess. i., 9, 10, what the work is that we have to do: "For they themselves show what manner of entering in we had unto you, and how ye turned to God from idols to serve the living and true God, and to *wait for his Son from* heaven, whom he raised from the dead," etc. Here the work of a Christian is distinctly stated; and it is no part of his business to be looking, expecting, or hoping to go to heaven at death. Let this be remembered.

To the Colossians Paul saith, "*When* Christ, who is our life, shall appear, *then* shall we also appear with him in glory:" not at death, but when Christ returns "from heaven;" it is then, and not till then, that we will appear in glory.

Once more, Paul, in writing to Titus, states clearly what is the gospel hope, and what is the work and duty of Christians in relation to it. Titus ii., 11, 13. Among the things which the grace of God teacheth is "denying ungodliness and worldly lusts"—to "live soberly . . . . in this present world"—*aioni*, age, or time—"looking for that blessed hope, and"—*kai*, even—"the glorious appearing of the great God and our Saviour Jesus Christ." Here we see what the gospel hope is. It is the return of Christ in his glory, at which time he will raise the saints who are dead and change the living ones, as Paul clearly states, 1 Thess. iv., 16, "For the Lord himself shall *descend from heaven* with a shout, with the voice of the archangel, with the trump of God; and the dead in Christ shall rise first," etc.; also, 1 Corth. xv. 51, "We shall not all sleep, but we shall all be changed in a moment . . . . at the last trump; for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed," etc.

Thus Paul's testimony is uniform. It is the hope of eternal life, by a resurrection from the dead, at the return of our Lord Jesus Christ in his glory. If no resurrection, no hope; if no return of Christ in glory, no resurrection; then all who have died are perished out of being, and will live no more forever. In all this there is nothing to sustain the fable of going to heaven at death. No: men must wait till our High Priest comes out of the holy place where he has entered, even out of heaven itself. If he never comes out, our hope is vain, and we perish.

We will now see if other apostles are in agreement with Paul on this subject. 1 Peter i., 3, "Blessed be the God and Father of our Lord Jesus Christ, which, according to his abundant mercy, hath begotten us again to a lively hope," or a hope of life, an immortal life—"by the resurrection of Jesus Christ from the dead." Here we see the resurrection and the life subsequent to it; and dependent upon it is the gospel hope. Following that is "An inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you"—in the hands of him whom God raised up from the dead, and who, as our High Priest, has entered heaven, or the holy place. In his hands is the inheritance reserved, "ready to be revealed in the last time," in the hope of which Peter saith, "Ye greatly rejoice, though now for a season, if need be, ye are in heaviness . . . . that the trial of your faith . . . . might be found unto praise, and honor and glory at the appearing of Jesus Christ:" i. e., when he shall come out of the holy place, or, from heaven. Peter adds, v., 13, "Wherefore gird up the loins of your mind, be sober, and *hope* to the end for the grace"—favor—"that is to be brought unto you at" [death? No, but at] "the revelation of Jesus Christ." Thus we see to what the gospel hope has reference, and when it is to be realized; not at death, but at the return of Christ from heaven. So again Peter expresses this matter clearly in Acts iii., 20, where he saith, God "shall send Jesus Christ . . . . whom the heavens must receive [or retain] until the times of restitution of all things which God hath spoken," etc. Thus, turn which way we will, the great truth that the gospel hope is "the return of Christ from heaven and the resurrection of the dead," meets us in full view. Alas, that men should turn off their eyes from it to deify death, and steal a march to heaven by means of the King of Terrors!

Let us turn to one more witness on this subject. 1 John iii., 2, 3, "Beloved, now are we the sons of God, and doth not yet appear what we shall be; but we know that when" [we die? No, but when] "he shall appear, we shall be like him, for we shall see him as he is." Surely we shall not be like him at death; for he has his resurrection and glorious body. Death, then, is not the point of time John speaks of. No; it is when he shall appear, when he comes out of the holy of holies, "*from* heaven!" that is the gospel hope; and John adds, "Every man that hath *this hope* in him purifieth himself even as he is pure;" that is the effect of this hope; its tendency is to promote holiness. Such is the character and influence of the hope of the gospel. Let all remember this truth, and lay it to heart. Men professing the hope of the gospel, who are not made Christlike by it, have reason to call in question the reality of their hope. If we hold the hope we have been speaking of in theory, the greater will be our guilt if we do not let it have its practical result on our hearts and lives. Again, we repeat the apostolic affirmation—"*Every man* that hath this hope in him purifieth himself *even* as he"—Christ—"is pure." No other standard will answer. How much reason have we to bewail our past shortcomings. Let us hasten to God, through our High Priest, while he is yet in the holy of holies, for that mercy which shall blot out our past sins, and enable us for time to come to walk as Christ also walked, that when he shall appear—come out of the holy place—we may meet him with joy, and receive the crown of life.

DEVIL: OF EVIL.

JUDGE HALSTED'S RESPONSE TO "D.'S" LAST.

WE give a short article to close the discussion, on our part, on the preposition *de*. In subsequent articles we will proceed as we have before proposed.

We are glad that D.'s second article was published at this stage of the controversy. We are very glad to learn that the Professor to whom D. appealed "believes in the annihilation of the wicked, that there is no hell, etc., and, so far as D. knows, believed exactly with Judge H. on the subject of a personal devil." We begin to think that D. himself, if not already, is fast becoming a disbeliever of such notions.

D. thinks he has found a better way to get *devil* than we have proposed. If he has we have no objection, provided it be not a personal devil. His better way, if he could get through in it, would come out just where we do. He says the Anglo-Saxon word for *evil* is *efel*, or *yfel*, or *hyfel*. He thus gets *evil;* but how does he get *d'efel, defel*, of evil? We want the *of*. He thinks we need not go to the Ital. or Lat. to get the *of* from the preposition *de;* for he says: "What need is there of going to the formation of a *mongrel* word, when all the sister languages have the same word *devil* in a form of spelling exactly cognate to the one which our learned friend would make?" But still we ask, Where does the *d* in devil come from; and what does it mean? Sound the *e* in devil like the *e* in evil, and the meaning of *devil* is at once suggested. We think the *d* in devil means *of*, de evil—d'evil—devil—of evil. Does D. agree that *devil* means *of evil?* If so, and if he can find *de*, or *d'*, or *d*, for *of* in one of the "sister languages," and should prefer it to the Latin and Italian *de*, we have no objection. But he has not told us whence he would get the *d*—of, to make *devil*,—of evil I have said, "the Latin and Italian *de*." The Italian is formed from the Lat.; and some of its words are the exact Lat. words. And the Ital. *i* is sounded *e* long, "like *ee* in sleep," says Graglia; so that the Ital. *di* is sounded like the Lat. *de;* and there can be no doubt it is the Lat. *de*. And the Lat. *de*—of, answers our purpose just as well—deevil, of evil. We have only to strike out one of the *e's*, and write *devil*—of evil.

The incompleteness of D.'s answer to our mode of getting *devil* will be manifest on a reperusal of our second article. D. says: "The judge makes *del* from *de il*, which the Professor told him could not be done." Again, he says: "But what value have his quotations if *del* is not from *de il*, but from *di il?*" D. put his whole argument on the assumption that *del* is not an abbreviation of *de il*. Now we submit that our quotations show conclusively that *del* is an abbreviation of *de il*—of the. It is not disputed that *il* is *the:* and the Italian, to make *of the*, does not strike out the *e* and write *dil* for *di il*, but strikes out the *i* and writes *del* for *de il*. True the professor told us that *del* is not for *de il;* but we prefer the authority of the written language. And D., after having read what we said in answer to the Professor, contents himself with falling back on what the Professor had said, and with using the words, "if *del* is not from *de il*, but from *di il*." Will D. or the Professor tell us by what process they will get *del* from *di il?* Again, *i* is the nominative plural of *il*—the, and *dei*—of the, is the genitive plural. Why does not the Italian write *dii* for the genitive plural? The two vowels *ii* could be put together as well as the two vowels *ei;* yet the genitive plural is written *dei*—of the. And so in the genitive singular, according to what the Professor had said, the Italian should be written *dil* for *de il;* but the written language is *del* for *de il*.

D. says he "adduced the Professor's written affidavit." Did he really get the Professor to make oath in writing that *del* is not for *de il?* If he did we have only to say that we prefer the written language to the Professor's affidavit.

If, after the quotations we made, D. will still insist that the Italian does not use *de* in connection with its definite article to express *of*, and make *of the* in the genitive of both singular and plural: if he will still insist that (*il* being *the*) *de il* is not *of the*, and that *del* is not a contraction of *de il;* and that (*i* and *gli* being the nominatives plural of the definite article masculine), the genitive plural *dei* and *degli* do not express *of the*, we must be content to let him enjoy his opinion, and to argue for it as long as he pleases.

Again, to show further the incompleteness of D.'s answer. In his first article he said, we must get *devil* either from *dell' evil*, or from *di evil*, and said, "Let him choose the one most fitting, and it will not give him his *devil* by any legitimate method of contraction." We did not take *dell'*. D.'s "error," which we pointed out, was the reason why we did not; but took *del*, the genitive singular of *il*, formed by *de il;* contracted to *del;* and think we got *devil* by a legitimate method of contraction from *del evil;* and for this we refer to our first reply. And as to *di evil*, the alternative D. gave us, we showed that *di* is written *d'* before a vowel, making *d'evil*, so that we have only to strike out the apostrophe and we have *devil*. D. is silent as to whether this is not a "legitimate method of contraction."

D. thinks we fell into as much of an "error" as he did, in reference to *lo*, a form of the Ital. definite article masculine used before certain nouns. But the difference between his case and ours, we think, is material. He insisted that (as one of the only two ways he gave us) we must get *devil* from *dell' evil*, that is, from the genitive of *lo* and evil; thus denying that *devil* could be got from *del evil;* insisting that *del*, the genitive of *il*, was not for *de il*, of the. He did not deny that *devil* could be got from *del evil* by a "legitimate method of contraction:" his objection was to our using *del* before *evil*, and getting *devil* by contraction from *del evil*. Now, this being the question between us, it was not at all important that we should make the distinction between *i* and *gli*, the two forms of the nominative plural of the Ital. definite article masculine, and between *dei* and *degli*, the two forms of the genitive plural of the same article; our object being to show that both *i* and *gli* express *the*, and that the *de* before each of them expresses *of*.

We take *il* to be the proper Ital. definite article masculine. Graglia says, "*il* is used before masculine nouns which begin with a consonant; and that *lo* is used before masculine nouns which begin with an *s* followed by a consonant, as *studio*, and sometimes beginning with *z*, as *zelo*." From this it is apparent that *lo* is very seldom used, in comparison with *il*, and *that*, as it seems to us, for pronunciation.

True, in our article we gave: "In the plural, *i*—the and *gli*—the, are the nominative and accusative of the article *il;* and *dei*, and *degli* of the, are the genitive plural of *il*, etc." It was not, then, important for our purpose to distinguish between *i* and *dei*, from *il*, and *gli*, and *degli* from *lo*, our object being to show that *de* is used for *of*. But when it became important, in order to show D.'s "error" we took the distinction between *il* and *lo* in our same article. If D. is satisfied that his "error" was a slip of the pen, we might well be satisfied if, being intent upon the preposition *de*—of, we had made a slip of the pen in not sooner making the distinction. We will not say positively, that it was with us a slip of the pen, in the proper sense of that phrase. It might very well be that under the circumstances the distinction should be at first overlooked.

WHY WILL YE PERISH?

"GOD so loved the world that he gave his only begotten Son, that whosoever believeth on him should not perish but have everlasting life." John iii., 16.

To mortal, dying men none of all the precious truths of Scripture are so vastly important as that Christ, to consummate the great redemption scheme instituted in infinite love, came into the world to save sinners, and that he faithfully performed the work. Was the Son of God sorely tried and afflicted? The perfect meekness, the unparalleled humility with which he bore all, ought alone to have been sufficient to establish faith in his sonship; but mighty miracles were added. Was he forty days in the wilderness subjected to the gnawing pains of hunger? He had power to convert the very stones into bread, but forbore, being willing in all things to yield implicit obedience to will of God, thereby becoming a perfect example to believers. Did his own people impose upon him vile insults and personal injuries? Legions of angels awaited his bidding, but he patiently suffered and called them not. Did he at last die an ignominious death upon the cross? He freely "gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works." Was the whole work stupendous? He accomplished it, and offers salvation to a world lying in wickedness and fast passing into the realms of death. The apostles (Paul especially) plainly, urgently, and persistently preached, as a reason for repentance and belief in Jesus, what was not questioned by primitive Christians, viz., that had not the redemption scheme been perfected by the death, resurrection, and ascension of Christ, the race must have perished: and our Saviour himself set forth the impossibility of a future existence except through him, "the door," the "resurrection and the life." Since, then, God has displayed such wondrous love in the gift of his Son, and Jesus such marvellous condescension and sacrifice to bring salvation within the reach of perishing man, how truly astonishing is it that so many thoughtlessly reject it.

Reader, if you are impenitent, did it never occur to you that your persistent refusal to become a follower of Christ is, of itself, a sin? It is so, not only because you thus do despite to the spirit of grace, which you know is ofttimes striving with you in silent, gentle pleadings, pointing out the path of duty; but in rejecting the proffered gift you continually treat with contempt, the merciful provision of the Creator's boundless love. In all matters of business you do those things first which you judge to be most important. In neglecting the acceptance of the offer of eternal life upon the terms proposed—and it is to be had on no other, for you are wholly and absolutely mortal—you virtually affirm its unimportance, or, presuming upon the goodness of God, determine upon the gratification of self, expecting finally to go to Christ just in time to obtain the priceless jewel at no personal sacrifice whatever. To attempt to deceive yourself respecting the *value* of future life is both futile and dishonest, while the desire to obtain it with little or no effort betrays a supremely indolent, selfish, and beggarly spirit. Were we to faithfully serve God from youth to old age we would but discharge our simple duties as subjects of his creative power, and must still be indebted to him for *all* that "exceeding and eternal weight of glory" accruing to them who have part in the resurrection at the coming of Jesus. Remember what God has done for you. Remember the humiliation, labors, and sufferings of Christ: his degradation and poverty; how he "that was rich became poor for our sakes" that we "through his poverty might be rich," and then say if this "great salvation" is not of more value than all things else beside. Life and death are set before you. One or the other *must* be your destiny; the choice is with yourself. To the one you are rapidly tending and must inevitably come; to the other the Son of God has made it easy for you to attain. You may not plead ignorance of the way, for it is so plain that "wayfaring men though fools" can walk therein and "not err." If you choose the better part, "when Christ, who is our life, shall appear," you will be accounted worthy to "appear with him in glory." If you serve self rather than God, you will die as the fool dieth; and when the righteous are glorified you will be left in death as too vile and corrupt a thing to have any place either in heaven or on all the earth. Contemplate well, then, your position; what you are, what the Lord has done and proposes to do for you, and then determine to give yourself entirely to him. God loves you while you yet have no love for him. He has given his own Son, and asks you to believe on him. Believe, repent, obey. Fear not the scoffs of the ungodly. If they point at you the finger of scorn and "speak evil against you falsely," the greater will be your strength and peace from him who has suffered all, who is "touched with the feeling of our infirmities," and knoweth how to "succor them that are" tried. Salvation is freely offered: why will you perish?

Stand up! stand up for Jesus:
The strife will not be long;
This day the storm of battle,
And next the victor's song.

L. C. T.

THE RABBI'S ADMISSION.

A LEARNED rabbi of the Jews, at Aleppo, being dangerously ill, called his friends together, and desired them seriously to consider the various former captivities endured by their nation, as a punishment for the hardness of their hearts, and their present captivity, which was continued sixteen hundred years, "the occasion of which," said he, "is doubtless, our unbelief. We have long looked for the Messiah, and the Christians have believed in one Jesus, of our nation, who was the seed of Abraham and David, and born in Bethlehem, and, for aught we know, may be the true Messiah; and we may have suffered this long captivity because we have rejected him. Therefore, my advice is, as my last words, that if the Messiah, which we expect, do not come at or about the year 1650, reckoning from the birth of their Christ, then you may know and believe that this Jesus is the Christ, and you shall have no other."

Selected by L. C. T.

ANTICHRIST.

THE following is from the *Prophetic Times:* We give it for what it is worth: but confess *we* have no faith that Napoleon III., is to be *the* Antichrist. We once thought he might be; but we long since abandoned the idea. Yet, that his dynasty is one of prophecy, and "goeth into perdition" soon, we do not doubt.

NAPOLEONISM AND THE JEWS.

I submit an item contained in a letter from the Rev. Mr. Shimeall, bearing date October 29th. You may not consider it of much consequence, but, as it appears to me, it has a peculiar significance.

Mr. Shimeall says, "I beg to trouble you with the following incident. Connected with the Baptist church are three brothers by the name of Knapp: Halsey, Samuel, and William, all of them in the ministry, and all of them men of extraordinary talent. William, the youngest, now about thirty-three years of age, beside being a general scholar, not only translates and writes, but speaks various different languages, with fluency. He went to Europe to bear witness to the premillennial coming of the Lord, of which he is an able advocate, before the crowned heads, statesmen, diplomats, etc., of the old world, and is now in Jerusalem. Well, with these facts premised, the incident I have to relate is as follows. Having delivered the discourse ('Post-millenarianism 150 years old,' of which I have a copy) in Br. Halsey Knapp's church, in Thirty-third street, New York, he desired me to prepare another on 'The distinction between the many Antichrists and the last Antichrist of prophecy,' etc. I did it, and preached it to his people last Wednesday evening. In it I purposely avoided to state who I believed *would be* the said Antichrist. When I took my seat, Br. Knapp arose, and addressing the audience, said: 'Brethren, I have a communication to make to you, of which, I wish you to understand that Br. Shimeall, who has just addressed you on the subject of the last Antichrist, knows nothing. This afternoon I received a letter from my brother William, who is now in Jerusalem, and after stating that he had conversed with many Jews in the Holy City, and especially with their learned Rabbi, they all stated, that they as a nation had relinquished all hope of the coming of the Messiah, as looked for by the Gentile Christians, but added, that OUR MESSIAH, *will come*, and he is *nigh at hand*. We are NOW negotiating with him, HE to restore our nation to Palestine, and WE to acknowledge him as our Head, or Messiah; and that person is Napoleon III! Again writes my brother: "You on the other side are greatly misled as to the *actual* state of things in Europe. Every kingdom, state and nation in old Europe is leavened with republicanism—they are worn out with misrule, war, and bloodshed created by the crowned heads of Europe, and are even now ripe for revolution; and their purpose is to sweep them all by the board and form one vast confederation of nations under *one head*, and that *one head*, will be Louis Napoleon!"'"

COMPROMISERS.

To embrace certain doctrines of the Gospel because they are popular, and to reject others taught with equal clearness, because they are unpopular, is in reality to reject the Gospel altogether. You may as well invent your own religion. Many go away from Christ because of the reproach that comes upon them from following in his footsteps. All that will live godly in Christ Jesus must suffer persecution. There is no escaping it, but by denying Christ. Yet how very few are willing to bear it! Most persons yield a little here, and a little there, to soften the asperity of the opposition against them, forgetting that just in proportion as, by these means, they get away from the cross, they get away from Christ. They love Jesus, but not enough to sacrifice social position for his sake. They seek to save their lives, and so, of course, they lose them. These are the days foretold by the prophet, when "men shall be lovers of their own selves, heady, high-minded," "having a form of godliness, but denying the power thereof." Has not this time already come? Are there not many who will not endure the truth as it is in Jesus? Is there not trouble at once, if their idols are touched? How often do ministers confess that they do not preach as close as they would, for the "people will not stand it."—*Earnest Christian.*

WONDERS IN HEAVEN.—John Newton said, "When I get to heaven, I shall see three wonders there; the first wonder will be, to see many people there whom I did not expect to see: the second wonder will be, to miss many people whom I did expect to see: and the third and greatest wonder of all, will be, to find myself there."

THANKFULNESS.

"REJOICE evermore: pray without ceasing. In everything give thanks: for this is the will of God in Christ Jesus concerning you." 1 Thess. v., 16–18. "Giving thanks always, for all things, unto God and the Father in the name of our Lord Jesus Christ. Eph. v., 20. "And whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by him." Coll. iii., 6, 7. "By him let us therefore offer the sacrifice of praise to God continually: that is the fruit of our lips, giving thanks to his name." Heb. xiii., 15.

Here is a thankfulness peculiar to the Christian: a thankfulness always to be in lively exercise. This with its associate graces are not plants that grow, or flowers that bloom only in the Summer's sun; they are for all seasons and climes. Of what a superior excellency is God's plan for our happiness than any or all of man's devising. What, to be glad at all times and for all things! "O how shall I feel thus?" says a poor desponding one. We have endeavored to give a clew to this in a former article on "All things work for good." We think the acceptance of truth on this subject will so harmonize our minds to God's government that we shall not only feel it a duty, but one of our high Christian privileges to "give thanks always for all things." The great trouble with us, brethren, is, we are not in the right position. We must hold our hearts, or minds, as we would a sunglass, so that the rays of divine truth can strike upon them fairly, keep them steady in this position, and soon we shall be all aglow: the vital principle will permeate our whole being! The experience of too many makes religion quite too superficial: a creature of passion or feeling; enjoyed socially; not as a life-element of their being. This should not be; indeed, it must not be. If we expect to possess the divine nature hereafter we must have its image here.

"Whoso looketh into the *perfect* law of *liberty* and *continueth* therein, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed," (or doing: mar.) Gal. i., 25. A. B.

WEST BATAVIA, N. Y.

A LOST ARTICLE.

MARATHON, N. Y., Dec. 17, 1867.

BR. STORRS: Many years since I remember to have seen, in some religious newspaper, an article headed "A thousand dollars won, but not paid over."

The circumstance that elicited the article was, that an infidel club (I think in Boston) defiantly offered one thousand dollars for a demonstration that such a personage as Jesus Christ ever existed on earth.

The article of which I speak made out the demonstration past the possibility of a doubt. In my opinion, it was the best thing I ever saw, in so many words. I meant carefully to have preserved it, but by lending or otherwise I lost it; yet, as it cannot seem possible that every one has been careless as I was, I take this method of endeavoring to bring it again to light. If spoken of through some widely-circulated newspaper, my hope is it may be exhumed and brought to light. Some persons preserve the files of their papers; some keep rich articles in a scrap-book. If this article lies hidden in any of these ways, I am quite sure any of your readers will be highly gratified by its reading. And whoever reproduces it will at least be honored by your obliged correspondent,

L. D. TANNER.

P. S.—If you find and reprint the article, I will send you a dollar on receipt of two copies. L. D. T.

DECEPTION.

THAT men are deceiving and being deceived, we think no one will deny if they will compare the popular preaching of these days with the Bible.

A speaker to a large audience in Chicago a few weeks since was relating our Saviour's suffering, death, burial, resurrection, and ascension—concerning which he gave the narrative as recorded in the New Testament, until he came to the ascension. He then remarked that the men of Galilee, looking up beheld him as he arose in the air, saw him go into heaven and sit down on the right hand of God; "and now," said he, "the way to heaven is open." Sinners were exhorted to come to Christ, to prepare for death, and gain an admittance to heaven.

As we turn over the sacred pages in vain do we look for any such exhortation as this. But find, on the contrary, that while they looked up after their Master who was taken from them, a cloud received him out of their sight; and two men told them that he would come again in the same manner he had been taken from them. They did not see him sit down on the right hand of God. But we are told of this part of the matter many long years before the babe was born in Bethlehem. Says David: "The Lord said unto my Lord, Sit thou on my right hand until I make thine enemies thy footstool." Then he would return according to promise and destroy the last enemy, death. So that instead of exhorting men to seek an entrance to heaven we should exhort them to seek for glory, honor, and immortality, and they will get eternal life when the last enemy is destroyed at Jesus' second advent.

"I go to prepare a place for you, and will come again and receive you unto myself, that where I am there you may be also." Oh! that men would preach the Word, and let the traditions and commandments of men go to the four winds.—*Voice of the West.*

THE HERALD OF LIFE.

NEW YORK, JANUARY 22, 1868.

NO IMMORTALITY NOR FUTURE LIFE, EXCEPT IN JESUS CHRIST ALONE, AND BY A RESURRECTION AT THE LAST DAY IF DEAD, OR A CHANGE IF ALIVE.

RESPONSIBILITIES.

The Editor holds himself responsible for none of the sentiments of Correspondents. The Editor's articles do not all appear under what is called the "Editorial Head." Any articles without a signature, or which are not credited to another source, the Editor is responsible for, without saying whether he wrote them or not: he leaves the reader to judge of their authorship. Let these things be kept in mind in reading the Herald of Life, and the praise or blame will rest where it ought.

SOUL, BODY, AND SPIRIT.

"THE soul is a separate and distinct part of man." So some would have us believe. Because, say they, "The Bible recognizes its existence as a part of man." This they say is evident from the expressions, "my soul," "his soul," "their souls," etc. Let us ask Which part of man is it that speaks, when the man says, "my soul?" Is it the body? Does the body talk without a soul to talk through it? If the soul is the active agent, residing in the body as its house, then when the man speaks it must be his soul that does it: hence, it must be the soul that says, "my soul." And if the argument of our opposing brother is good for anything, it proves that the soul has got a soul. But if it still be maintained that it is the body that speaks in this case, then what speaks when the man says, "my body"? Is it the same part of man that spoke before? If the body speaks now it follows that the body has got a body. At this rate we may prove that a man has at least two bodies and two souls: and if each of these is as fortunate in possessing another, unless you tell us exactly where to stop, we do not see but a man ought to be named "Legion." For instead of being one man he must be many.

Because the Scriptures speak of a man's soul, and of his body, to infer that they are parts that are "entirely distinct," is to introduce confusion in our judgment. We might just as well teach that man is made up of four "distinct parts," as of two; for, the Scripture command is, "Thou shalt love the Lord thy God with all thy *heart*, and with all thy *soul*, and with all thy *mind* and with all thy *strength*." Mark xii. 30. To infer from such expressions that man is composed of several parts, appears to us preposterous in the extreme.

THE DEATH AND APPEARANCE OF MOSES.

IN Dr. McCulloh's "*Recast*" of the "Credibility of the Scriptures," which we noticed some weeks since on the case of Moses' appearance on the Mount of Transfiuration, which is supposed to prove the consciousness of the human soul after death, he speaks as follows:

There are many objections as to the accuracy of such an inference, for in the first place, as Elijah did not die, but was translated, his reappearance in a visible manner throws no light on the general subject. And there is such a mystery concerning the termination of Moses' mortal career, that his case cannot be fairly estimated by the ordinary phenomenon of death. The account given in Deut. xxxiv. is that Moses ascended to the top of Mount Pisgah, from whence Jehovah showed him the promised land. It is then stated, "So Moses the servant of Jehovah, *died* there in the land of Moab . . . . and he (Jehovah) *buried him* in a valley . . . . but no man knoweth of his sepulchre unto this day."

By whom this addition to Deuteronomy was made it is impossible to conjecture. The general opinion of commentators ascribes it to Ezra, but by whomever written, it must have been long after the death or disappearance of Moses, as is evident from two passages in it, the first of which is, but no man knoweth of his sepulchre *unto this day:* i. e., at some time long posterior to his disappearance. The second passage is still more forcible in the inference: "And there rose not a prophet since in Israel like unto Moses, whom the Lord knew face to face." This implies at least that many of the Old Testament prophets had already appeared among the Jewish people; for without many such persons had been recognized as prophets among them such a comparison could not have been made.

But under all circumstances of the case, Moses' departure from the world was under conditions of which we are totally ignorant. We cannot therefore consider Moses to have died the ordinary death of other men, and as such cannot admit that his appearance on the Mount of Transfiguration justifies us in supposing that the souls of men in general are conscious after death.

REMARKS BY THE EDITOR.—We are a little surpised that Dr. McCulloh, in taking this position, had not gone a step further and shown the probability that the account of Moses' *death* is an interpolation. It certainly has evidence on the face of it that it is so. We confess the thought was first suggested to our mind by the Dr.'s quotation of the account. It says, "Jehovah buried him (Moses) in a valley in the land of Moab over against Beth-Peor, but no man knoweth of his sepulchre unto this day." How then did any "man" know how to tell so exactly *where* he was buried? Most likely, then, no man knoweth of his *death* unto this day; and his appearance with Elias is pretty good evidence that he did not die, but was translated.

We have not for years claimed inspiration for *historical* accounts, and hence do not claim for them infallible accuracy. Good men wrote those accounts according to their understanding of them at the time, or from traditions handed down to them from others, and their general accuracy can be relied on; that fact Dr. McCulloh has clearly shown. Those historical accounts cannot command faith where they are clearly contradictory in themselves; nor should we insist on others receiving them as a revelation from God, unless we wish to bring discredit on the Bible itself. As to the doctrines of the Bible as given by Moses, the prophets, and Jesus Christ, and the prophecies, from the same authors, they are entirely another matter. But even for these, we are not to claim that the precise words in which they are recorded, in all cases, are given by inspiration. The inspiration is in the *sentiments.* Each writer employing his own peculiar phraseology in expressing the thing which is revealed, or the sentiment made known. By disregarding this view we give weapons to unbelief and arm it against all conviction of the value of the Bible itself.

The Bible is a great and glorious light. It is to the moral world what the sun is to the natural world. We do not reject the sun because we sometimes discover a dark spot on its face, or because a dark cloud may hide it altogether for a time; no, nor when it is under a total eclipse, for even then its light is not wholly obscured, and we wait anxiously for its clear brightness to return. So let us regard the Bible: with all its faults, or the fault of those who wrote, transcribed, or translated it, it is the only sun of truth to enlighten our pathway into the future, and teaches us how we may enter into life eternal. Yet we need, also, the Spirit of God as the living atmosphere to breathe in, or the sun itself will shine in vain. The Spirit and the word agree. Here is harmony, and here is life to all who walk in the light of the one and breathe the atmosphere of the other. Let both dwell in us richly; so shall we live forever.

A PLEA FOR SATAN'S LIFE.

BR. STORRS: I have often thought to write for our paper, but as often the thought would intrude, Do not worry our Editor's patience and seek to occupy valuable space in his paper with any commonplace remarks: wait until you have something of consequence to communicate. And now, while the case of that noted personage, the devil, is up for solution, I would like to call attention to facts that exist which have been overlooked. In appearing for his "majesty," as a witness I offer as an excuse that I like to see fair play even in his case. Let all the testimony be adduced bearing on the case, then let the judge decide. Before giving in my testimony, allow me to make a short digression.

I once heard a zealous Methodist lady say that combativeness was a peculiar characteristic of believers in the complete mortality of man. They were always red-hot for argument; she never saw one but what was. Now, if this is indeed so, there must be a natural cause for it, as there is for most other things. The cause, I think, is apparent in the fact, that, inasmuch as they have reason, common sense and the Bible all on their side, in holding an argument with their opposers, other things being equal, they are pretty sure to come off conquerors. Victory serves to elate their feelings, inspires confidence in themselves, and a zeal for the truths they defend, which makes them eager to renew the contest whenever opportunity offers. Certainly defeat does not have that tendency. That victory serves to elate the victors, let me adduce a case from Scripture to illustrate. When the seventy disciples were sent forth (Luke x.), great success attended their missionary labors; and they returned again with joy, saying, Lord, even the devils are subject to us through thy name. They were greatly elated at their success; the Master thought a little too much so; and he administers a gentle reproof; citing an example (which should serve as a warning to them) of the disastrous effects of pride. He says: "I beheld Satan as lightning fall from heaven. Behold I give you power to tread on serpents and scorpions, and over all the power of the enemy: and nothing shall by any means hurt you. Notwithstanding, in this rejoice not, that the spirits are subject unto you; but rather rejoice because your names are written in heaven."

Now, who or what was this satan, that fell from a high estate in consequence of pride? The poet has it, "Aspiring to be Gods, the angels fell." But we will not bring the poet on to this stand as a witness, inasmuch as his inspiration may not proceed from a reliable source, but we see our Saviour alluding to the circumstance, to warn his disciples against pride, and to teach them a lesson of humility.

But what I wish to call attention to more particularly, is this monster iniquity that has sprung up within the few years past, called spiritualism, or "spiritism," as Judge H. terms it. That there is an omniscient, omnipresent devil, with such powers as are ascribed to him by the popular theology, may not be true; but that there is an intelligent evil spirit, or spirits, called "seducing spirits," "spirits of devils working miracles," that in these times of apostacy, and "departing from the faith," are permitted to hold communion with mortals and practice their deceptive arts on such as will give heed to them, does not modern spiritualism most conclusively show? The besetting sins of mortals, called the works of the flesh, are enumerated by the apostle, Gal. v., 19, 20. Can any of these work miracles? True, he has witchcraft among them; but can this work an intelligent miracle, except as the tool of an intelligent agent? I have hitherto ascribed the juggling tricks of Spiritism, directly to his satanic agency; and how else *can* we account for them? "A tree is known by its fruit." I have no wish to retain this evil personage among my articles of faith; but when I seek to eject him, this obstinate form of "spiritism" stands in the gap and I cannot get him by.

Respectfully submitted,

MRS. E. CASTERLINE.

Angelica, N. Y., Jan. 13, 1868.

RESPONSE BY THE EDITOR.

Our friend's difficulties in "getting by" the devil of "spiritism" is very natural. That that delusion is of a devil (adversary) we have no doubt. There are a great many devils in the world, and they work in various ways: but the existence of the theological spirit-devil is another question, entirely. This kind of devil or satan has no existence in the Bible testimony; but there is not only evil satans but good ones also. The term, satan, if we do not mistake, occurs for the first time in the original of the old Testament, in Numbers xxii., 22. "The angel of the LORD stood in the way for an adversary (literally—a satan) against" Balaam. Here is a good satan. One of these good satans was sent to destroy the wicked Ahab, by being "a lying spirit in the mouth of all his prophets." The LORD sent him on this mission in righteous judgment on Ahab: nor could that wicked king complain, because these prophets only prophesied as he desired to have them.

Can we wonder, then, if God employs the same agencies in deceiving the "spiritists," seeing "they received not the love of the truth that they might have life"? It is explicitly said, "For this cause God shall send them strong delusion, that they should believe a lie; that they all might be damned (condemned to death) who believed not the truth (that gives life) but had pleasure in unrighteousness." Here is the secret of spiritism. It is sent as a righteous judgment on those who do not "love the truth" that God has appointed "for life." They have chosen to follow the lie of inherent immortality, and adhered to the doctrine of the conscious existence of the spirits of dead men; and that at a time when God was causing a blaze of light on the Life question; but they have rejected that light and resolved to go in their own chosen way, regardless of God's truth; hence he has given them over to a delusion; and as they want, and actually pray for spirits to communicate with them, Ahab-like, God has sent them a strong delusion, not by the ministration of wicked spirits or angels, but angels of his own appointment as ministers to execute wrath on such as prefer lies to truth. On God's part it is a righteous judgment, that all such may perish in their own deceivings, Ahab-like. All "the miracles" wrought among them—if such there are—are appointed in judgment to complete their delusion. So far as any supernatural agency is concerned in the matter it is by holy angels, who are satans to these lovers of lies; and by this means they will be punished with death eternal "because they received not the love of the truth, that they might have life"—*Syriac.*

We wish not to be misunderstood in these remarks. We are satisfied the greatest portion of spiritism is merely the works of the flesh, and carried on by human magnetism; yet that forms a part of the "strong delusion" to which its votaries are consigned for their hostility to the truth of God. The system is the natural growth of the doctrine of inherent immortality, and a spirit in man that consciously survives at death; ignoring, in fact, the great Bible truth of a resurrection of dead ones; making such resurrection impossible, because useless, and a re-imprisonment of the supposed free spirit. For this corruption of the word of God, the unavoidable punishment is following; and a multitude of devils and satans are engaged in the business; but all the bad ones are of themselves: so that, using the singular number, to indicate the wicked leaders, as a body, they are called "satan," "working with all power and signs and lying wonders, and with all deceivableness of unrighteousness in them that perish;" [that is, who are given up to perish] "because they receive not the love of truth that they might have life."

As to our Saviour's speaking of "the disastrous effects of pride," in his discourse with his disciples, when he said, "I beheld satan as lightning fall from heaven," we think it had no reference to pride. He was certainly encouraging his disciples to work on, and tells them, "I give you power to tread on serpents and scorpions, and over all the power of the enemy," etc. What is embraced in the expression about satan's falling from heaven? We conclude it embraces the assurance that the ultimate triumph of the cause, in which he had commissioned them to act, was certain; it was not a cause that could fail: but in the end all *evil* should fall and come to an end, as lightning falls from heaven. Capernaum, and other wicked cities which had, or would reject him and his mission, though now "exalted to heaven, should be brought down to hell," not excepting the wicked city of Jerusalem, (which had been exalted to the very gates of heaven), because it had become pre-eminently satan to him and his cause. It was to fall like lightning from its heavenly condition, and be debased below all other satans, or adversaries: and to be a warning to all the future opposers of Christ and his truth. All these satans are to fall, perish, and be no more. Peter, for a short time, was one of them; so Jesus called him; but he was afterward "converted," and then he "strengthened the brethren," as Jesus bid him do: but the poor "devil," Judas, "fell headlong" like lightning from heaven, "and all his bowels gushed out," and that was the end of that "devil."

The land is full of devils and satans in these days; in church and State. But the time of their "fall, like lightning from heaven," is just at hand: then will the kingdom of God come, and Jesus will have the government of "this world," sitting on the throne of his father David, and execute justice and judgment in the earth; and all these State and church devils and satans will be driven out of the world, as Jesus once, with a "scourge of small cords, drove out all the buyers, sellers, and money changers" out of the temple at Jerusalem. These satans, under the name of "church fairs," "tall steeples," and "popular preachers," will "fall like lightning from heaven:" and these State satans, who profess to love the people, but seek office only to plunder them, will go in the common lightning fall, and sink into perdition together, and the loud "Alleluia" will go up from the redeemed throng, who are forever delivered from these devils and satans who have corrupted God's truth and the people by their abominations.

We have thus spoken plainly, but we believe truly, on these matters. May the Lord give us grace to tread under our feet all these "serpents and scorpions," so that they shall have no "power by any means, to harm" us. It is about time, we think, that the real satans and devils were trodden under foot, and their wicked work should cease. So let it be.

WHERE ARE MEN JUDGED?

THE general teaching is, that God investigates and decides on the characters of men in eternity, or in another life after a resurrection from the dead, while the Bible very clearly and distinctly teaches that he judges in the earth, as the following passages show:

"He is the Lord our God, his judgments are in all the earth." 1 Chron. xvi., 14.

"He is the Lord our God; his judgments are in all the earth." Ps. cv., 7.

"Verily he is a God that judgeth the earth." Ps. lviii., 11.

"He shall not fail nor be discouraged, till he have set judgment in the earth." Isa. xlii. 4.

"For when thy judgments are in the earth, the inhabitants of the world will learn righteousness." Isa. xxvi., 9.

"I am the Lord which exerciseth lovingkindness, judgment and righteousness in the earth. Jer. ix., 24.

"A king shall reign and prosper, and shall execute judgment in the earth." Jer. xxiii. 5.

"I will judge thee in the place where thou wast created, in the land of thy nativity." Ezek. xxi., 30.

"And Jesus said, For judgment am I come into this world." John ix., 39.

"Behold, the righteous shall be recompensed in the earth; much more the wicked and the sinner." Prov. xi., 31.

"*Now*, is the judgment of this world.' John xii. 31.

This testimony is explicit and emphatic, and shows beyond all doubt that God *judges in the earth.* And there is no passage which teaches a different sentiment—in no single instance is it asserted that man is judged in eternity. We never read of men going into another life, or world, to be judged; neither do we read of judgment after the resurrection state. The resurrection and a judgment after are never associated together. Hence when we read of judgment, nothing is said of the resurrection from the dead; and when we read of the resurrection, nothing is said about judgment except it be an *executive* one. God judgeth in the earth; *now* is the investigating jungment; and often the execution immediately follows, as in the case of Sodom, the old world, Egypt, the Canaanites, Babylon, Jerusalem, and many cases that might be named; and when death overtakes the sinner there is no ransom that can deliver him from death's dominion; though as to the declarative judgment, fixing him in that state, it takes place at the resurrection of the just. The wicked dead being left in the state of death, are thereby declared "unworthy of everlasting life;" and so are judged to "remain in the congregation of the dead." Such is the Bible presentation of the subject: and let all men lay it to heart, and realize they are now passing through the trial judgment which is to decide their eternal destiny; and let them learn to live soberly and righteously in this present time, for soon the trial will be over and execution will surely follow.

DR SPEAR'S DEVILS.

THE next point or character brought forth by Dr. Spear is the "god of this world." The Dr. says, "In allusion to his power over wicked men he is called the god of this world;" "and such men are called the children of the devil." I must confess that I am utterly astonished at the interpretation given of this passage of Scriptnre. My desire has been to know the truth, no matter where it leads me; therefore we will deal honestly with the Dr.; and whatever we may say shall only be the convictions we have of the truth, and at the same time for the good of the cause.

First, then, the Dr. presented to us the devil as the "Old serpent," "in allusion to his temptation of Eve;" and although the Lord cursed this serpent to go upon his belly all the days of his life, yet the Dr. presents this same devil to us as a roaring lion, going about seeking whom he may devour. Now he presents him to us as the "God of this world." Well, our desire is to examine and see how much these D. D.'s are to be relied on in their interpretation of the word of God. Therefore our first duty will be to inquire what the apostle is talking about in this chapter, for it is the only instance in which the expression occurs in the whole Bible. The words are, "1 Cor. iv., 4. "In whom the god of this world hath blinded the minds of those who believe not." First, of what world was the apostle speaking? Second, what was the blindness? and third, what was it they did not believe? We think in answering the above questions we shall understand the whole subject. In order to understand our first question we will go back to chapter iii., 6, "who hath also made us able minsters of the new covenant; not of the letter (or old covenant) but of the spirit: for the letter killeth, but the spirit (or new covenant) giveth life. But if the ministration of death (the old covenant), written on tables of stone, be glorious, so that the sons of Israel could not steadfastly behold the face of Moses on account of the glory of his countenance, which was passing away. . . . For if the ministration of condemnation had glory, much more doth the ministration of righteousness exceed in glory. . . . Having then such hope we use much boldness of speech, and do not, as Moses, put a veil over our face (as he did) that the sons of Israel might not behold the END of THAT which was passing away," the end of which was Christ." What were these minds blinded to? Paul answers, verse 14, "But their minds are blinded; for until this *day* in the reading of the *Old* covenant remaineth the same veil unremoved, because it is done away by Christ." What world, then, was Paul talking about? We answer, Of the two Ages, or dispensations, under the Old covenant, or Age of Moses, and the Age, or New covenant, of Jesus Christ. Now, I should like to know what authority a D. D. has for saying the devil is the god of either the Old or New dispensation? Neither had the devil anything to do with this veil. In Exodus we read xxxiv., 33, "And when Moses was done speaking to them, he put a veil on his face." Why were the children of Israel, with Aaron, afraid of Moses? because his face shone? Was it because the glory of God was reflected in Moses, and the image of God shone in him from being in company with Jehovah for so long a time? and was it for fear they might behold Jesus Christ through him, therefore he veiled his face?

Isaiah speaks of a veil or covering that is spread over all people, xxv., 7. Isaiah also speaks more fully in chapter vi. of the darkness of the minds of those under the first covenant, but he does not charge it upon the devil. The Lord asks the question, saying, "Whom shall I send?" and the answer came, "Here am I, send me." What for? "Make the heart of this people fat, and make their ears heavy, and shut their eyes, lest they see with their eyes, and hear with their ears, and understand with their heart, and convert and be healed. Then said I, How long, Lord? And he (the LORD) answered, Until the cities be wasted without inhabitant." Isaiah vi., 8, 9.

Here are only three parties brought to view—the Lord, the prophet, and the children of Israel. The devil is left out altogether, and yet the minds of the people were blinded. Paul explains this subject thus: "What then? Israel hath not obtained that which he seeketh after; but the election hath obtained it, and the rest were blinded. According as it is written, God hath given them the spirit of slumber, eyes that they see not," etc. Here Paul says God did it. And the D. D. says the devil did it. Paul says God did it for a purpose, and that was, that through their slumbering, on account of their blindness, salvation might come to the Gentiles. Well might the apostle cry out, "O, the depth of the riches both of the wisdom and knowledge of God! How unsearchable are his judgments, and his ways past finding out." In the Emphatic Diaglott is given the following rendering: "To those unbelievers whose minds the god of this *Age* blinded, in order that they might not see clearly the glad tidings of the

glory of the anointed one, who is the likeness of God." If this be the true rendering, and the whole subject demands it, then Paul's language bears the following construction: If Moses had not put the veil over his face the children of Israel would have seen in the shining face of Moses the image of Jesus Christ, who was at the end of the law. But the God of that dispensation (and not the devil) darkened their minds by causing the face of Moses to be veiled, lest they should behold the glory of Jesus Christ, and the promise of God to the Gentiles be made of none effect. So Paul affirms, "But we all, with unveiled faces, beholding as in a mirror the glory of the Lord." And all the remnant according to the election of grace beheld in the face of Moses, as in a mirror, the glory of Jesus Christ. Thus, according to our understanding, another one of the Dr.'s "Twenty-one characters" has failed him; for we cannot believe that there is more than one God who rules even this world, and he is not going to leave his power to a beast of the field whom he cursed to go upon his belly all the days of his life.

JACOB GRIM.

Philadelphia, Jan., 1868.

HOME FROM THE WEST.

THROUGH the kind providence of God, I returned to my home and loved ones on the morning of the 8th inst. I had been away eleven weeks and two days, and journeyed 3,461 miles. My most distant point was Lake City, 1,232 miles from Salem. During the whole trip I was blessed with uninterrupted good health. The kindness of Christian friends in the places where I labored is remembered with gratitude to them and to the Giver of all mercies. I preached eight times in Lake City, twice in Oconomowoc, Wis., once in Milwaukee, four times in New Rutland, Ill., ten times in Jeffersonville, Ind., twice in Newport Ky., once in Covington, Ky. once in Cincinnati, four times in Richmond, Ind.: thirty-three times in all. Besides, I spoke at the funeral of Brother George W. Sprague, in Detroit, on the last day of the year 1867.

Bro. Franke has given an account of our meetings in Richmond, Ind. Leaving that city early on Monday, Dec. 30th, I came to Dayton, Ohio, where I had to wait for a train nearly twelve hours. December 31st I breakfasted in Toledo, and in a few hours more I was in Detroit. I came from there January 3d, and reached Fort Plain, N. Y., early the next morning. Spent Sunday, the 5th, with my parents and other relatives: did not preach that day though invited to occupy Dr. Hawley's pulpit in the evening. January 6th I came to Amsterdam and Albany, and on the evening of the 7th took the cars for Boston, reaching Salem in season to breakfast with my family on Wednesday morning.

Had I deemed it practicable to remain over the 5th in Detroit, my brother would have done all he could to get me a hearing in one or more of the churches. I then thought that it would not be possible for me to so remain and yet do up my visiting in New York in time to reach my Springfield appointment on the 12th. But the event proved me mistaken in this, for I finally managed so as to spend several days with my family before filling that appointment. Still I do not regret having had a Sabbath with my parents, nor the good fortune of having been able to get *home* a few days earlier than my programme time.

There are some personal references, relating to Cincinnati and Detroit, which I would like to make, but I have not time for them now. This is certain—the doctrine of endless misery is every day falling more and more into disrepute. And for this let us be devoutly thankful.

R. W.

THE EASTERN FIELD.

DEAR EDITOR: I spent last Sunday, and Monday night with the church in Springfield, preaching three times to large and deeply attentive congregations. Before I commenced my discourse on Monday evening, Mr. Chattaway, a Methodist gentleman, came to the chapel, as per previous engagement with some of the brethren, for the purpose of conferring with me in regard to a public discussion of our differences on the subject of man's nature and destiny. Before we had conversed long, the congregation had assembled to hear preaching; I therefore proposed to Mr. Chattaway that what we might have further to say we should say in the hearing of the audience. He concurred in the suggestion, and so all our arrangements were made publicly. Mr. C. does not believe in the literal resurrection of the dead, and that was one of the subjects to be investigated. But he was also desirous of having the immortality of the soul included. After a not unreasonable amount of talk, pro and con., the following questions were agreed upon:

1. *Does reason teach that man is naturally immortal?*

The discussion of this question (at my request, for I prefer that the debate shall reach the *Bible* merits of the subject as speedily as possible) is to be limited to a single evening. Chattaway affirms—Wendell denies.

2. *Does the Bible teach that man is naturally immortal?*

C. affirms—W. denies.

3. *Does the Bible teach the literal resurrection of the dead?*

Wendell affirms—Chattaway denies.

The speeches are to be twenty minutes in length, three on a side each evening. At my suggestion, it was stipulated that the debate, in its Bible aspects, should not be terminated by either of the disputants without the consent of the other, unless compelled to do so by a changed conviction as to the merits of the question; but the debate may at any time be brought to a close by the church committee or by a majority vote of the audience.

When I came away from S. on Monday night it had not been decided *when* the debate should begin, but a letter since received from Br. Ladd, sets it down for Wednesday evening, January 29th. What comes of it the readers of the HERALD will probably be told in good time.

While in S. it was stated to me that the discourses of Sunday had led a number of immortal soul believers to give up their doctrine, and embrace heartily the view that man is mortal and that the dead are unconscious.

I am to preach here to-morrow. My pastoral relation to the church here has been so modified as to leave me henceforth entirely free to occupy the larger field which is inviting labor in every direction. On the 26th inst. I expect to introduce our theme to the people of Cambridgeport. Brethren Warner, Cooper, and Burlen will co-operate in the matter; so also will sister Emeline T. Hobbs, who (as you know) has written me on the subject.

SALEM, Jan. 18, 1868. R. W.

IMMORTAL SOUL.

FOURTEEN OBJECTIONS TO THAT NOTION.

First.—It introduces into the Christian world the mischievous practice of mystifying and spiritualizing God's plain words.

Second.—It involves its subjects in almost impenetrable darkness or fog.

Third.—It brings into existence from this system of spiritualism and mysticism a multiplicity of conflicting creeds.

Fourth.—It is the origin of the Roman Catholic purgatory; a system of speculation.

Fifth.—It substantially sustains and disseminates the serpent's first lie.

Sixth.—It runs its adherents into the inhuman, irrational, inconsistent, and monstrous dogma of eternal torture.

Seventh.—It is the very bone, sinew, and foundation of the doctrine of universalism, and all going home to heaven above at death.

Eighth.—It sustains Swedenborgianism—the theory of the great clairvoyant, A. J. Davis—and the spirit-rappings, or manifestations.

Ninth.—It is a very prolific source of infidelity, bigotry and superstition.

Tenth.—It robs the blessed Christ of the honor due him of giving the dear saints the rich reward of the kingdom, immortality, life eternal, the unfading crown, the eternal weight of glory, and every other blessing connected with the coming of Christ.

Eleventh.—It subverts the gospel plan of salvation given to us by the Son of God, who is its author.

Twelfth.—It supersedes the necessity of the coming of Christ to raise the dead, to sit on David's throne, to judge the world in righteousness, and restore all things spoken of by the holy prophets.

Thirteenth.—It makes God and his Son Jesus Christ the most cruel, hard-hearted, vindictive, tyrannical beings in the universe.

Fourteenth.—It obliges its advoctates to wrest the Scriptures and array themselves against the patriarchs, prophets, apostles, and Jesus Christ, who are the foundation of the whole Christian superstructure.

ALL THINGS FOR GOOD.

"And we know that all things work together for good, to them that love God."—Rom. viii: 28.

Here Paul speaks very confidently of a fact, yet does not give us his reasons for this confidence. In 2 Cor. iv. he explains the matter somewhat; and the 17th and 18th verses show a condition attached to the promise. "For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory, *while* we look *not* at the things which are seen, but at the things which are not seen: for the things which are seen are temporal: but the things which are unseen are eternal." Now, to get a clear understanding of this subject we must become acquainted with man's real condition, or nature; of God's future purpose toward him; and of the means by which this purpose is to be accomplished.

What saith the Scriptures? "Dust thou art." "*Man* that is born of a woman is of *few days* and full of trouble." "Shall *mortal* man be just with God?" His condition as to obeying God. "The carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be. So then, they that are in the flesh cannot please God." Rom. viii., 7–8. "But the natural man receiveth not the things of the Spirit of God; for they are foolishness unto him; neither can he know them, because they are spiritually discerned." 1 Cor. ii., 14. We only give a few samples of the general statement of the Word on this subject, by which we see that man is truly in a dying state, physically and morally, utterly helpless and undone, in himself considered. But as with the iron, the silver and the gold, in their native beds, unfit for present good, yet intended for some future excellent purpose; so man is intended for an equality with the angels; for an immortal nature. "The first man is of the earth, earthy: the second man is the Lord from heaven. As we have borne the image of the earthy, we [believers] shall also bear the image of the heavenly. . . . for this corruptible must put on incorruption, and this mortal must put on immortality." 1 Cor. xv., 47, and on.

A consideration of the *means* of grace. Man is "without strength;" salvation therefore, and all things connected with it are of God's favor and goodness. Although man cannot *do* unaided, he can accept of the proffered aid, which is God's spirit shed on us abundantly through Jesus Christ our Lord. This, when accepted, helpeth our infirmities: this leaveneth the whole lump; this subdueth and melteth our will, as heat melteth ice, until all is dissolved, and sweetly swallowed up in love divine.

Will gives us character. "Be not conformed to this world, but be ye transformed by the renewing of your minds, in righteousness and true holiness." By yielding to the Spirit, our minds or wills are made new by a suspension of their independent action: and another action produced by the Spirit, harmonizing with the mind and word of God. Will being the natural production of our organism, which is only earthly, the Christian, in the formation of a higher character, and for a higher life, must, of necessity, have self-will to overcome, while in this earthly condition. And as the aid promised to man is for the purpose of forming a spiritual nature, it is not perceptible to our physical senses; hence apprehended by faith, laid hold upon by the higher faculties of our mind; hence, as saith the apostle, "*Now* we walk by faith;" and, "The just shall *live* by faith."

As man is dependent on influences foreign from himself for improvement; (which is the case with all things); the more he is reminded of the fact, and brought to throw himself on these outside resources, the greater proficiency he makes, and the stronger he becomes. Hence the truthfulness of our text. By all things working together for good, we do not understand their nature or effects, directly, as such, are changed: earth's joys and sorrows come alike on saint and sinner; but their position, as to character, gives to one a blessing and to the other a curse.

Man having been created for a glorious purpose, as we have seen, all of the divine arrangement, connected with his sojourn here, must have been ordered in harmony, or designed to promote this great end. But in order to have this design accomplished upon us, we must accept it for this purpose; not to do so, subjects one to constant disappointment and trouble. For instance: I enter the cars which run through to New York, and for the purpose of going there, but for rest or social enjoyment. True, I might not be entirely disappointed; yet in the change and bustle incident to travel I should be constantly annoyed, and at last find myself far from home and among strangers.

We are "through passengers;" and God has in all things, through all the way, provided for us *in reference to our destination.* A constant faith in the perfection and adaptation of the divine arrangement, as the very best the circumstances of our case required, is necessary to the enjoyment of an abiding peace and a growing conformity to our heavenly Father's will. God's purpose toward us, in all things, is, to subjugate us more fully to himself; everything which we receive (by faith) for this purpose promotes this end; but if faith be wanting the carnal mind is acting; and as God's arrangement is to keep this down, and eventually destroy it; here follows a collision, pain and anguish may be the result. O how many grumbling Christians (?) there are, who, to cover their own sin, attribute a great deal to a personal spirit-devil; the changes in the weather, disappointments and trials of various kinds, all originate with the devil. They fail to see God's hand and design in all these, and consequently "many are weak and sickly" among us; murmurers and complainers: instead of "glorying in tribulation," with the apostle. O that men could see that the glory and honor, to which they are called, has never been lost sight of in all the infinitude of the divine government; even the wrath of man shall praise him." Psa. lxxvi., 2. Nought shall be allowed but what shall in some way be productive of blessing to the redeemed host.

The assurances of our text are broad as earth; high as heaven; encourage the strongest faith, even amid the deepest gloom. If it was necessary for our Head to be made perfect through suffering; made perfect by a perfect resignation (for, as a sheep before her shearers is dumb, so he opened not his mouth)," surely it behooveth us to walk in his steps; take joyfully the spoiling of our goods, the defaming of our name; yea, in everything to give thanks; yes, and *for* everything, too! The faith of the gospel, like the philosopher's stone, has the wonderful power of turning everything into gold. We think this high Christian privilege was what the apostle alluded to when he said, "As having nothing, yet possessing all things: and again "All things are yours." May the Lord give us understanding that we may ever do, and also suffer gladly, for his name sake. Amen.

A. BOYNTON.

WEST BATAVIA, N. Y., Jan., 1868.

AN OLD MAN.

WE received a letter some weeks since from JOSIAH CURTIS, Marlboro, Mass., who says he is "three score and sixteen years in life." The following is an extract from his letter:

A few weeks since I was dilating upon the subject of immortality, and a gentleman presented me a book, "Life only in Christ"—"Six Sermons" of yours on the subject. I read it under a promise to return it to him. I did so. Some twelve years since I was told you had published such a book, but never saw it before. I assure you it was a glad messenger to me. The truth it contains cannot be controverted successfully from Bible testimony. On this truth I have stood for twelve years past. Immortality is the reward of obedience: that secures Life in Christ. Jesus said to believing Jews, "Continue in my word, and the truth shall make you free, and ye shall be free indeed." Here is the grand secret. Men do not continue in his word, but trust in human theology. Spiritualism leads men to add to and take from God's word. Jesus saith, "The words *I* have spoken shall judge you at the last day." This throws overboard all human theology. Take down all separating walls and follow Christ, and you are safe. God hath not given us the spirit of fear, but of power, and of love, and of a sound mind. The glory of Christianity is the pure and lofty action which it communicates to the human mind.

Letters and Extracts.

FROM N. M. CATLIN, ESQ.

KINGSBURY, N. Y., Jan. 17, 1868.

BR. STORRS: Enclosed find subscription for the HERALD another year. Consider me in for the new year, 1868.

If valuable ideas and clear thoughts might be estimated by dollars and cents, I should say, being the judge, that in your response to Wm. Glenn, of California, in reference to John v., 28, 29, there may be found, in a short paragraph, the worth of a year's subscription to the HERALD OF LIFE.

I wonder if others see the force of your idea, as I do, that "No one isolated text is to rule in establishing a doctrine; but that the general tenor of the Scriptures and the known perfections of God must determine the true sense of any and every text, and rule us in their solution?"

This thought must have weight with every unbiased and truth-seeking mind; and it establishes beyond controversy a great principle, which must be recognized in reading and harmonizing the Bible.

To illustrate: Suppose a judge or jury were to hear the testimony of twelve witnesses in a given case, and eleven should give positive and uniform testimony upon a certain point, but the remaining witness should be equally positive in opposition to the others. Was there ever a judge or jury that would allow the *one* witness to overrule the testimony of eleven?

I still confess some difficulty in reference to the meaning of John v., 28, 29; but this must not prevent me from believing that "He that believeth not the Son, shall not see life; but the wrath of God *abideth* on him," and a host of other scriptures to the same effect. So you may put me down as a believer in *Life from the dead only to the righteous.*

Truly your brother.

NOTE BY THE EDITOR.—It is truly cheering to hear from Br. Catlin again, and to learn he is not among the stand-still believers. We would be glad to hear from him often. There is yet a host of rubbish to be cleared away from Bible truth, in order that it may shine in primitive splendor. The hardest part of the battle may still be before us; but He who hath led us thus far will not forsake us, if we follow only as He shall lead. We want Br Catlin's help, and that of every sober-minded, intelligent man, whose judgment, and not his fancy, rules.

FROM RANDOLPH E. LADD.

SPRINGFIELD, MASS., Jan. 19, 1868.

DEAR HERALD: It has pleased our Lord and LIFE-GIVER to pour his divine blessing upon the labors and sacrifices of his church in Springfield, and we have the greatest reason to say, "See what hath God wrought."

From a little handful of fifteen or twenty, of a few years ago, that united with the settled purpose of granting free speech and to love one another with pure hearts fervently, and to make Christian character and life, and *not* doctrine the test of fellowship, meeting in a little out of the way hall up two or three stories, often dark, gloomy and inconvenient. It pleased him to put it into the hearts of the little band to make effort to erect a house to his name. The way seemed to open so clearly, and the duty becoming so manifest that it was his will, that with fear and trembling, and yet with confidence that God would bless us, we decided to "arise and build," and the result is that we have purchased a lot and erected a plain, neat, substantial chapel, 36 by 66 feet, and dedicated it to the service of him by "whom we are called," and hope to occupy it till "he comes in his glory."

The wisdom and importance of this effort may be seen in the greatly increased and still increasing interest manifested in the precious truths which distinguish us as a people.

Our Bethel, which will seat between three and four hundred, in the body, is well filled each Lord's day with candid, earnest men and women, many of whom are receiving and obeying the truth. The prospect for doing good by preaching the word of the Lord has not been so encouraging in twenty years in Springfield as it is now.

Another proof of its being "from the Lord" is, the unity and fellowship that prevail among brethren. With few exceptions, the entire Second Advent body of this city and vicinity meet in the Bethel church, and all have felt from the beginning that it was a place of the largest Christian freedom. Our different sentiments do not hinder our unity of spirit. There are few churches where there is greater diversity of doctrinal views than in Springfield, and there are none where more unity and freedom exist. Let us "thank God and take courage" that at last we have found a way to "preserve the unity of the Spirit in the bonds of peace."

We who hold the doctrine of *all* the truths of Scripture the *most* precious, viz., "No inherent or natural immortality, and no future life except through Jesus Christ," may have been injudicious and imprudent in our well-meant zeal to have all our beloved brethren see it just as clearly and as soon as we did. I confess that I have been, and I sincerely regret that I ever caused grief in the heart of any of the "household of faith."

It is a gracious gift to be able to "speak the truth in love." I believe it our privilege to have it, and when it is in our hearts we can utter the plainest truths without wounding our brethren.

We have had Br. Storrs to speak to us on the theme of redemption; Br. Grant and others on the nature of man, and the coming kingdom of Jesus Christ, and the church has grown strong and healthy and vigorous in the truth, and now we have arranged to have a discussion of the vital question of the non-immortality of man. Not *among ourselves*, thank God; but with a champion on the other side. Our house is to be occupied for several evenings, or as long as it shall be thought profitable, in a discussion of the following questions, beginning Wednesday evening, January 29th:

1. Does reason teach the natural immortality of man?

2. Does the Bible teach that man is naturally immortal?

Jas. Chattaway, of this city, affirms, Br. R. Wendell, of Salem, denies.

3. Does the Bible teach the literal resurrection of the dead?

Br. Wendell affirms, Br. Chattaway denies. Mr. C. is a leading and worthy member of the Methodist Episcopal church, well educated, and confident of successfully maintaining his side of the question.

He shall have every facility for doing so that lays within our power to grant, and he will have a large majority of the people professing Christ to sympathize with and wish him success.

But we are sure that the truth will stand the test. It will not be a strife for mastery, but for *Truth.* May God give grace to both his servants who engage in discussion.

I am sure that great good will grow out of a calmly, well-conducted discussion of these questions.

Let prayer ascend to God from the hearts of all the saints that men may see "*the Truth.*" For the great and glorious *central truth* of "Life *only* through Jesus Christ" for lost and ruined man, is the teaching of inspiration, and the "*only Hope.*"

FROM LUCRETIA B. LAMB.

ST. PAUL, MINN., Dec. 30, 1867.

BR. STORRS: I have long anticipated meeting here some one who believes in life from the dead through Jesus Christ. Not that I had reason to expect arrangements could be made for a public lecture, yet hoped to enjoy an interview with those who understand the gospel in its simplicity, purity and power. When I found Br. Wendell had finished his mission in Lake City, and had returned to Milwaukee, instead of coming up the river, as announced in the programme for his journey, I could hardly be reconciled, and found it more difficult to say, Thy will be done, than I have for many years. I have found none beside my own children, with whom I could have fellowship concerning the crowning doctrines of the gospel. Private discussion I have had with invidulals, which has aroused some of the clergy insomuch that a series of lectures has been delivered to guard against the approach of heresy. The first was on the judgment: the second the hell of the Bible: the third a denunciation of the doctrine of annihilation. I did not hear them; believing from previous knowledge that I should obtain no light, felt it would be a waste of precious time. Some of my children listened to them; considered them very personal, and supported mainly by assumption instead of truth and reason. I feel to plead earnestly for the professed disciples of Jesus in this growing city, that my Father in heaven would direct to and bless such instrumentality as he pleases to bring the truth before this people; and that the efforts of his professed ministering servants, whereby they darken counsel by words without knowledge, may result in leading them into light. Our Father works in a mysterious way, causing the wrath of man to praise him.

Jan. 1, 1868. A new year opens before us, big with interest. What unfolding of prophetic events will fill the pages of its history, is known only to him who sits upon the circuit of the heavens. What will be its record as concerns us? How speaks the past? Have we, as trees planted in the Lord's vineyard, yielded much fruit? or, when seeking fruit, has he found nought but leaves? Are not these important inquiries? What Christian heart, however sensible of its own deficiencies, does not desire that the new year, on which we have entered, be one of consecration and progress, such as we have never witnessed? While the great work for which Jesus gave his life spreads out before us in majestic proportions, and we hear the sweet voice of the Master saying, "As my Father hath loved me, so have I loved you; continue ye in my love;" can we continue in it and not be faithful workers while we are so especially commanded to work out our own salvation with fear and trembling, with the cheering assurance that God will work in us to will and to do of his good pleasure? What a race to run! And we may engage in it with no uncertainty as to its final result: we do not beat the air.

Fearful and trembling we may be, as we run: still the voice of Jesus brings assurance and peace. Said he, "fear not, little flock; it is my Father's good pleasure to give you the kingdom." The more faithfully we run, the stronger grows the assurance of success, until we reach the heights of regeneration, overlooking the vale below, and can shout the victor's triumph ere the race is run. The prize for which we run! Here description fails! No language can reach its grandeur as presented to the eye of faith; all attempts at description seem tame and insipid; for eye has never seen it, nor heart conceived its glory. To run in the race for such a prize, we have entered upon the year 1868. What, dear readers of the HERALD OF LIFE, will the unfolded book of life reveal concerning us for this year? Will our names be inscribed there, in company with many placed there through our efforts? O let us gird on the Christian armor more tightly, and according to our means and talents use the sword of the Spirit, which is the word of God; with forbearing meekness and love; ignoring self, seeking to exalt our divine Head, chiefly concerned that, when he sits as a refiner, he may behold in us his own image reflected. Should our blessed Lord come this year (for which my longing heart cries out, O come) may we be found maintaining a close walk with God. Then shall we be sheltered in the pavalion of the Almighty, while his judgments devour his adversaries. Yours, in hope and love.

S. S. CALL, Newport Centre, Vt., writes that while engaged in settling up his worldly affairs, with a view of leaving for the West, all manner of falsehoods have been put in circulation in regard to him, even by professing Christians; and when compelled to abandon them, only laugh, and say, "It was a good joke." But he writes:

Thank God, it is nearly over, and through the grace of God given me, I have been enabled to triumph, by strict adherance to the principle, that, it is better to suffer wrong than to do wrong. It has made an impression on the minds of people that no amount of preaching, without practice, would ever have done. Now, as I look on the past, what seemed to me a great trial has been so transformed by the hand of the Lord that I can say, Thank God for tribulation also. O, that Christians would bear in mind that practical piety, faithfully carried out, is what the world looks at and judges us by. Profession is worse than nothing and useless without practice. No affliction for the present is joyous, but grievous: but afterward it yieldeth the peaceful fruit of righteousness to them who are exercised thereby. Thank God for light. All things work together for good to them that love God. Therefore, my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord. Brethren and sisters, scattered abroad, pray for me, that I may become a faithful laborer in the vineyard of the Lord. Providence permitting, I shall leave here for Eliota, Fillmore Co., Minnesota, in a few days. That will be my address for the present. It has been a great trial for me to give up all for Christ and his cause; and I hope and trust I may be prospered in his work. Pray for me. I am a firm believer in the prayer of faith. How far I shall be able to extend my travels, I know not, but design to go where Jesus leads. Yours in the gospel hope of the resurrection through Jesus Christ, the LIFE-GIVER.

BUSINESS MATTERS.

One Dollar each from—E. Branch, J. U. Chase, P. H. Tripp, Edward Hill, John Mitchell, John Lightfoot, R. M. Cooper, Daniel Clow.

Two Dollars each from—A. Pennell, Robt. H. Goodwin, H. B. Dickinson, Chas. H. Robinson, Wm. Muncy, Samuel Muncy, N. M. Catlin, Esq., T. P. Lewis, Hon. D. H. Chase, Mrs. Mercy, W. Crowell.

Various Sums.—Joseph H. Veasey, $1 50; Benjamin Mellor, $10 on pledge; John R. Scott (have sent all for January, but have none of December 4), Chas. G. Johnson, $3; Geo. D. Wright, $1 50.

TRACT FUND OF $500.

Previous receipts	$161 41
"A friend in Iowa," by Polly G. Pitts,	1 00
Samuel Brown, Milwaukee, Wis.	5 00

[Those tracts are *only* $3 per 100.]

MEETINGS IN BROOKLYN, N. Y.—Preaching every Sunday evening in Sawyer's Hall, corner of Fulton avenue and Jay street, at 7½ o clock. Entrance on Jay street, at the sign of "SAWYER'S PIANOFORTE ROOMS." The main subject is, *The Scripture Doctrine of a future Life*, connected, as it is, with the *Coming and kingdom of Jesus Christ.*

OUR ISRAELITISH ORIGIN.—A work on Prophecy. It was written by Professor Wilson, England, some years since. We republished it, believing it could not fail to interest all thinking men, whatever might be thought of the accuracy of its positions. For ourself, we endorse the general theory that the Anglo-Saxons are the literal descendants of Israel, in the line of Joseph and Ephraim. Price 50 cents, in paper covers only. Postage, six cents.

"THE THEOLOGY OF THE BIBLE."

GEO. W. YOUNG, No. 25 Chambers street, near Centre street, this city, in the store of Asa L. Shipman & Son, will furnish the above-named work to any one in the city or who may call at his place of business, at $3 per copy. Persons wishing the work sent by mail should send *direct* to the author, "Hon. O. S. Halsted, 417 Broad street, Newark, N. J.;" who will send the work, on the receipt of $3, free of postage.

The work can also be had of W. S. OLMSTED, Hartford, Conn.

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Poetry.

Dare to be True and do Right.

Dare to do right, dare to be true,
You have a work no other can do;
Do it so kindly, so bravely, so well,
Angels will haste the story to tell.

Dare to do right, dare to be true,
Other men's failures will never save you;
Stand by your conscience, your honor, your faith,
Stand like a hero, and battle till death.

Dare to do right, dare to be true,
Jesus your Saviour will carry you through;
City and mansion and throne all in sight,
Can you not dare to be true and do right?

Children's Department.

A Curiosity.

My Dear Young Friends: I wish to describe to you what was to me a curiosity. The children, at work in the garden last Summer, brought me some half-dozen or so of cells, formed of green rose leaves, the work of a species of wasp, I believe. Cemented as they were, with wonderful precision and care, they showed how the Creator endows his creatures with that measure of intelligence which fits them for their situation.

HOW FORMED.

Six or seven pieces of green leaves, long as your tiny thimble, narrow and oval in shape, and the same number of pieces, perfectly round, about as large as the top of said thimble, the oval pieces so cemented together with one round piece for the bottom, as to form a cell as large as the end of your lead pencil.

THE OBJECT OF THIS WORK.

This was evidently to prepare a place for sustaining the young of this insect, until it should be sufficiently mature to take care of itself.

The cells were half-filled with a substance resembling bee-bread, in each one of which was deposited one egg, and then the remaining number of round pieces, laid in like a tiny pile of plates, at the top.

THE LESSON TAUGHT.

Perhaps I do not need to call your attention to this, as I am well aware that children do their own thinking, and often see further into a subject than we give them credit for; but you will allow me to ask, why it is that our attempts at work are so rude and imperfect until we acquire skill by long practice, while the work of these insignificant and tiny creatures is perfect at the first trial? Is God more mindful of the insect than of the noblest work of his hands?

I might leave the subject with you at this point, and request each of you to solve the problem for yourselves, but will add a few words to direct your thoughts into the right channel.

THE SOLUTION.

All creatures inferior to man have but one transient life, and therewith the measure of skill which their enjoyment and necessities require, whereas man is endowed with capacity for improvement, and choice between good and evil, which fit him to become a candidate for a future life, even immortality, which is the gift of God, and which is brought to light through his Son Jesus Christ.

What, then, shall we say of those who fail to improve the wonderful opportunity afforded them; lead thoughtless lives, and so go down to the dust like "beasts that perish"?

Be wise, dear children, and secure all the benefits offered you; and since, unlike the insect, you are gifted with the power of indefinite improvement, and hopes beyond this transient life, let "Christ, our life" and bright "ensample" be ever before you, your perfect pattern, and the "author and finisher" of your faith. Truly yours,

Riceville, Iowa. Mrs. E. Bennett.

Grandmother's Specs.

"Well, I think that is polite! Grandma expects me to sit still while she takes a nap, instead of telling me stories. How selfish some people are."

As she spoke little Patty looked angrily from the old lady nodding in her chair to the book in her lap, and felt very much injured because she couldn't have her own way. The rain pattered on the window-pane, the wind blew dismally, and the Winter afternoon was fast deepening into twilight. It wasn't a cheerful scene either inside or out, and Patty could not decide whether to cry and wake grandma, or to go and do some mischief. As she sat thinking about her wrongs, her eye wandered to the book again.

"Stupid old pictures, I have seen 'em a dozen times, and am tired of 'em. But there is no other book here, and I mustn't leave the room. I wonder how they'd look through grandma's specs."

Putting the glasses on her little nose, Patty turned a leaf and looked. Dear me, how very odd it was to be sure! A minute ago she saw a cat and kittens on the page, and now there was a picture she had never seen. A sweet, pale-faced lady lay in a bed and was putting a little baby into the arms of an old lady who seemed promising something with a tender yet sorrowful look.

"Why that's the way my dear mamma did when she gave me to grandma, the day she died! Papa told me about it," cried Patty, very much surprised. Wondering what had come to her book, she eagerly turned over another leaf and there was a new picture.

This was a still more curious one, for the figures seemed to move. The same old lady was teaching the same baby to walk, so kindly, so patiently; and the baby seemed to love her dearly, for it ran to her with eager, tottering little feet, and laughed with delight when it was safe in her motherly arms. Several other pictures showed the good old lady caring for the same pretty baby in many ways; watching over it when ill; tending, teaching and amusing it; taking many steps for it, thinking, working and praying for it, and devoting herself to it as faithfully as any mother.

Next came pictures showing the baby a little girl and the old lady still older, but as kind as ever. Judging from the pictures, the child was rather a careless, selfish little girl, for she seemed not to obey, and to leave many things undone. One of these pages showed this child running away and getting lost, because she was bid to do something she did not like; and the old lady was seen going after her and bringing her back and forgiving the naughty little girl. Another was where the child appeared to be nearly run over, and the old lady saved her, but was much hurt herself.

When Patty saw that, she looked very sober, and the pettish expression left her face, as she said softly,

"Yes, that's what grandma did for me; and that's how she got so lame. Poor grandma, I wish I'd got her cane for her when she asked me."

The last picture showed the old lady lying dead and the child, a tall girl now, standing by her with a very sorrowful face that said as plainly as words, "Oh, why wasn't I kinder to her when she did so much for me!"

As Patty looked, her eyes grew so dim with tears that the page was all a blur, and, putting up her hand to wipe the drops away, the spectacles fell off and the strange pictures vanished.

Patty sat quite still for several minutes, thinking of all the unkind words she had said, the duties she had neglected, the loving acts she had left undone, and all she owed dear, kind, patient, grandma. She covered up her face and cried till her little handkerchief was quite wet, so full of repentant sorrow was she. Suddenly she thought, "It isn't too late, she isn't gone, and there's time to be good to her now. What shall I do to show her how sorry I am?"

Wiping up her tears she looked about the room and saw plenty to do. The fire was nearly out, because Patty had forgotten to tell the maid to bring wood, and had lost grandma's cane, without which she couldn't walk a step. Patty's playthings lay all about in the untidy way that troubled grandma. The yarn she had been asked to wind, hung in a tangle on the chair where she had left it. Grandma's knitting had dropped down and the stitches were half out, for Patty did not bring the spectacles, and without them she could not pick them up. Grandma's shawl was spread over Patty's doll, and the poor old lady had quietly gone to sleep and never asked for it though she looked chilly even in her nap.

"How naughty I am to be lazy and selfish and disobedient. Dear grandma is too kind to punish me, but I ought to be punished *hard*," said Patty, shaking herself and wondering how any one could be patient with her.

Full of good resolutions she fell to work and turned over a new leaf at once, not waiting a minute or saying "I'll be good by and by." She cleaned up her playthings, found the cane and leaned it against grandma's chair all ready for her. She put back the spectacles, picked up the stitches and laid the knitting on the old lady's lap; she folded the shawl softly round her, and grandma gave a little sigh as if the comfortable warmth pleased her. Then Patty built up a grand fire, swept the hearth, and sat down to wind the yarn.

Darker and darker it grew outside as night came on; harder blew the wind and faster fell the rain, but within it was bright and warm, for the firelight danced on the pleasant room, the placid old lady sleeping in her chair, and the busy little girl patiently winding the tangle, till the great smooth ball was done. Very thoughtful was Patty's rosy face as she sat so still; but that half hour did her much good, for she thought what she was and what she hoped to be, and prayed a very sincere little prayer that she might keep her resolution and be a faithful, loving child to grandma.

When the old lady woke, she rubbed her eyes and looked about her, feeling as if the good fairies had been at work while she slept. And so they had, for the best and loveliest of household fairies are Love and Cheerfulness. Patty had drawn up the round table and quietly set out the little tea tray, with the tiny cups and plates, the old-fashioned spoons and funny plump teapot that grandma liked; had toasted the bread herself, just brown and nice, and got everything ready in the most cosy, tempting order one can imagine.

"Well, deary, what does it all mean?" cried grandma, smiling with surprise and pleasure, as she looked about her.

"It means that I am trying to be a good child and do my duty as I haven't done it for a long, long while;" and Patty put her arms round grandma's neck with a little quiver in her voice that went straight to the old lady's heart. Standing so she told all that had happened, and grandma laughed and said it was only a dream. But Patty was sure it was true, only the spectacles wouldn't show any more of the strange pictures when she tried again.

"Never mind, my darling, they show me the dearest, most dutiful of little daughters, and I'm quite satisfied," said grandma, kissing the childish face, which from that day made summer sunshine for her through the winter of old age.—*Merry's Museum.*

Letters and Extracts.

From J. O. Orr, M. D.

Bond Head, C. W., Jan., 1868.

Br. Storrs: There is nothing in the whole arguments (as used by the orthodoxy party), so perfectly preposterous as that saying of theirs—"The immortal souls of the wicked will be weeping and wailing and gnashing their teeth in an unquenchable fire throughout eternity." Now, you are very well aware that mortal men can accomodate their systems by slow degrees to an incredible quantity of arsenic, opium, alcohol, tobacco, stramonium, strychnine, and many more of the deadly poisons of the vegetable, as well as the mineral kingdoms, with apparent impunity. Well now, when poor mortal man in a period of seventy years can thus smile, by cautiously partaking of those causes of death to so many unfortunate victims, is it possible that any rational being—upon mature reflection—could credit for one moment the orthodox notion that an immortal being, I care not what its shape is, could make any, nay, the slighest preference, between a Jupiter of phosphorus and brimstone on fire, or a Saturn all ice, the temperature of our Northern pole? And himself alternately in the centre of each for one thousand millions of ages? He would enjoy the one as well as the other; they would each form a beautiful desert, because immortality cannot suffer, it is unknown to it, as regards *feeling it;* and beside this, in such an intense fire, as I have heard preached from the Methodist pulpit of this village, I would like to be informed where does the atmospheric air come from to enable their demonized victims to wail? for, there can be no sound emitted from the vocal organs of man when deprived of air. Nor could there be in the lacrymal glands of the orbit moisture sufficient to form a single tear; for, let them remember that the heavens are to *pass away;* and a new one be created. Our whole solar system, if one vast body of air, would not keep the theological hell going, and feed its flames, for the one millionth of their period of eternal punishment.

Every atom of immortality is imperishable, and not at all ruled by ordinary causes, or submissive to any law but the Creator's. The three Hebrew children in the furnace are a beautiful illustration; only the awful declaration has gone forth, that the people shall be covered with "gross darkness." It is a mystery to me how they can be led into the faith in which they stand, and such a candle before them as the Herald of Life, aided by that inimitable work "The Theology of the Bible, by the Hon. O. S. Halsted." And above all "The two witnesses:" those three are all that are wanting to lead the inquiring and reflective mind aright, whose living soul is not half soled by creeds and decretals.

There is another thought, which I do not recollect you to have adverted to, with reference to the final judgment of God upon the wicked; and that is, the use of *brimstone* in the purification by fire of this cursed globe. My firm belief is, that the God of love, in whom we believe, particularly manifested that love in the use of brimstone at the final conflagration, so that he might cause the weeping, and wailing, and gnashing of teeth, to be of extremely short duration; for those benighted creatures may satisfy themselves by putting half an ounce of pure brimstone in a small iron pot, placing the pot in an empty barrel, igniting it and throwing over the mouth of the barrel any piece of cloth; let any of them introduce their head under cover of the cloth into the barrel, and but once inhale its vapor, they might never live to repeat the experiment. Blinded, deluded creatures; my living soul, that now addresses you, groans within its mortal combinations for you; ignorant of this plain unvarnished tale.

Where now is their boasted immortality, which is conquered by a puff of brimstone? Nowhere.

We must never forget the fact on record, that, "the soul that sinneth it shall die." And yet this poor soul is shrouded with moulded clay or organic matter, in some part of the human tabernacle, so "fearfully and wonderfully made." The theological notion is an object of derision, an object of contempt; there is not one winning feature about it, for it holds the truth in unrighteousness; every word it quotes from the Bible condemns itself. Take for example the church of England's prayer book, and we find the very first quotation ordered to be used at morning prayer throughout the year to be this, "When the wicked man turneth away from his wickedness, that he hath committed, and doeth that which is lawful and right, he shall save his soul alive." Ezek. xviii., 27. His *immortal* soul will be saved alive, God's word declares; but the mutilated expounders of that holy book declare that the immortal soul can never die, following Eve's deceiver in the garden, "Ye shall not surely die." Gen. iii., 4.

Many a subject I have assisted to dissect in the dissecting rooms of London, England, and Toronto, Canada, since 1828, but never yet could I get my forceps upon the leg, or arm, of a soul; nor could I discern the smallest trace of one of those "celestial spectres of the mist," amid the unnumbered capillaries, as fine as hairs, which formed their tortuous gyrations before me.

Would that some D. D., or LL. D., would be kind enough to inform us what shape this Platonic phantom assumes; for it has not a vacancy in the whole human system to sojourn in as large as a grain of mustard seed: and a foreign body ever so small, at that, would be very unpleasant in the crystalline lens of Professor Mattison's eye, or any other professor. Their cry would be, intuitively, "Please sir, I have a mote in my eye. Will you be pleased to procure some powerful lens to extract it, as I have been minutely examining myself, but cannot discern it?" The mote is in millions of eyes, and one way in which it can be removed, is by sending to Brethren Storrs and Halsted, who keep no other surgical instrument but the Bible and its aides-de-camp, the Herald of Life, "Six Sermons," and "Theology of the Bible." I am perfectly enlightened by what is taught in those works; and laugh with pity at the opponents to "Life only in Christ Jesus." Adieu forever to all creeds, as unsound in principle and action. From such, good Lord deliver me. Your brother in Christ, as the only Life-giver.

From Eld. E. B. Taft.

Stockton, California, Dec. 17, 1867.

Br Storrs: I have not sufficiently recovered from the effects of my sickness to be engaged in hard mental labor; but I do what I can when opportunity offers. I am much pleased with the course the brethren took to sustain our paper. It is doing a great work wherever it has been introduced; and this is ample reward for all sacrifices that have been made. It is just what our scattered brethren need to encourage them to go on in the good fight of faith. Other places have similar trials to what we encounter here.

The great revivalist "Knapp" came to this place about ten days ago, and brought all his power to bear against our young brethren in the faith of the gospel. But he learned that they were not to be frightened, being planted upon the firm "Rock of Ages." One would be surprised to see the unfair dealings of those who claim to be servants of the most high God, who doeth all things uprightly, if it were not of so common occurrence. I have often seen them driven to the wall, where they were unable to bring a "Thus saith the Lord" to controvert the doctrine of "No life out of Christ," and getting mad, they used nothing but abuse against their opponents.

Dear brethren, pray for us, that we may meekly follow our Saviour, being faithful to our God, faithful to ourselves, and faithful to all with whom we may mingle. May God bless, keep, and guide you, in your great work, is my earnest prayer. Yours in the Gospel hope.

From Edward Kelley.

Hinesburgh, Vt., Jan. 6, 1868.

Br. Storrs: I wish you, with all the readers and lovers of the Herald of Life, with all my heart, a happy new year. I am glad, and my heart rejoiceth in the truth as it is brought to my mind from week to week in the Herald of Life. Yes, I feel to praise God every day for his goodness in giving his people a light to cheer them in this age of religious darkness; and it appears to me that it is a state of wilful blindness on the part of the professed teachers of religion. Words fail me to express my delight in the beauty and harmony there is in God's word when resurrected, as it were, from the heaps of filth and error which designing or ignorant men have heaped upon it for ages in the past. I pray that it may be the object of the Herald to continue to excavate and bring to light the truth of God's word, that men may hear it and be blessed by it until the Life-giver comes. May the good Lord bless, sustain, and comfort the Editor in his labor of care. I hope it may be my happy lot to meet him in the new earth ere long.

I would say a word or two to express my thanks to Hon. O. S. Halsted for the book he has written, giving to the Bible student so strong a fortification. I think it is the best book that has appeared during the last fifty years. That is, as a help to the understanding of the Scriptures. I believe it is the right book in the right time. I would not sell my copy for a hundred dollars, if I could not replace it with another.

From Bryon Ambrose.

Deerfield, N. H., Jan. 11, 1868.

Br. Storrs: I take this late opportunity to accept your liberal offer to furnish a copy of Judge Halsted's work, and the last thirty-six numbers of the present volume of the Herald of Life for three dollars.

The paper is to be sent to Epsom, N. H. He is a new subscriber, who was probably unacquainted with our doctine until I showed him a copy of our paper, and explained, as well as I could, some of the simple and consistent principles of "Life only through Christ."

It is gratifying to learn that there are intelligent persons who are honest to admit the absurdity of some of the so-called orthodox doctrines as preached by popular preachers of the present time, and to confess that what we consider Bible truth looks more reasonable; this too in spite of the prejudices of the times, and the influences of early training and preconceived ideas.

Let us who profess to have learned the better way meekly stive in love to show others the truth as it is in Jesus; that they too may see how "He might be just, and the justifier of him which believeth in Jesus."

The law, or justice, claimed the animal life of the race of sinners; but God, through Christ, offered a spiritual, a resurrection life, to those who comply with the conditions of the gospel. How plain, when considered in this light, is the mission of Christ. How inconsistent to teach that the law demands the eternal torment of the sinner, his second death (a resurrection to die again) or even his eternal death.

Death, simply death, i. e., the loss of the only life that the impenitent sinner possesses, or ever can possess, the law does claim, and I think the law must have it, and that, too, without any "substitution." This penalty can never, in justice, be remitted, not even in the case of the penitent sinner. He can live again only by a spiritual life imparted by Christ.

From Abraham Pennell.

Honeoye, N. Y., Jan. 10, 1868.

Br. Storrs: Three numbers of the Herald of Life came to hand in due time. Please accept my thanks for the favor. I have not seen a number since the first one that was published. I then thought I would not subscribe for it, as I so deprecated divisions among the already shattered ranks of advent believers.

Why is it that the followers of the meek and lowly Jesus cannot learn almost the first lesson of Christianity, viz., love to one another, and the liberty to think and speak what they honestly think the Bible teaches?

One important feature of history, since the days of Jesus Christ, is this want of charity, and narrow bigotry and intolerance. Some very wise ones, or self-esteemed so, would get some portion of truth, then set their stakes, blind their eyes, close their ears, contract their benevolence, so that if any should get another ray of light or truth he will be likely to be branded with the name of infidel, sceptic, heretic, and all the other hard names imaginable. This is the spirit that has shed so much of the blood of the saints; and though it does not appear quite as cruel as formerly, it is the same spirit of evil.

So, on the whole, I suppose you may be justified in the course you have taken, being shut out from all public discussion of the doctrine you hold of "No life out of Christ." In regard to the truth of this, I am not so clear, in all respects, as of some other doctrines, and if it is not true, I shall love and respect you still.

I have been long in full belief that many of the human family would never see life: and so far as I can see the only wicked that will be raised from the dead are those who live and die under the light of the gospel; and the uncertainty of this is increased by the fact that I cannot see by what rule, or law, or principle this is done, if done at all. There seems to be some Scripture to favor it, but all the weight of argument (aside from two or three texts of Scripture), from reason, revelation, and our knowledge of God and his moral administration, are decidedly against it. I confess, I have never investigated this matter as much as I have some others. I think I occupy a position to receive light, and shall be glad to do so.

I was interested in that part of the discussion which your papers, sent me, contained upon the personal life of the devil. I have tried to get ministers to help relieve my mind or remove the difficulties in regard to the theological devil of these last days. I believe it is a kindred doctrine to that of the eternal hell, his locality, and at the same time he is all over the earth.

But I cannot go into a discussion of this subject now. I have written more than I intended. Please send me the paper, and find enclosed two dollars to pay for it. Yours, in the love of truth.

Note by the Editor.—We know not who was so kind as to send Br. Pennell the "three numbers" of the Herald: we did not, but we thank the friend who did. Br. P. is one of our old friends; but it has been a long time since we have heard from him before, and we did not know that he was still alive, but are glad to find him so; and rejoice to find he is still after light on the great thing of God's blessed word.

John Lightfoot, Phœnix, R. I., writes: I like the Herald of Life very much. I never took any interest in religious matters before I saw your paper, some nine month since; neither could I take any interest in the Bible; but now I can. I hope the paper may be supported, and the doctrine it teaches spread on every side, as I think it is the most truthful and scriptural there is. I will try to get more subscribers. Yours, in hope of future life.

Eld. J. Lewis writes from Mode, Ill., that he has had a successful meeting at the Patton school house—preached ten times: met with much opposition from certain preachers, who tried to keep their flocks from coming to hear, but did not succeed to their minds. Some of these preachers were stirred up terribly by the "short hell and the long one," and declare if they did not believe in a lake of fire and brimstone, where the wicked go at death, they would never preach again. Br. Lewis says there is a great searching of the Scriptures to see if anything can be found against the Life views. But the more they search, the more the truth prevails. He feels determined to battle on: wants help very much: wishes Br. Walter, or Br. Osborn would come to his aid: says, the people have hard times to live, but he does not mean to forsake them; and he asks, if brethren cannot come to help him, that he may have a plenty of tracts to scatter in the many new places where he is called to go. His post office is, Mode, Ill.; and he desires the friends of the tract cause to feel the importance of that work.

Mrs. D. O. Hopkins, North Foster, R. I., writes: I prize your paper highly. I have circulated it and your tracts some, and have seen the good effects. A number are inquiring into the subject, and the more light they get, the more they love and praise the Lord. The more I am opposed, the stronger I grow. Every sermon I hear against it strengthens me, and shows the weakness of their position. I praise the Lord for the light. Yours, in hope of Eternal Life.

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Herald of Life

AND OF THE COMING KINGDOM.

"They which shall be accounted worthy to obtain that world, and the resurrection from the dead . . . are the children of God, being the children of the resurrection."

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THE FIRST AND SECOND COVENANTS.

A SERMON BY THE EDITOR.

"IN that he saith a new covenant, he hath made the first old. Now that which decayeth and waxeth old is ready to vanish away."—Heb. viii. 13.

While the Scriptures speak of several covenants that God has at sundry times entered into with men, there are two, in particular, that we design to dwell upon in our remarks. These, for the sake of distinction, we call the covenant of works, or universal obedience to positive law, and the covenant of grace, or of the free favor of God to sinners, or transgressors of law. These are the two grand divisions of God's proceedings with men. Each of these covenants has had a gradual development, with various modifications.

THE COVENANT OF WORKS.

This, in its first development, was with Adam. It granted to him dominion over all the earth, and the various animals, etc., which were made; also, the free use of all the fruits of the earth, with one exception. It was a covenant in which life and death were involved.

This covenant was renewed through Moses with Israel, when they came out of Egypt, with amendments adapted to Israel, as transgressors. From Adam to Moses there was no covenant of works, strictly speaking—that is, none of like character with that made with Adam. Paul tells us, Rom. v., 13, 14, "For until the law [by Moses] sin was in the world; but sin is not imputed [unto death] when there is no law;" [of works, as was the case from Adam to Moses;] "nevertheless, death reigned from Adam to Moses, even over them that had not sinned after the similitude of Adam's transgression;" thus showing that men after the offence of Adam till Moses, had not been by God's appointment, under a covenant of works was "added because of transgression, till the seed should come to whom the promise was made," or in whom the covenant of grace was to be ratified. See Gal. iii., 19. In this law covenant, or covenant of works by Moses, every transgression and disobedience received a just recompense of reward; Heb. ii., 2, and there was no escape, except by resort to the continual offerings appointed in this covenant, without which the nation would have become extinct, by the penalty of death.

This covenant was especially contained in the "ten commandments:" see Ex. xxxiv., 27–29. "And the Lord said unto Moses, Write thou these words: for after the tenor of these words I have made a covenant with thee and with Israel. And he was there with the Lord forty days and forty nights; he did neither eat bread nor drink water. And he wrote upon the tables the words of the covenant, the ten commandments. And it came to pass, when Moses came down from Mount Sinai with the two tables of testimony in Moses' hand, that Moses wist not that the skin of his face shone while he talked with him." See, also, Deut. ix. 9–11.

The covenant when made with Adam, was without promise of forgiveness, on any conditions; or there was no remission of sin: one offence was death; hence, to the covenant with him there was no sign or seal of blood. When this covenant was made with Israel, in the day they came "up out of Egypt," as forgiveness would be extended in certain cases, the blood of animals was used as a sign, and it must be used as often as any sinned—that is, the covenant, which was broken by every transgression, must be renewed, or the transgressor must suffer the penalty, death, "without mercy." Heb. x., 28. This covenant was truly the "first covenant," for the reason assigned, viz., It commenced with Adam at his creation, but is especially called the first to the Israelites, as made with them when they came out of bondage in Egypt, and as having reference to another to be more fully developed in the future.

THE COVENANT OF GRACE; OR, THE "NEW COVENANT."

This was first intimated to Adam, Gen. iii., 15, after he had broken the covenant of obedience, or works. It was done in these words, "It" [the seed of the woman] "shall bruise thy" [the serpent's] "head." A work not to be done by Adam, but by one whom God in his favor or grace, would send into the world. A work, therefore, not depending upon man, but upon the mercy and faithfulness of God.

The new covenant was explicitly opened and confirmed with Abraham in this language: Gen. xii., 2–3. "And I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing, And I will bless them that bless thee, and curse him that curseth thee; and in thee shall all families of the earth be blessed." And again, chap. xvii., 3–5. "And Abram fell on his face: and God talked with him saying, As for me, behold my covenant is with thee, and thou shalt be a father of many nations. Neither shall thy name any more be called Abram; but thy name shall be Abraham: for a father of many nations have I made thee." Also, chap. xxii., 18. "And in thy seed shall all the nations of the earth be blessed."

The covenant of grace had a further and more complete development and ratification by our Lord Jesus Christ, at his first advent; and from these new developments and this new mode of ratification, it is, by way of distinction, denominated "a new covenant;" not because now for the first time made known, but for the reason we have just assigned. These new developments were the subjects of prophecy, by types and explicit declarations.

This new development was ratified by the *blood*, or death of Christ. Jesus saith, Matt. xxvi., 28, "This is my blood of the new testament," [covenant] "which was shed for many for the remission of sins." That is, as we understand our Lord, the wine, used in the Supper, represents his blood which was shed for many in confirmation or ratification of the new covenant—for that is the meaning of the word testament—a principal promise of which is, "the remission of sins." This blood ratifies all the promises contained in the new covenant, and makes them certain to faith: because "He that spared not his own Son, but delivered him up for us all,"—to demonstrate his love and give us a sensible proof of it, and of his purpose fully to carry out all the promises he had made in the new covenant, or covenant of grace,—"how shall he not with him freely give us all things?" Especially all things promised in that covenant: See Rom. viii., 32.

These promises are summed up from the prophets, Heb. viii., 10–12, thus, "I will put my laws into their minds,"—or I will adapt my laws to their understanding—"and will write them in their hearts; and I will be to them a God, and they shall be to me a people: I will be merciful to their unrighteousness, and their sins and iniquities will I remember no more." Blessed promises: such as we could hardly have credited, had not the author of them demonstrated his sincerity by giving "his own Son" to seal this new covenant by his blood or death.

This covenant is one of recovery from sin and its consequences; or, a covenant of redemption. Christ's blood is not only the sign, seal or token of it, but he is the mediator of it: Heb. viii., 6. "But now hath he obtained a more excellent ministry, how much also he is the mediator of a better covenant, which was established upon better promises." Better promises than the first or law covenant, which was originally without a mediator and without any promise of forgiveness; and even in its secondary form, i. e. by Moses, there was nothing in it, of itself, that could ever "take away sins," see Heb. x., 11. "for by the works of the law" covenant "shall no flesh be justified:" see Gal. ii. 16.

Under Moses, the law covenant, which was the secondary development of the covenant of works, the ratification was by the blood of animals. When any one sinned he broke the covenant; and hence must invariably renew it by a new victim; thus these offerings were continually being offered; and yet were unavailing, only so far as they pointed the mind of the offerer to the new or "better covenant;" and they must repeat their offerings as oft as they sinned, because the first victim being dead, its blood was no longer regarded when once the offerer had sinned again, and thereby broken the covenant. But the blood of Christ is a *living* sign or token of the new covenant; and coming to God by repentance, that blood ever stands as the *sign* of God's promise to forgive sins; as the rainbow is a sign to the world that however wicked men might be, God would not so impute their sins as to destroy them by a flood. So the blood of Christ is a living token or sign that God has covenanted to forgive sins, and to remember them no more. Christ ever lives to plead that covenant and its seal in our behalf, when we come to God by him, to seek the forgiveness promised in the covenant; but "it was not possible that the blood of bulls and goats [that is, it was not possible for the law covenant, or covenant of works] to take away sins:" Heb. x., 4; yet now we have "boldness to enter into the holiest by the blood of Jesus, by a new and living way;" viz. the new covenant, or covenant of favor, sealed by the blood of Christ, which blood ever stands as the token God has given that he will accept us when we come *in faith* of the covenant promises. Believers, therefore, are "to hold fast the professions of" their "faith [in the covenant of grace] without wavering," because, "he is faithful that promised:" See Heb. x., 15–23.

"We have redemption through [the new covenant, the *sign* of which is] his blood; the forgiveness of sins" being the covenant promise; the truth and certainty of which is given us in the sure sign or token; which token is one of encouragement and assurance to all that come to God in faith of that covenant. This covenant, when made with Abraham, God ratified by an oath—"For when God made promise to Abraham, because he could swear by no greater, he sware by himself, saying, Surely blessing I will bless thee, and multiplying I will multiply thee. And so, after he had patiently endured he obtained the promise. For men verily swear by the greater; and an oath for confirmation is to them an end of all strife. Wherein God, willing more abundantly to show unto the heirs of promise the immutability of his counsel, confirmed it by an oath; that by two immutable things in which it was impossible for God to lie, we might have a strong consolation, who have fled for refuge to lay hold upon the hope set before us." Heb. vi., 13–18. Strong as was this evidence of the purpose of God fully to carry out his promises, yet to make it more evident to our minds, he, in the fulness of time, "sent his own Son into the world," to add the highest possible testimony, the blood, or death, of that Son, so that men should be without excuse if they did not believe in God's covenant promises. The testimony or evidence is complete and perfect; so that God may well say—"What could have been done more, that I have not done?" Isa. v., 4. We may see, then, that faith, or belief in these covenant promises is essential to our actual participation in them, or our success in claiming them; "For he that cometh to God must believe that he is, and that he is the rewarder of them that diligently seek him." Heb. xi., 6. "Without" this "faith it is impossible to please him." And why should he be pleased with any man who will not exercise this faith? seeing God has promised; then confirmed those promises by an oath; and, lastly, gave his own Son to die, or shed his blood, to ratify all his covenant promises. Surely, there is a propriety in our Saviour's saying, wherever his gospel should be preached—"He that believeth not shall be damned;" or condemned. What greater evidence can be given to elicit faith—or a confiding state of mind—than what God has given? Most emphatically can it now be said—If men hear not, and believe, with all that God has done to produce faith, they would not believe if a million Lazaruses "rose from the dead." They disbelieve because they love sin, and are resolved at all hazards, to practice it; they reject the covenant of grace and fall under the "sorer punishment" than the curses of the covenant of works, and perish because they will not come to Christ that they might have life. Let all, then, beware that they do not despise the new covenant, or neglect its requirements: "He that despised Moses' law died without mercy under two or three witnesses: Of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of grace?" Heb. x., 28, 29.

This covenant is between two parties—God and men. To be binding on either party, it must be agreed to and ratified by both. In the covenant of grace, or new covenant, God, being both our Creator and the offended party, has a right to propose the terms of reconciliation. This he has done, and himself sealed, or ratified it, on his part, by the blood or death of his Son. To complete this covenant, with us, it is important that we should assent to it and ratify the same by the seal or token that God has appointed which we understand to be "*faith* unfeigned." As we have seen, without faith—which is a relying upon and confiding in all God has promised—it is impossible to please him; and "he that believeth *not* shall be condemned"—he shall have no part in the covenant of life by Jesus Christ. Till, then, we ratify this new covenant by a hearty faith, or reliance on its provisions and promises, we cannot claim its benefits. By ratifying it we are pledged to the performance of the requirements of the covenant on our part. Thus the new covenant becomes mutual. This covenant is one of grace or favor to sinners; not of license to sin, as some professed Christians seem to think, but a covenant to deliver us from sin, both as to its power, dominion and consequences.

The grand question with each of us is, Have we by an act of sincere faith become a party to this new covenant, and do we accept Christ as the *one* Mediator of it? As to rites and ceremonies, or outward forms, they all avail nothing. "Faith that worketh by love" is the only thing that can bring us into the new covenant and make us partakers of its benefits.

"VICARIOUSLY."

THAT is—by substitution; or, in the room and stead of another; or, in the place of another. Christ did not "die in our room and stead" in the sense usually intimated, and as most professed Christians understand it, if, indeed, they understand what they so often affirm, which may well be doubted. He did die as the manifestation of God's love to the world: or, to seal with his own blood, by his death, the new covenant; and thus demonstrate—sensibly, visibly—the truth and certainty of all the promises contained in it. In this view his death, his blood, was the most astonishing display of God's love, truth, condescension, faithfulness, and unalterable design not to disappoint the hopes or expectations of any who enter into the covenant; for, if "God spared not his own Son, how shall he not with him also freely give us all things," which in covenant he has promised? If he withheld not the greater, yea, the greatest of gifts, will he withhold anything else he has promised? Faith answers—No.

In a qualified sense it may be admitted that "Christ died in our room and stead;" though that phrase is an unscriptural one. The Apostle, 1 Cor. v., 7, calls "Christ our passover," and says, he "is sacrificed for us." Here is a reference which opens the whole subject. The pascal lamb did not die "in the room and stead" of the first born of Israel. See Ex. xii. It is true, if the pascal lamb had not been killed the first born of Israel would have been smitten with death, when the Lord slew all the first born of Egypt; not, however, because the lamb did not die in their room and stead, in the popular sense of that phrase; but, because Israel, would, in that case, have disregarded the covenant of God to preserve their first-born. Hence Paul says, Heb. xi., 28, "Through faith he kept the passover, and the sprinkling of blood, lest he that destroyed the first born should touch them. That covenant stipulated, as its ratification on the part of Israel, that the blood of a lamb of the first year, without blemish, should be struck upon the lintel and two side posts of their houses, on that night when the destroying angel should pass through Egypt. God covenanted with Israel that wherever the blood appeared he would *pass over* that house and not slay any of its inmates. He said, "The blood shall be to you a token (or sign) upon the house where you are; and where I see the blood, I will pass over you, and the plagne shall not be upon you to destroy you," etc.

Here we see in what sense the lamb died in the room and stead of Israel; it died that its blood might seal the covenant not to destroy them; and that blood was, to Israel, the token of the covenant and of God's faithfulness; and it was to God the token of Israel's faith in God's promise. In like manner is "Christ our passover," and "is sacrificed for us," and when God shall pass through the earth, in judgment, to execute the curse on wicked men; all those who have accepted the covenant in Christ's blood, or covenant of God's favor, containing the forgiveness of sins, so that they are to be remembered no more, then all such will be spared, as a man spareth his own son that serveth him."

To talk of Christ's dying "in our room and stead," in the sense of a *substitute*, or as theologians say "*vicariously*"—to pay the debt—we conceive, is unscriptural and highly dangerous, as it naturally leads to Universalism, or Antinomianism; that is, a faith without obedience, or a licentious faith; and it leads, also, directly to infidelity. The Scriptures are positive in their testimony that Christ "*died for all*"—that he tasted "*death for* EVERY MAN," etc. Hence, if the popular theory be true, universal salvation is inevitable; antinomianism may safely stalk abroad in all its pollution without fear; and infidelity is safe whatever course it takes; its votaries may abhor the injustice of substituting an innocent being for a guilty one, and declaim with all their power against such an act, as alike contrary to reason, justice and civilization; yea, they may denounce it as worse than savage cruelties and abominations; and yet if it is true that Christ did die in "the room and stead" of sinners, these infidels are just as safe as any other class of men. It is vain for the common theorist to talk of his death being conditional; or his paying our debts conditionally. The Scriptures present his death in no other light than absolute, unconditional, and without reserve, for the purpose for which he died; if that was as a substitute or vicarious victim for sinners, all must and will be saved.

But if he died, as we maintain, to ratify or seal the covenant of grace, on God's part, then it is manifest his death secures no man's salvation, where the gospel is preached, who who does not enter into that covenant. The pascal lamb died for the *whole family* but the household were not thereby exempt from death, unless they sprinkled the blood on their doors and kept within the house during the night. If it had died in their room and stead, according to the popular theory of substitution, the destroying angel could have had no claim on them in any event; that debt was paid, whatever their crime, and well may "indulgences" be sold to sinners.

The blood, or death of Christ is the living sign, or token of God's love in offering us his covenant of grace, and is the seal of it: when we acknowledge that seal by active, obedient faith, that works by love, the covenant is mutually ratified, and the parties can claim of each other all that is stipulated in it. We are pledged to love, honor, and obey him; to walk as Christ walked; and God is pledged to be our God, to give us his Spirit, write his laws upon our hearts, adapt them to our understanding, be merciful to our unrighteousness, our sins and iniquities remember no more, and to crown the whole with immortality, eternal life. The man who will not enter into this covenant, dies. He who does ratify it, and then wilfully breaks it, also dies. See Heb. x., 26–29.

THE DEVIL.

DR. SPEAR'S FOURTH CHARACTER OF THE DEVIL.

ANOTHER form of satanic strategy is that of transformation, or false appearance. Paul says, this is a common device of the devil; for satan himself is transformed into an angel of light.

This, we presume, is one of the strongest expressions in the Bible. But when we look at the facts brought forth in the Bible in relation to all these expressions, it is impossible to harmonize them in relation to a personal spirit devil. The Doctor started from this chapter with his first character, that was the oldserpent. He finds in 2 Cor. xi., 3, Paul alludes to the serpent in the garden. "But I fear, lest by any means, as the serpent beguiled Eve, through his subtilty." He then finds the words, "old serpent" in Rev., and jumps to the conclusion it is the same serpent; and, therefore, when Paul speaks of satan transforming himself into an angel of light, it must be the self same individual.

Now in order to arrive at a proper understanding of what the asostle means, it is necessary to have a proper understanding of the times and surroundings in which the apostle lived and wrote. It was a *fact*, that there were false *apostles* in those days, vieing with Paul, for his position in the church. It was a fact that Cephas and James were teaching and mixing up the law of the old synagogue with the doctrines of Christ, which Christ and his apostles calls the synagogue of satan. It was a fact that Paul did have to bring forth his revelations in proof of his apostleship. It was a fact that through false teachers many corruptions crept into the church of Corinth, even saying, the resurrection is past already, and thereby overthrowing the faith of some.

Now, taking all these things into consideration, it is no wonder the apostle should break out and denounce these characters in the manner he did. Even the church at Galatia was infested with these Judiasing teachers. Although a Gentile church, off in Asia Minor, yet these teachers were intent on compelling these disciples to be circumcised, according to the law of Moses. Hear what Paul says: "For I testify again to every man that is circumcised that he is a debtor to keep the whole law. Christ is become of no effect unto you, whosoever of you are justified by the *law*: ye are fallen from grace." Gal. v., 3, 4. Here was another gospel, teaching justification by the works of the law. Of these persons, Paul says, Christ profited them nothing; they had fallen from grace.

We find this same subject under consideration in the Corinthian church. 1 Cor. vii., 18, 19. And this same Jewish law is under consideration in 2 Cor. iii. and iv. chapters. In the chapter under consideration, 2 Cor., vii., Paul says, "But I fear lest by any means, as the serpent beguiled Eve, through (the devil? no: but through) his subtilty (his wisdom, cunning), so your minds should be corrupted from the simplicity that is in Christ." "For if he that cometh (among you) preach another Jesus, whom we have not preached, or if ye receive another spirit, which ye have not received, or another gospel which ye have not accepted, ... nevertheless ye might well bear with me" (margin.) Here is the character, the *coming one among them*, who the apostle was afraid would subvert their minds from the simplicity of the truth, and with his subtilty deceive or beguile them. Whoever this was, Paul calls him adversary or satan; and he came as a minister of the gospel of light. In the 13th, he calls them "false apostles, deceitful workers, transforming themselves into apostles of Christ; and no marvel, for satan himself is transformed into an angel of light: therefore it is no great thing if his ministers also be transformed as the ministers of righteousness, whose end shall be according to their works."

Here, according to the apostle's language, he is evidently speaking of some of the adversaries of the gospel in his day with whom he was contending, led on by one leading person of influence, whom he denominates as satan, or adversary; and if he can put on the garb of Christ to advocate his other gospel, no marvel that the lesser lights should follow in his footsteps.

The whole history of the labors of the apostle Paul, show that his great controversy was with the Jews and Judaizing teachers. In the Acts we find him making his defence touching his faith upon the resurrection of dead ones. In Romans v., and onward, we find the same controversy. In both Epistles to the Corinthians, and in Colossians ii., 8, he says, "Beware lest any one delude you (lead you captive) through philosophy and vain deceit, which belongeth to the instructions of MEN (not satan) to the rudiments of the world, and not to Christ." In v., 2, he brings in again this law of circumcision. 16, "Let no one judge you in food, or in drink, or in respect to feasts, or new moon, or Sabbaths, which are a shadow of things to come, but the body is of Christ." "If, then, ye are dead to the world, with Christ, why as though living in the world, do you submit to the directions." So great was the opposition of the apostle to these Judaizing Christians, that he cautioned even these Colossians against them.

We have now met all the points of individuality brought forth by the Doctor, although he says, he found twenty-one names by which this devil is made known in the Bible. He failed to produce them in his sermon. In our next article we will endeavor to answer our own questions, Who is the devil? What is the devil? and where he came from?

PHILADELPHIA, Pa. JACOB GRIM.

THE JUDGMENT SEAT OF CHRIST.

"WE must all appear before the judgment seat of Christ." 2 Cor. v., 10.

Some, in quoting this text, seem to think that the word *all* has reference to all that have ever lived from Adam down to the last child that shall be born. They say, "Does not the text read all?" Yes it does. "Very well, that is enough." This seems to be the extent of their reasoning. But the question is, Who are the *we*? Does not the Apostle use the term *we* and *us* in almost every verse in this chapter? Read verse 7. "For *we* walk by faith, not by sight." Does all the world walk by faith? Verse 8. "*We* are confident," etc. Have all mankind the confidence in what the Apostle had? Verse 9: "Therefore *we* labor that whether present or absent *we* may be accepted of him." Do all the world labor to be accepted of him? Verse 10. "For *we* must all appear," etc. Now, does not the pronoun *we* in verse 10 refer to the same persons as in the preceding verses? And when he says, "*we all*," does he not mean the church of God, whom he was blessing, and none others?

But one may say, read the remainder of the verse. Very well, "That every one may receive the things done in his body according to that he hath done, whether it be good or bad." Now again: Does the expression "every one," refer to all, to everybody? We think not. It may seem so from the expression "good or bad." We will take this position, That a thing may be *bad*, but not necessarily wicked; a thing may be wrong but not necessarily sinful; a person may believe in the natural immortality of the soul. We think it is wrong; we think it is bad; it has a bad influence; it paves the way and lays the foundation to purgatory, to spiritualism, and eternal torments; and is not this *bad* enough? But are there none to be saved who believe in the immortality of the soul, and who have never seen the glorious light of life only through Jesus Christ? But we will make this plainer as we proceed.

The question is asked, and the statement is made, "What is the necessity for the Christian to brought into judgment? their sins are pardoned; they stand now justified before God; they will not be brought into judgment." Now, on the other hand, "the sinner who believeth not is condemned already." John iii., 18. What necessity is there of bringing him to a future trial, judgment, when he now stands already condemned? This statement is as broad as the other is long. To whom then does the text refer? We answer, The Christian.

Let the Apostle himself explain in his first letter to the Corinthians; commencing chapter iii., 11. "For other foundation can no man lay than that is laid, which is Jesus Christ. But let every man take heed how he buildeth thereupon. Now if any man build upon this foundation, gold, silver, precious stones, wood, hay, stubble: *every man's* work shall be made manifest: for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is." To whom does the "every man" in this text refer? Does it refer to the whole world? Nay, verily. If so, universal salvation is true; and there is no avoiding the conclusion. Read verse 14. "If any man's work abide, which he hath built thereupon, he shall receive a reward. If any man's work shall be burned, he shall suffer loss; but he himself shall be saved; yet so as by fire." All then will be saved. All who? "Every man" who builds on this foundation. But some will suffer loss; and some receive a reward: some will have an abundant entrance into the everlasting kingdom. Then let us give all diligence to add to our faith virtue; and to virtue knowledge;" etc., that the privilege may be ours.

This judgment seat of Christ, then, is a special judgment on the church, and none others. It is the judgment which David in Psalm i., 5, says: "The ungodly shall not stand in the judgment (a definite judgment), nor sinners in the congregation of the righteous." But is there, then, no judgment for the wicked? Yes, there is. Christ saith: "Now is the judgment of this world." John xii., 31. Now we are on trial; to-day we are on probation! The judgment that awaits the wicked is an executing judgment. God executed judgment on the old world, on Egypt, Pharaoh and his host, Sodom and Gomorrah, condemning them with an overthrow, setting them forth for an

example, suffering the vengeance of eternal fire; Jesus saith, "the Father hath given him authority to execute judgment also." The Apostle saith: "The Lord Jesus shall be revealed in flaming fire, taking vengeance on them that know not God, and that obey not the Gospel of our Lord Jesus Christ; who shall be punished with everlasting destruction." What time is there between his being revealed in flaming fire, before they are punished with everlasting destruction? About as much, I apprehend, as there was when Lot and his family were urged by the angel from Sodom in haste, least they should be consumed; which destruction, Jude tells us, was an *example*, suffering the vengeance of *eternal* fire; not that they are now suffering, but that the effect of the fire is eternal. Is there, then, time to raise all the dead and bring them to this judgment seat for trial in the manner most people believe? I can conceive of none: for "he is revealed in flaming fire taking vengeance," etc. But some may say, "this resurrection and judgment is not till after a thousand years." But the *everlasting punishment* takes place when he comes to be glorified in his saints. The Apostle in another place says, "The Lord himself shall descend from heaven with a shout, with the voice of the archangel and with the trump of God: and the dead in Christ shall rise first." Is there a separation here at this time? If so, one kind of judgment is past; one class judged worthy of life; and the other judged unworthy of life; and this takes place at his appearing "who shall judge the quick and the dead, *at his appearing*, and his kingdom." 2 Tim. iv., 1. What need is there then of his raising them (the wicked) up and judging them over again, at the end of the thousand years, if the wages of sin is death? When he has already punished them with an everlasting destruction?

Is God again to raise up the antediluvians and Sodomites, and all who sleep in their dusty beds, whom he hath already judged unworthy of life by his not raising them when he raised his saints, to see if he has made a right disposal of them and kill them again? If it was left to poor revengful man, who delights in the torment of his enemies, it might be. But if the Lord be God, let him be God; and not attribute to him such folly and revenge; for I am sure it must be that, for it could not benefit the individuals themselves, neither could it the saints. If the wicked are raised to be tormented and killed again, it must be for God's own benefit and his own pleasure; yet he has said, "I have no pleasure in the death of the wicked." "Like as a father pitieth his children, so the Lord pitieth them that fear him; for he knoweth our frame; he remembereth that we are dust." And, while we were yet sinners, he sent his only begotten Son to die for us, that we through him might live. C. A. HASTINGS.

SPRINGFIELD, Mass.

HOW IS HE JUST?

THE word of God declares that "Justice and judgment are the habitation of his throne." The margin reads "establishment." If these are the establishment of the throne of God, then God must never deviate from the strict execution of it in his administration. But if he can himself provide for the ruined race, and justify the already condemed, it is very well. This he has done. This requires compliance with the terms of the gospel. If there is no compliance, then he must execute what he has threatened. If that is executed, anything more would be unjust. He has a right to make his own law, and a penalty should be proclaimed which, in his wisdom, corresponds with the nature of the position of the subject with regard to the government which is implied by the law. This being done, he is bound in justice to observe—to do so much and no more. His judgment is sustained by the justice of all he does. Hence, when he punishes it is the infliction of that condition upon the transgressor which in the promulgation of the law was threatened for its violation. That would be just. To go farther would be injustice. To repeat the application, worse than injustice. To apply another not known to the individual, because not contemplated in the law, still worse. God's law forbids the infliction of punishment the second time for the same offence.

ILLUSTRATION.

Achan was threatened with death for violation of a given precept in the law, under the administration of Joshua. Well, he might have complained of the stringency of the law, or the severity of the penalty, but he could not speak against the justness of the sentence.

Suppose the same man made alive and dying again for his same sin by being burned, what might he say? W. S. CAMPBELL.

A WISE ANSWER.

IT is said of Dr. Dwight that a young minister once called upon him and asked his opinion as to the best method of treating a very difficult and abstruse point in mental philosophy, upon which he was preparing a sermon: "I cannot give you any information upon the subject," the doctor replied; "I am not familiar with such topics."

Alas! most pulpit efforts in these days of strife for popularity are too much like that which the young preacher racked his poor brain to prepare for. Tradition, superstition, and wild fancies are clad in the fine dress of oratory, and paraded before hungry seekers for the bread after life, to the exclusion of those gospel truths through ignorance of which men are perishing. The day cometh, and is nigh at hand, that "shall try every man's work of what sort it is." L. C. T.

THE HERALD OF LIFE.

NEW YORK, JANUARY 29, 1868.

NO IMMORTALITY NOR FUTURE LIFE, EXCEPT IN JESUS CHRIST ALONE, AND BY A RESURRECTION AT THE LAST DAY IF DEAD, OR A CHANGE IF ALIVE.

RESPONSIBILITIES.

The Editor holds himself responsible for none of the sentiments of Correspondents. The Editor's articles do not all appear under what is called the "Editorial Head." Any articles without a signature, or which are not credited to another source, the Editor is responsible for, without saying whether he wrote them or not: he leaves the reader to judge of their authorship. Let these things be kept in mind in reading the Herald of Life, and the praise or blame will rest where it ought.

ARTICLES "TO BE CONTINUED," ETC.

IT has long been a rule with us that such articles cannot be inserted till the whole series is received, unless by special agreement with the writer; or, if we insert the first, the words "To be continued," or "No. 1" are omitted, leaving it optional with us whether to insert others or not. This course we have found essential to our office as an Editor, else we may be obliged to insert matter which our judgment tells us is unsuitable to the design of the paper.

A person sends us a long article marked "No. 1," on a topic which has been exhausted, half a century since; that is, on a stale and wornout theme, with not a new idea in it, and he thinks it may prove as interesting to many of our readers as the question of the devil's personality. That may be his opinion, but it is not ours. The discussion on the last-named topic has come up with at least the character of freshness, and it is directly involved in the questions for which the HERALD OF LIFE was established: while the question he designs to introduce has no such claim, and leads to a long and protracted repetition of arguments, pro and con., that may be found in print by some of the most able polemics of the last and present centuries, such as Toplady, Rowland Hill, and others, on the one side, and John Wesley, John Fletcher, of Madely, Adam Clarke, and others, in England, on the other side.

If our readers wish to go into such a subject they can find all that need be said on it in the writings of those men, without our filling our columns with virtual extracts from them by men of this generation.

The subject, as our friend wishes to present it, is only an attempt to revive what was long ago denominated "HOPKINSIANISM:" that is, "Natural ability, but no grace." "The natural ability makes him responsible, but the highest degree of it is not sufficient to enable him to attain to heaven, but leaves him without excuse. The lowest degree of grace is sufficient to save a man, but is never imparted to any but the eternally elected." Such is substantially the theory sought to be revived after having been dead for nearly fifty years, worn out by its own corruptions.

In the name of reason and truth, how is a man "without excuse" for not doing a thing that he is denied the requisite means to accomplish? If grace is essential to do it, and *that* "sovereignty" denies him, even the "least degree" of it; and the being who gave him his natural ability knew that by it no man could ever attain eternal life, and at the same time determined never to give him a particle of grace, where does the responsibility rest but on the "sovereign" himself? The failure is clearly a *designed* failure, on his part. Put the subject syllogistically:

Natural ability can never enable a man to attain to salvation, but it leaves him without excuse for not attaining to it.

The least degree of grace will enable any man to attain to salvation, but this is sovereignly denied the largest portion of men.

Hence, the fault of their not attaining to salvation is not their own, but their sovereign's.

Such is the blasphemous result of the theory. We have travelled through it, and understand the whole subject quite as well as a new beginner. If any one is disposed to spend his time and talents in an attempt to galvanize such a dead carcass, let him do it; but let him do it at his own expense. We have no time nor space to waste in helping to revive such a dilapidated theory. About fifty years ago we heard one of these admirers of the theory we are speaking of, say, "Calvinism is good new milk, but Hopkinsianism is clear cream." So our friend seems to think, who wishes to put it in our "churn;" but as a half century has passed since it was "skimmed" we do not think it wisdom in us to try the experiment of getting "butter" out of it; we are persuaded it belongs to the age that is past; and we choose to forget the things that are behind and reach forth to the things which are before; we think the "doctrines of devils" are about "played out," and Christian men had better employ their time, pens, and tongues, in presenting the character of God in such light as shall attract (not repel) thinking men to his service; for God calls upon all men, saying, "Look unto me, all ye ends of the earth, and be ye saved, for I am God, and there is none else." It is quite too late in the day to say, in the face of such a call, that for the largest portion of men there is no salvation; "they are not, and never were, in a salvable state;" thus virtually "making God a liar," and as practicing duplicity toward his creatures.

There are those who delight to talk about the "sovereignty of God," and "sovereign grace." Did they ever think such expressions are never found in the Bible? that they are, like the phrase "immortal soul," purely of human invention? Yet such is the fact. They are all phrases invented to serve human creeds; and, as employed, are both worthless and pernicious, because they lead to presumption on the one hand, and a total inactivity on the other. Many of those who fancy themselves the objects of this "sovereign grace" think they are safe, at all events; while others feel equally safe in waiting till "sovereign grace" shall give them the fancied irresistible movement to heaven, or salvation. Such is the very "natural" tendency of such notions of the sovereignty of God. We believe in God's sovereignty; but we believe, also, that it is directed by wisdom, truth and love toward all the creatures he has made, and not as a self-willed monarch, who is a mere tyrant.

Hopkinsianism may be illustrated by a figure. It represents a mighty windlass, placed up in heaven (called "soverignty.") To this is attached a strong rope (called "grace.") At the end of this rope is a hook (called "unconditional election to salvation.") The rope is let down, and the hook attached to the elect person before he is born. After he is born he may lie, cheat, steal, swear, get drunk, or commit any and all manner of sins: no fear, the hook is in him; he must come by and by, as soon as the windlass begins to turn. He may struggle ever so hard to prevent its raising him, but go he must: he may do the worst of deeds after he is started off; that makes no difference: on he goes. That is Hopkinsian "sovereign grace."

Now let us see how it treats the "non-elect." They have "natural ability" to go where the "elect" are taken; but instead of the windlass a ladder is let down, such as Jacob saw in vision, only care is taken that it shall not touch "the earth," nor come quite within the reach of "the non-elect"—it is designed to "leave them without excuse," because they have "natural ability" to climb the ladder; i. e., they have hands and feet which they might use to go up, "if they would." But lest, possibly, some one of them should make the experiment, the ladder is kept at a safe distance out of his reach, and he is taunted with his obstinate wickedness for not using his "natural ability" to get up. If the ladder was let down to the earth, like the one Jacob saw, that would be "grace," not a bit of which must the reprobated class have. Yet they are to be "damned" for not using their "natural ability to get to heaven."

The true Bible theory is "a ladder with the foot on the earth and the top in heaven." That is the true doctrine of sovereign grace. Without this provision no man could reach eternal life. The ladder being in this position free-grace calls upon all men—to "the ends of the earth"—"every creature"—to accept the glorious medium of communication into eternal life. That life is a free gift, but is given, actually to none except such as improve the ability and grace which God has given to every man: "For the grace of God that bringeth salvation hath appeared to all men," etc.: and "God so loved *the world*, that he gave his only begotten Son, that whosoever believeth in him" (the ladder, i. e., takes hold of it), "should not perish, but have everlasting life." Of course, every one who believeth in Jesus will take hold of him as their only hope: they will cling to the ladder, and when they reach eternal life, they will give the praise to the ladder and to him who provided it, and think only of the medium through, or by means of which, they were enabled to reach the glory.

Such is the doctrine of free-grace and free-will. Free-grace has done and is doing its part; and if free-will refuses to unite with it, it will find no windlass to force the will, or drag them into life; and Jesus will say, "Ye will not come unto me that ye might have life."

THE RICH MAN AND LAZARUS.

WE have more than once referred to Dr. McCulloh's "*Recast*" of his work on "The Credibility of the Scriptures;" a work of much study and labor, and of great general usefulness. He is, we believe, a member of the Methodist E. Church, or at least of their congregation.

We confess not a little surprise that he rejects, altogether, the authenticity of the account of the rich man and Lazarus; and says it is "no parable but a *revelation*, if it was made by our Lord." He asks, "But did he make it?" He answers as follows:

"I do not believe he did; for in the first place, it is not even said in Luke's Gospel that he made it, but is abruptly introduced without having any connection with what either precedes or follows. In the next place, it is contradictory to what our Lord said in John v., 28, 29, that the dead would be in their graves until summoned by him to come forth at the day of judgment. . . . In the third place, the whole scope and figurative language of this so-called parable, applies only to a dispute between the Pharisees and Sadducees; and has no application whatever to the Gospel scheme. Taking all these objections into consideration, we cannot receive this relation concerning the rich man and Lazarus as having been made by our Lord; and regard it as a legend framed by some Pharisee against the Sadducees, which by some accident had got introduced into the rolls or leaves of a manuscript of Luke's gospel that had belonged to some eminent Christian, and under which circumstance it was laid hold of as being an original part of that gospel, by some of the speculative theologians of the second century, to justify an assupmtion of the separate existence of the human soul after death, for which they could not obtain elsewhere any express passage or text in the New Testament."

It must be confessed that this is an ingenious way of disposing of the case, and getting over the difficulty; but we fear the Doctor would establish a precedent in the disposition of texts which would be laid hold of by all sects and parties, till almost every text in the Bible would be looked upon as doubtful or spurious; and especially can the precedent be urged against the Doctor's position on John v., 28, 29, which is, that that text proves that all the dead, good and bad, are to live again: for surely with all his labor to find a text to match it, in his construction of it, he has utterly failed; and his construction is at variance with our Lord's general teaching on the resurrection, which he everywhere else speaks of as the peculiar privilege of those who believe on him, to whom he pledges his own word and declares it is his "Father's will" that he should "raise them up at the last day."

Such being the fact, and the general tenor of the Scriptures sustaining this position, and Christ never speaking of the resurrection of the wicked on any other occasion, we might say of John v., 28, 29, we "do not believe Jesus ever said what is there recorded. We certainly have the same right to say this, of that text, that Dr. McCulloh has of Luke xvi., 19–31. That this latter text is a "fable," we have no doubt; but whether spoken by our Lord, or the "legend of some Pharisee" which he might have employed against themselves, we will not now pretend to determine: most likely it was the latter, condemning their pride, self-righteousness and unbelief, by one of their own legends, with terrible effect.

QUESTIONS.

1. Have the Gentiles' times ended?
2. Has Daniel stood in his lot?
3. Will Christ come to this earth without observation?

1. The Gentiles' times have not ended; at least, there is no evidence of it.

2. It is useless to speculate about Daniel's standing in his lot till we know what his lot is. We suppose it is his inheritance. If so, he has not stood in it unless all the saints have done so too, which is manifestly not true.

3. Christ will descend from heaven with a shout, and with the voice of the archangel and the trump of God: all the saints will see him, and be caught up to meet him. We do not know that any others will see him; we think they will not; "for the world shall see me no more," said the blessed Jesus.

The answers are brief, but we cannot now give them a more detailed notice.

A QUERY.

DOES Heb. x., 19, 20 quite agree with your view that it is almost sinful for modern Christians to expect admission into heaven at death? Of course this expectation is unscriptural, but I am not quite sure that the analogy of the waiting of the congregation of the Hebrews without the door of the tabernacle and the sleep of the dead hold good. C.

While the high priest was in the tabernacle, the people were waiting outside, not to enter in personally, but for the high priest to "come out." If overpowered by weariness they fell asleep, while waiting, it did not alter their relation to the high priest, nor the offering he was completing for them: when that was finished they were ready for the blessing to follow; for they slept in a waiting position, and their lamps did not go out for want of oil. Under that dispensation they entered into the holy of holies, not personally, but by their high priest.

So, under the new covenant, we do not enter personally into "the holiest;" but by our representative High Priest, who has entered there for us, "by his own blood." The text Heb. x., 19, 20, reads, "Having . . . boldness (margin, liberty) to enter into the holiest by *the blood* of Jesus, by a new and living way, which he hath consecrated for us, through the veil, that is to say, his flesh: and having a high priest over the house of God; let us draw near with a true heart," etc.

The expression, "draw near," does not indicate that we are personally to enter into the holiest: our high priest has done that for us, or on our behalf; but while he is there we are to place ourselves "*near*, in full assurance of faith," that our high priest will, by his own blood, complete the atonement, and return "from heaven," or, from "the holiest," to bless all those who "love his appearing" and "look for him," whether at that time they are asleep or awake.

PUNISHMENT.

THE duty of man is to become God-like. But among many professors of religion, and even ministers of the Gospel, a much greater effort is made to make God like man than to make man like God. This is in harmony with the orthodox faith which is: "We have an Advocate with the Father, who is all the time *reconciling* God to man," but makes no effort to reconcile man to God. It is also a peculiar trait in the Pagan worshippers to make all their gods like men, possessing human frailties, human passions, and human depravity. Such a god might, with a little coaxing, be reconciled to man. But the account our God gives of himself is, "I am God, and there is none like me." Isa. xlvi., 9. He will indeed punish the wicked; but in his own way; not in *our* way.

But it appears to me there is no need of erring on this subject, if we keep in mind the adorable attributes of God. If we take only his infinite goodness, and sum up all his requirements of man, and all his dealings with them; we shall find they all mean the *good* of man. Why then, should we expect an exception in the punishment he lays upon the guilty? There is no exception unless there is an exception in his infinite goodness; and then he is like man; sometimes good and sometimes not good. The last penalty of the wicked is death; not deaths, in the dual number, but death in the singular. And this is *good* for the sinner; for sin, by its own nature is the parent of misery, and hence, to live eternally in sin is to live eternally in misery; and this is not good. So death is not so much the penalty of the sinner as is generally understood. It is inflicted more as the antidote for the effect of sin. And so the goodness of God is as conspicuous in the death of the wicked as in the salvation of the righteous.

When we read, "Sin, when finished, bringeth forth death," the humanly trained mind, imperceptibly drops on to death as the penalty of sin, irrespective of its consequences. Now sin would not be sin, were it not that it brings evil on the doers of it, and on those around them. We may now understand that the practice of sin brings forth evil, and the end of evil is death; for iniquity will come to an utter end, and not rise up the second time.

And so the penalty is laid on sin for the sole purpose of putting an end to its evil consequences; and, therefore, the greater sinner has no need of a greater punishment than the least.

But God often inflicts punishment on the guilty prior to death. This is good, also, to the creature; for it is inflicted to reclaim him, to the end that he might not perish, but have everlasting life.

But men punish an offender in proportion to the amount of their own spirit of revenge; forgetting that revenge dwells only in the mind of wicked beings, and is strictly forbidden in the Bible. Those who maintain that the most incorrigible sinner is not punished enough by one death, but would have him raised up, and sufficiently punished, and then die once more than divine justice demands; ignore the divine attributes of God, and "have need that one teach them again which be the first principles of the oracles of God; and are become such as have need of milk and not of strong meat. For every one that useth milk is unskilful in the word of righteousness, for he is a babe," and is forever making crooked rows in divine theology. But it is difficult for many who have renounced the horrid doctrine of eternal torment to part with the muddy dregs of the cup they have once pushed aside.

To graduate punishment according to the amount of crime committed is man-like; but far from being God-like. He has no scales in which to weigh some men's sins by the ounce, and others by the ton, and then punish them weight for weight.

I care not how much the sinner is punished; or when or where he is punished; only let it be God-like; that is, "very good." But where is the infinite goodness of God in punishing a sinner when it can do him no good to be punished, and do God no good to punish him, and when no good can result from it?

If our friends of the crooked-row theology will have the wicked raised up again, and put again on probation, and whipped into obedience to God, and finally cured, they would evince a more noble trait of frail humanity than they do to wish them whipped without the privilege of repentance.

But we are told that "Divine justice demands it." But divine justice demands the exhibition of divine goodness. When these two divine attributes come in collision with each other, the house is divided against itself, and cannot stand.

But the question may arise in the minds of some, how death is a good to the righteous? When "they have fought a good fight, finished their course, and kept the faith," it would not be good to keep them here for hundreds of years exposed to the evils of a wicked world. Better for them to sleep in peace and quiet, until God shall give them their crowns, laid up for them. And yet their death could not be a good were it not that sin abounds in the world; and where sin is there is misery.

I have for years past been of the opinion that little or nothing is known of the purpose of God in the punishment of sinners. Sin is the cause of all the evil which man is doomed to suffer here. And the purpose of God is to illiminate evil from the earth. And this must be done by striking the ax at the root of the tree. Cut down the cause and the effect must cease. Now those who practice sin are the cause of the evil, and no amount of pain or anguish that they can be made to suffer will avail any thing in removing the cause of evil, they must be cut down; that is, "*surely die.*" And when all sinners are surely dead, the cause is destroyed, and the evil is ended. And thus it is written, "The Lord preserveth all them that love him; but all the wicked will he destroy." Psa. cxlv., 20. Let us all search the Scriptures, and see if these things are so; but continue to pray, "Thy kingdom come."

Ashtabula, Ohio. Z. CAMPBELL.

THE RESURRECTION OF THE WICKED.

A LETTER TO A FRIEND I NEVER SAW, BY B.

DEAR SIR: The excellent character given you by another friend, whom I never saw, induces me to address you as a friend. "God is love." And the character given you, as above, is evidence to me that you are one of God's children; one of his loving, happy family. I can therefore appeal to you as a gentleman of deep Christian feelings and sympathies.

You deduce from a certain view, that the wicked will not be raised from the dead to suffer punishment, making this an objection to that view. Would it be consistent with that character of Love, when evil had been put away from his universe, by the death of the evil doer, to raise them to life for no purpose but that of punishment—to render them miserable?—I say, for no other purpose: and you say raised from the dead to suffer punishment; giving no other object or end. And it would seem to be the only conceivable object, unless we accept the dogma of their final restoration to happiness through punishment. But finding no peg on which to hang this theory, neither of us entertain it. *We* therefore can accord no other motive to the Almighty in resurrecting the wicked except punishment—punishment from which no good can accrue either to the sufferer or to any other being in the universe. Its only merit, therefore, is, its cruelty. For it cannot do God any good unless the sufferings of his creatures would enhance his happiness. It would not redound to his praise unless vindictiveness and cruelty be his glory. And would he *then* be Love?

And can it do any other being in the universe any good? seeing the resurrection of the wicked is claimed to be at the end of the world, when probation shall have ceased forever; so that we cannot file in for it even the plea of reformatory example. Then, as it cannot benefit any being in the universe, either human, angelic, or divine, but must do its wretched victims incalculable injury, can we, who believe that "God is Love," ascribe to him acts which would be productive only of misery? Would we not rather doubt the infallibility of our rule of interpreting a few passages of Scripture than to switch off from the track of God's benignity to founder upon consequences so horrid?

My Dear Sir, how congenial such views may be to the savage bosom that delights in, gloats over, and feasts on, cruelty I know not. But let *us* commune with our own hearts, and ask ourselves whether it would accord with *our* Christian disposition and spirit to do any act or acts that would result only in the unnecessary misery of others? And let us ask again, if in another state of existence our natures should only correspond in sympathy with what they are now, and we should know that many of our friends and neighbors, and perhaps some of our own families, with a vast majority of the human race, were writhing in half the agonies that the fevered and frenzied fancy of orthodoxy has created for them, would not the soul-sickening, heart-withering thought, quite unparadise the realms of light?

And finally, had orthodoxy been graciously pleased to attribute to the "Ever Ancient One" dispositions and acts somewhat in accordance with that character of Love revealed of him, both in his word and in his works, how would they have honored their own judgment, exalted the character of him they profess to love and adore, in lovely and adorable qualities, and how would they have promoted virtue and religion in the world.

And had they graced their devil with many of the dispositions and acts with which they have disgraced Deity, we still would give their fancy credit for having created a devil all-sufficiently devilish.

"Let us think, devise, and sharpen every thought." Your UNKNOWN FRIEND.

HARFORD MILLS, N. Y.

FROM THOMAS W. VAUGHN.

MIDDLE BASS, OHIO, Jan. 16, 1868.

DEAR FRIEND: I received a few days ago the "THEOLOGY OF THE BIBLE," and after perusing it I am convinced it is a nail driven in a sure place; and no truth lover should be without it, if it could be obtained. I have advertised it in our local paper.

I also send you a slip cut from the same journal, the *Sandusky Register*, in which you will perceive the writer sees "men as trees walking." I wrote a review that will probably open up a discussion through the press. Be of good heart, my brethren, the morning breaketh, and the animals that cannot bear the light of day must soon retire to their caves, or be overwhelmed with the brilliant light of truth revealed. Judge Halsted (doubtless without intending it) has struck a

fatal blow to orthodoxy, and we have only to follow it up by weaving those truths into our daily intercourse with men, and patiently scatter the seed, confident our heavenly Father will cause it to grow.

The following is the "slip" friend Vaughn refers to above.

IMMORTALITY OF THE SOUL.

We find the following communications in the *Marietta Register*: Ohio.

In your last issue there is an offer of a prize of twenty dollars, through the *Guernsey Jeffersonian*, from John Swan, of Cambridge, to any man, woman, or child, who will produce a passage from the Bible, which asserts the immortality of the soul. We know not the motive which leads to this offer, though it seems to insinuate that this doctrine is not taught in the Scriptures. At least many might be led to draw this inference from the offered prize.

It may be that there is no passage in the Bible that directly asserts the immortality of the soul. But why? Simply because the Scriptures teach a higher and more glorious doctrine, that of the immortality of man. Man is a being composed of soul and body, a spiritual nature dwelling in a material organization, and one just as essential as the other. A mere soul is not a human being any more than a mere body is. When God made man, he formed a body and then breathed into it, "and man became a living soul," a compound being composed of spirit and matter. That is the essential idea of humanity. The doctrine of the Bible now is, not that the soul or spirit is to live forever, but that man is, and that these mouldering corpses shall be called forth from their graves, and clothed upon with incorruption. Christ himself being the first fruits of that glorious harvest.

They, therefore, who insist that the Bible shall teach only the immortality of the soul, while the body is no proper part of our humanity, or worse still, a mere incumbrance and reproach, shall be surrendered to the eternal silence of the sepulchre, need to rise to a higher plane of thought and get beyond the mere teachings of heathen philosophy, which still linger around, and from which the wisdom of this nineteenth century has not yet become emancipated; for it is a relic of heathenism that the soul of man is the only part of him that is worth preserving, and that escape from this body is a blessed deliverance, to be eternally rejoiced over.

Now if Mr. John Swan wants authority from the Bible that *man* is to live forever, or even that the *body* is to share the glorious destiny of incorruption, we can supply him with abundant proof. But let it be understood that the Scriptures are immeasurably ahead of teaching the doctrine of the immortality of a *mere soul;* and those who have not got beyond that conception need to wake up and search a little deeper into the philosophy of the Bible, as well as the philosophy of our humanity, to learn what kind of a being God created when he made man. W.

LETTER TO AN "ORTHODOX" FRIEND.

THE following letter was not designed for publication; but the author, who is a physician, has kindly given permission to have it published.

You have often censured me for certain "very odious views of mine," as you term them. You tell me that you have never looked into the work which I lent you in June, viz., Hudson's "Debt and Grace; or, the Doctrine of a Future Life." I am sorry that you have not done so. Though not committed to the doctrine there taught, as far as my denominational opinion goes, I must, nevertheless, in all fairness and candor say, that Professor Hudson has in that settled beyond all possibility of refutation the great question of future retribution. I wish some of our "learned and able divines," whom you are continually quoting to me, would undertake a thorough examination of that book. They dare not do it.

I have to confess that the secret drifting of my mind has been for years in the direction of materialism. I cannot find the doctrine of the immortality of the soul either in reason or revelation. And therefore I am constrained to believe that man is what he is by virtue of his physical organization. Every animal is distinguished by a certain peculiarity of organization. Man is distinguished from the brute creation by the excellence of his organism, and especially the superior development of his brain. The vital forces use this organism as their instruments, and the various functions of the mind are equally functions of the brain. Force cannot exist independent of matter, for they are as inseparable as shadow is inseparable from substance, and the former is but an attribute or property of the latter. I know that the heathen, the Pharisees, the modern Christian world, have believed in the separate existence of the vital principle. The more rational theory is that the vital principle is not a separate, indivisible, uncompounded identity, but an aggregation of forces dependent on and kept together by the bodily frame-work.

Death destroys all that constitutes a man what he is. A dead man is a dead man till God gives him life by a resurrection power.

Does the whole man die, or does only the baser, the unessential, part die? If it be the latter, if only the unessential part dies, and the real person, the *I* and *you*, does not die, then did Satan tell the truth when he said to our first parents—"Ye shall not surely die." But he told a lie, and with that lie he has deceived people in all ages.

Because the heathen believed; because the Pharisees received from the heathen the doctrine that the principal part of man does not die, but soars away an airy phantom to heaven or hell, and because all literature has been more or less tinctured with the notion, must we believe it? Did not the pagans give form and shape and organs, eyes and ears and hands to this ghostly being? What gross inconsistency! the real eyes and ears and hands and organs were at rest in the grave, or had mouldered to dust. How can we think of dead friends even, unless we associate with them those physical organs which we know are now laid away in the grave? O, my lamented M—! what wouldst thou be now to me without thy sparkling eyes, whose glance was intelligence; without that melodious voice; without even those features and those lineaments, those smiles which I have always associated with thy memory, and which have thee so much grace?

But our departed friends shall rise again. O, glorious, sublime, and animating thought! By virtue of Christ's resurrection they shall obtain a resurrection to incorruption and immortality. Then, and not till then, will they become animated beings. The elements of their being are somewhere in existence, and Christ will take care of them till the day when he shall come. Then the glorified body shall come forth—perhaps not the same body in every sense of the word, but one in strict organic continuity and perfect identity with the former body.

This seems to me to be the Scripture doctrine. I cannot have any faith in an intermediate state—in the existence of inane, inert, indefinable, incomprehensible, disembodied spirit—a being wholly separated from the world of matter, having no bonds of connection with the material universe around it, no organs with which to compare, to judge, to feel, to see, to hear, or to enjoy. No wonder a resurrection is needed for such a being. If nothing but a "shadow" (*umbra*) as the ancients called it, surely when the substance perishes the shadow must perish also.

Yours affectionately, DAMON.
—*Crisis.*

LONG PRAYERS.

IT is a delicate subject upon which to address one personally. You may talk in general terms of the advantage of brevity in public prayers, and every one will assent. The pastor may rise in the Wednesday evening prayer-meeting and kindly lay the subject before his people, and every heart will echo to his remarks, and thank him; but who will profit by them? An amusing instance is told by a writer in the *Congregationalist:*

"A New England pastor, not long since, made a serious and earnest address on this subject, among others, to his church at their annual meeting. He stated that, at a social meeting, one brother, then present, had prayed twenty-five minutes by the clock. After the sermon, that brother waited to speak with his minister. The heart of the pastor sank within him; he feared that he had greatly offended the good man. 'I am glad you spoke so plainly about long prayers,' said the brother. 'It seems that he is not offended,' thought the minister, 'but I am afraid he is greatly grieved.' 'The fact is,' continued the brother, 'some of the brethren have tried me dreadfully in this matter, and I think it was high time you spoke to them as you did.'"

CHRISTIAN COURAGE.

CHRYSOSTOM, before the Roman Emperor, furnishes us with a most impressive and beautiful example of true Christian courage.

The emperor threatened him with banishment if he would still remain a Christian.

Chrysostom replied, "Thou canst not, for the world is my Father's mansion: thou canst not banish me."

"But I will slay thee," said the emperor.

"Nay, but thou canst not," said the noble champion of faith again; for my life is hid with Christ in God."

"I will take away thy treasures."

"Nay, that thou canst not," was the retort, "for in the first place, I have none that thou knowest of: my treasure is in heaven, and my heart is there."

"But I will drive thee away from man, and thou shalt have no friend left."

"Nay, and thou canst not," once more said the faithful witness, "for I have a friend in heaven, from whom thou canst not separate me. I defy thee. There is nothing thou canst do that can hurt me."

THE RAVEN AND THE RING.

IN a village near Warsaw, in Poland, there lived a pious peasant of German parentage.

Without any fault on his part he had come short in the payment of his rent, and the landlord had threatened to turn him out of house and home, even although it was in the middle of Winter. The peasant went several times to the cruel-hearted landlord, to entreat him for forbearance, but in vain; on the next day he with his wife and children were to leave their home. During the evening he was conducting family worship, and while reading a portion of holy Scripture, there was a knock at the window. It proceeded from an old friend, a raven, which Dorby's father had taken from the nest and trained. Dorby opened the window: the raven popped in having in its beak a ring set with costly stones. At first Dorby thought of disposing of the ring, but on reflection he took it to the minister. The latter at once recognized it as the ring belonging to the King Stanislaus, to whom he went immediately and told the story.

The king sent for Dorby and rewarded him, so that at once he was relieved from want, and the next year he made him a present of a new house and garden. Above the house door a tablet was erected, with the Bible text inscribed thereon: "Thou callest in trouble and I delivered thee." Ps. lxxxi., 7.

Letters and Extracts.

FROM LESTER F. SIKES.

SPRINGFIELD, MASS., Jan. 20, 1868.

BR. STORRS: Herein please find three dollars for the HERALD OF LIFE and Judge Halsted's work. If you have the papers to spare of January 1st and 8th, and feel willing to send them to me I will loan them and try if I can get more to take your paper.

What a change in public sentiment since you first issued your "Six Sermons." Truly the truth is searched for, and received. "Knowledge is increased." When I look back and see the teachings delivered by Wm. Miller, up to the present, I can say, "What has God wrought?" Why, a different people altogether in theology, and I believe the most lively in the faith that is pleasing in his sight. May our Lord preserve you, until his glorious appearing, in health and strength, and our eyes see yet more of his workings upon the minds of the children of men by his truth being presented by those who stand before the people to declare his word and purposes. Yours, in hope of eternal life.

FROM CLAMOR FRANKE.

CINCINNATI, OHIO, Jan. 20, 1868.

BR. STORRS: Yesterday morning I went to Asbury Chapel (the same in which Br. Wendell preached one evening) to hear Mr. Wambough preach. After the service was over, I posted myself at the door outside of the church and distributed to the people, as they came out, our tracts, principally the Gospel Hope, Questions on Immortality, and the Short Hell and Long One. While engaged in this work, one of the members of the church stepped up to me looking much excited and quite angry, said: "See here, what business have you got to come here to deal out these tracts to this people? Don't you know that your doctrines are contrary to those of this (Methodist) church? and taking me by the arm, pushed me outside of the enclosure that surrounds the building on to the pavement. I apologized to him, and told him that I meant no offence. But that did not satisfy him, and he left, thinking, no doubt, he had done a good work to eject me. Poor bigot that he is, I pity him for his short-sightedness and prejudice. I may have done wrong, because I distributed the tracts upon *their premises*, but then no one was compelled to take the tracts, unless they wished to. But I can afford to bear the reproach of men and mistaken Christians for my Master; and if I only have the consciousness that I please him, I shall not care much what men may think of me. Pray for me that I may be faithful, and not get weary in well-doing. Truly yours in Christ.

NOTE BY THE EDITOR.—We are afraid that church did not get sanctified by Br. Wendell's preaching in it. If he goes to Cincinnati again, try and give him a chance to preach somewhere outside of "their premises." In their church he was under their supervision, so that they could counteract his influence when he was gone. We know that an independent meeting by him would have damaged their theology more than he could possibly do by speaking in their church, where "courtesy" would prevent his preaching as freely as on independent ground. We may not have as many hearers in this way, but we will be more sure to benefit those who do hear.

In our missionary work, we are decidedly opposed to going into the denominational places of worship, to be under the supervision of the minister and people of such sects. As a general rule, it can do no good: it only arouses the minister, after we are gone, to inveigh against us and our views, if we have had the "discourtesy" to preach contrary to their faith, when we were so kindly permitted the use of their pulpits!

We are glad Br. Franke now sees the spirit that rules in such sectarian places, notwithstanding they let Br. W. preach there. When a missionary, of our faith, visits Cincinnati again, remember that out on the "pavement" is a better pulpit than inside a sectarian church, if you wish the truth to prosper.

FROM A. D. KREWSON.

HARRISON, OHIO, Jan. 21, 1868.

BR. STORRS: I have been reading your valuable paper now about one year, and I find it a welcome visitor, and don't know how I could do without it, as I have been invesitigating the Scriptures for a number of years, and I found a great many places that I could not understand, with the ideas of God that I had formed in my mind concerning the immortality of the soul and an endless hell, or lake of fire and brimstone, that I am now satisfied was gotten up to scare persons into the church, instead of the love of God constraining them. If the sinner is to live in hell forever, that he may be punished, then God didn't mean what he said when he declared that "the soul that sinneth it shall die;" he meant that it shouldn't die, but be alive forever that he might punish it. That being the fact, the serpent told the truth when he told mother Eve that she should *not* surely die. That lie has been sounded aloud from the pulpit ever since the pulpit has been in existence, and I presume it will for all time to come, let that time be long or short, but I find a great many are getting their eyes open to the truth as it is in Jesus. I hope to be able to send you some more subscribers for your valuable paper before long, and also your Six Sermons. I would send now, but money is too scarce at present. If you have any tracts for gratuitous distribution send some to this office. I think it will do a good work in this place in getting some of our friends out of the fog. Your brother, in the hope of life in Christ.

NOTE BY THE EDITOR.—This brother sends us four new subscribers for a year, and pay for two old ones; in all $12. That is encouraging. Let all our friends sow seed now, and they will see their labor is not in vain. Surely we have abundant reason to put forth exertions. God has blessed our labors to spread his truth on life only in Christ. No other doctrine can make any headway against the delusion of "spiritism," the curse of the present time.

FROM ELDER E. B. TEFT.

STOCKTON, CAL., Jan. 2, 1868.

BR. STORRS: If it may not be considered too late, I would greet you with a happy new year. I will also add a few items of news.

Pope, *alias* Knapp, of the Baptist fraternity, is still wielding the weapons used by the adversary to deter God's faithful children from receiving, or advocating the truth, which he has so lovingly given us in the Bible. The lie ("Thou shalt not surely die") is reiterated time and again by Eld. Knapp; and (as a good sister said to me lately) if he was God, having the power, he would have a motley crowd hastening on in the downward way to the torments of the modern theological hell; there, as I have heard him say, "to curse God to his face throughout all eternity." I may not be a proper judge of such matters, but I cannot consider such a course as his has been here, anything short of blasphemy. His subject, as announced in yesterday's papers, was "a prayer meeting in hell," for last evening. One of our young brethren in the faith of life only in Christ, has been once unceremoniously turned out of the church; and, although he has at different times told them that all he would ask of them was to show him his error, if he was in error, from the Bible, and he was ready to give it up, all the satisfaction he could get was the cry of "heresy, heresy," and "it is the works of the devil." This is to one who meekly trusts in the Lord Jesus Christ, and takes the Bible as his guide in all matters of faith: one whom no charge has or can be brought against his moral character. "Consistency, thou art a jewel." May not the time come again when the act will be repeated of putting men in prison "for preaching the Gospel."

There are a number in and about Stockton, who are almost persuaded that the Life views are the correct ones of the teaching of the Scriptures.

Enclosed please find check for $7 to be appropriated as follows: bound BIBLE VS. TRADITION, LIFE ONLY IN CHRIST, and HERALD OF LIFE for six months, to the address of —— Stockton. Also the same works to ——, Stockton.

Can Murdock's Syriac version of the New Testament be had now? Also, Future Punishment, by Rev. H. H. Dobney, Baptist minister, England, "Part second?"

Here would be a good place for the distribution of tracts. What few I have are active. Let this place be remembered at the throne of grace by God's faithful children. We only need the blessings of our heavenly Father upon the truth for a good work here.

NOTE BY THE EDITOR.—We have sent all the works you have ordered; although the *bound* works, that you sent for some time since, were not sent till last week, as we were disappointed in getting them printed.

Murdock's Syriac New Testament is out of print, and we know of none to be had. We have sent you three copies of the work of Dobney, "Second Part," and have more, if you want them. We have also sent you a variety of small tracts.

As to Eld. Knapp's operations, you need feel no uneasiness; the wrath of such men will hurt themselves more than us. He is well known in this part of the world; and his influence dies when he leaves a place; that is just the time for the friends of truth to sow the seed abundantly. If there is to be a "Prayer-meeting in hell," we have not the slightest doubt he will be the *Conductor* of the services. He is doubtless familiarizing himself to such kind of business, judging from his mode of conducting business here.

FROM WM. MUNGER.

SPRINGFIELD, MASS., Jan. 18, 1868.

BR. STORRS: In reading the HERALD I have noticed a number of articles on John v., and finding no two that understand it alike, I feel it a privilege to present a few thoughts as they have been presented to my mind while studying those Scriptures. That it is a parable seems evident from the fact that Jesus was speaking to that people to whom he never spake but by parables. Another evidence of this is found in the 29th verse, of which we shall speak when we come to it. I know of no one who claims that he is speaking of the literal dead in the 25th verse; and yet he says, the dead shall hear; and they that hear shall live. That is the result of hearing the Son of God. Hear what he says, "For as the Father hath life in himself, so hath he given to the Son to have life in himself." Now, as the Son of God, he has the life-giving power, or power to impart life to those that hear him. To hear him so as to receive that life, then, is to believe on and receive him as the LIFE-GIVER. This, then, is his office as the Son of God, to give life to those that hear him. Now we find that the Father has given him another office, as brought to view in the 27th verse: "And hath given him authority to execute judgment also." That is, as well as to give life! and why? "Because he is the Son of man." As the Son of God he is the LIFE-GIVER. As the Son of man, a ruler, judge, governor. In Matt. ii., 6, this is made clear. "Out of Bethlehem in the land of Judea, shall come a governor, ruler, that shall rule my people Israel." The very same people to whom he said, "They that hear shall live;" and to whom he also said, "Marvel not at this." At what? Why, at what he had told them in the 27th verse, that he had given to him, of the Father, authority to execute judgment. In the 20th verse, he says, "The Father will show him (the Son) greater works than these;" which he is now doing, "that you may marvel." To see him whom they as a people had rejected, having authority to rule, govern, execute judgment, indeed will be marvellous to that people. Please turn to Zach. viii., 6, and read the connection, and you will get the same idea. Now do not marvel at what I have told you; for the hour is coming in which all that are in *the* graves." Not *their* graves, as many quote it. The word from which graves is translated here, is not hades, but another and quite different word, signifying the places of memory. Now please turn to Jer. xxiii., 5–8., and see the harmony. Oh, how marvellous is God's national, as well as his individual plan. In John v., both plans are clearly brought to view, as it seems to me. Now I wish to show what to my mind, is very absurd; which is, the commonly received opinion, drawn from the 28th and 29th verses, that it embraces all the human family that will have lived and died up to the time of Christ's coming. We are told by those who advocate the doctrine of the resurrection of all men, that "*all* means all;" and so it does, or would if it was a literal resurrection; but in that case the classification would be of no use, whatever. But you see they are classed off; they that have done good and they that have done evil. This, to my mind, forbids a literal interpretation; for a very great portion of the literal dead, being children, have done neither good or evil; therefore to make the text embrace them is to destroy its meaning, or sense, altogether. At least, so it seems to me.

ELD. S. L. WALTER writes from Lebanon, Ill., Jan. 18, stating that the glorious doctrine of life only through Christ still has lovers there who do all they can toward sustaining and spreading the truth abroad; and he thinks the truth is on the gain. He says he preached six times in Centralia, and had conversation with the Methodist and Baptist ministers, one of whom admitted he was tied by their creed, and if he preached otherwise he would be expelled. "So they wrap it up." Br. Walter found a brother at Centralia who was from Rhode Island, but has lived where he is now nine or ten years, and believes in life for the righteous, but that "all the wicked will God destroy." He has held fast to his faith, though he has had no access to any of the advent papers except the *Advent Herald*, an immortal soul and endless misery sheet. Still, he and his wife have stood firm in the doctrine of no immortality out of Christ, and no resurrection for the wicked dead. He has now subscribed for the HERALD OF LIFE, and is furnished with Judge Halsted's work, "The Theology of the Bible." Br. Walter concludes by saying—"Cheer up, Br. Storrs, the harvest gathered will tell how the good seed has taken root and sprung up unto eternal life."

JAMES M. COREY, Winsted, Minn., writes: The HERALD OF LIFE is a welcome messenger. I was taught, when a child, endles misery by fire and brimstone. In 1843 I believed in the annihilation of the wicked after the resurrection of the dead, until I saw the HERALD OF LIFE about six months since. I then saw the true light. May the good Lord spare your life and health so that you may see the life and truth spring up to the ends of the earth. We have no life preaching except the HERALD. I thank the Lord that it comes under my roof. It is like cold water in a thirsty land. May it live till the Saviour comes in the clouds of heaven. This is the prayer of your brother, looking for eternal life when the LIFE-GIVER comes to give life to the sleeping saints.

LAFAYETTE NORRIS, Campton, Iowa, writes, that Br. A. O. Hillstream, of Manchester, Iowa, wants to know the name and residence of that Norwegian of whom Br. Wendell made mention in his late tour West; he is desirous to communicate with him. Br. Hillstream has long felt desirous to proclaim the truth to the Scandinavians. Will Br. Wendell, or some one else who knows, give the desired information? Br. Hillstream and his wife have both been quite sick, but are improving, and strong in the faith. Br. Norris is doing what he can for the cause in his vicinity, but has many things to contend with. He is encouraged, however, to labor and suffer on, and feels that the Lord is with him; and he hopes to send us more subscribers before long.

A DUMB SERMON.

THE REV. WILLIAM TENNANT once took much pains to prepare a sermon to convince a celebrated infidel of the truth of Christianity. But, in attempting to deliver this labored discourse, he was so confused as to be compelled to stop, and close the service by prayer. This unexpected failure in one who had so often astonished the unbeliever with the force of his eloquence, led the infidel to reflect that Mr. T. had been, at other times, aided by divine power. This reflection proved the means of his conversion. Thus God accomplished by silence what his servant wished to effect by persuasive preaching. Mr. Tennant used afterward to say, his dumb sermon was one of the most profitable sermons that he ever delivered.—*Selected by* L. C. R.

OBITUARY.

OUR aged "mother in Israel," Mrs. CATHARINE COLVER has fallen asleep in Jesus after a pilgrimage of ninety years. Her daughter writes:

WEST STOCKBRIDGE, Mass., Jan. 20, 1868.

I write you to let you known of my dear mother's death (Mrs. Catharine Colver). She fell asleep on the 7th inst, after waiting (for she had long been ready) so long. For some weeks she had much suffering at times. She fell asleep at the age of ninety years, in the full assurance that in the morning of the resurrection that "crown of righteousness" promised to those who have "kept the faith" and who shall "love his appearing," should be hers. S. E. B.

NOTE BY THE EDITOR.—Sister Colver has long been a patron of our labors. For many years she took the *Bible Examiner*, and has been a supporter of the HERALD OF LIFE from its commencement. So one after another of our faithful friends are falling

"Asleep in Jesus: blessed sleep,
From which none ever wakes to weep."

BUSINESS MATTERS.

One Dollar each from—Matilda Hillstream, N. H. Fogg, A. J. Brown, G. H. Conant.

Two Dollars each from—Jacob Deitsch, A. C. Needham, Mrs. Minerva Needham, Mrs. Arzilla Willson, A. D. Krewson, J. T. Bagley, Dr. Crippin, Wesley Keen, James Arnold, J. O. Ketch.

Various Sums—Mrs. Fanny A. Harris, $1 50; Alfred Powell, $25; Geo. Atkinson, $4; S. Cornell, $1 50; John M. Crane, $5; Wm. King, 50 cents; John Kemp, $25 on pledge; Peter Kemp, $5; Geo. C. Elliott, $5.

TRACT FUND OF $500.

Previous Receipts	$167 41
John Kemp, New York	3 00

A CORRECTION.

SPRINGFIELD, MASS., Jan. 25, 1868.

MR EDITOR: In your issue of the 22d inst., your Springfield correspondent, in writing of a discussion to take place in this city between Mr. Wendell and Mr. Chattaway, states "that Mr. Chattaway is a leading member of the Methodist Episcopal Church. This is a mistake; Mr. C. is not a member of the M. E. Church, having withdrawn some months since.

Respectfully, J. SCOTT.

THE LECTURES IN BROOKLYN, N. Y.

THE EDITOR of this paper has given three of the above course of lectures on the Scripture doctrine of a future life and the time and manner of entering into it. He began at the foundation of the Life controversy, and will continue every Sabbath evening till the course is completed, or circumstances shall indicate a suspension. The place is at the corner of Fulton Avenue and Jay Street, entrance on Jay, at the sign of "SAWYER'S PIANO-FORTE ROOMS."

These lectures are a tax on the Editor's time and strength, which he hardly feels able to give; but a desire that those in Brooklyn who wish to hear shall have a chance to do so, impels him to this effort. We trust it will not be in vain.

W. H. HANFORD, the Lord willing, will preach in Keyport, N. J., next Lord's day, Feb. 2d.

MEETINGS IN BROOKLYN, N. Y.—Preaching every Sunday evening in Sawyer's Hall, corner of Fulton avenue and Jay street, at 7½ o'clock. Entrance on Jay street, at the sign of "SAWYER'S PIANOFORTE ROOMS." The main subject is, *The Scripture Doctrine of a future Life*, connected, as it is, with the *Coming and kingdom of Jesus Christ.*

OUR ISRAELITISH ORIGIN.—A work on Prophecy. It was written by Professor Wilson, England, some years since. We republished it, believing it could not fail to interest all thinking men, whatever might be thought of the accuracy of its positions. For ourself, we endorse the general theory that the Anglo-Saxons are the literal descendants of Israel, in the line of Joseph and Ephraim. Price 50 cents, in paper covers only. Postage, six cents.

"THE THEOLOGY OF THE BIBLE."
GEO. W. YOUNG, No. 25 Chambers street, near Centre street, this city, in the store of Asa L. Shipman & Son, will furnish the above-named work to any one in the city or who may call at his place of business, at $3 per copy. Persons wishing the work sent by mail should send *direct* to the author, "Hon. O. S. Halsted, 417 Broad street, Newark, N. J.;" who will send the work, on the receipt of $3, free of postage.

The work can also be had of W. S. OLMSTED, Hartford, Conn.

BOOKS, PAMPHLETS, AND TRACTS can be had at the Editor's residence; of GEO. W. YOUNG, at Shipman & Son's Store, No. 25 Chambers street, New York; also, at the store of W. H. & L. C. Thorne & Co., No. 58 White street, and likewise at 37 Park Row, Room 4

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Poetry.

To the Herald of Life.

BY T. P. LEWIS.

HERALD OF LIFE! declare
To man his mortal state;
Show all that God for them doth care,
And warn them ere too late.

Help break the galling chains
That long have bound our race,
Thy mission be where priestcraft reigns—
Speak truth in every place.

Go to the distant West,
Where error seeks a shrine:
Go, carry truth, 'tis God's behest
That thou shouldst let it shine.

Go, likewise, to the East:
From hills of granite speak;
Tell man he'll perish like the beast
If *life* he does not seek.

Go to the far off South,
Where ignorance holds its sway,
Speak words of *love*, till every mouth
To God shall sing and pray.

Go, likewise, to the North,
Where ice the rivers bind,
Where men have put huge efforts forth
With creeds to bind the mind.

HERALD OF LIFE! to me
An angel from above!
My feeble sight is lost to see
MY FATHER, "GOD IS LOVE."

Fly Creek, Otsego Co., N. Y.

Children's Department.

Will Money Buy Everything.

WHEN I was young I well remember hearing people say that money would buy anything in the world. Well, of course I believed the story. What everybody said must be true, you know. Yet it puzzled me a good deal that, while some were telling me how much wealth would buy, what a powerful thing it was, and how old and young seemed to be seeking for it, others were explaining how many persons had been ruined in consequence of its possession.

But I soon got over all that. I early discovered by observation that, while money would buy farms and houses, and horses and carriages, food and clothes for the body, and ten thousand other comfortable things which men and women covet, there were things in this world which all its wealth cannot buy.

Can you tell me what they are? Look around you and see. Think of something too precious to purchase with money. I'll tell you one trifle to begin with, not to be had for all the gold that mortal man ever toiled to obtain; the AFFECTION of a dumb beast! You can never purchase that, insignificant as it seems, with riches. Your dog or cat may possibly love you, but that affection was never bought with money, nor can you retain it by the use of money. It came, if at all, in consequence of kind treatment, pleasant words, a companionship as pleasant on the part of the creature itself as on your own, and you may be perfectly sure that as long as your kindness continues, its faithful friendship will be firm. You cannot say that of any human being that ever lived, and yet I well know there are faithful hearts here below if we could only find them.

Some years ago two boys, while playing upon a cliff near the sea, found a young sea-bird which a dog was worrying. It would have been killed but for them. They drove away the dog and carried the bird, nearly as large as a goose, safely home. There it was shut up in a coop, like the hens and chickens, fed and kindly cared for. It soon became quite tame, and manifested constant affection for its little masters, who felt proud of the result of their care.

And thus weeks and months rolled on. In the Fall of the year the bird became very tame, the coop was occasionally opened and the prisoner permitted to go to the coast, near which the boys lived. But it came regularly home at night, receiving its supper along with the rest of the biddies, and crept to its nest to repose.

So the cold Winter passed away, and Spring came. One night the bird which had been cared for so well was missed. It did not come home. The next day and the next went by, and still the coop was empty. The fact was, the boy's bird had been coaxed away—I cannot really say into bad company. But it had joined a flock on its way north, and flown with the rest.

Presently the boys began to comprehend the difficulty, and as a matter of course they had to have a good cry about it. They had really learned to love their bird, and, to part with it, for them, was a severe trial. That is all very natural, for kindness, no matter upon what creature bestowed, ever begets kindness, and to part with an object that we love is ever painful.

Some of my readers will, no doubt, anticipate the end of my story, for many similar events are recorded. One cold Autumn day, as the boys were at play in their yard, they saw a flock of sea-birds coming towards them. Nearer and nearer they came, until at last, to their infinite surprise, the whole flock settled upon the ground close at hand and the largest waddled along towards them, quacking most curiously as she came. It was the bird which had flown away in the Spring, now returned with her young ones to claim hospitality for the Winter! You may imagine, if you can, the delight of the boys, and indeed that of their parents, at this instance of affection. Words cannot describe it. You may make up your mind that the flock were not turned adrift, though for a long time the young ones were pretty wild and did not take as kindly to the boys as the mother did. Ah, well; they did not know them as well.

Near by where I formerly lived there dwelt a well-to-do farmer, who had a son about my own age. He was a frolicking, good-natured lad, a little rough perhaps, but never unkind. We used to be constant companions whenever we had a few leisure hours to spare. We lived near a city, and from time to time, rough customers would come out into the neighborhood, and commit their depredations by night, such as robbing barns, hen-roosts, etc., and so the farmer purchased two very large savage dogs which he kept chained in his barn.

It became my companion's duty to feed these animals and take care of them. He did his duty so well that in a short time, no one else could be tolerated for a moment by these huge creatures, large enough to have eaten him up alive almost. I remember perfectly how he would take them out occasionally and play with them upon the grass. He would roll over and tumble about with the great growling dogs as if they had been puppies. But harm never came to him.

Nor was there any secret about the matter. The dogs knew their master, and the good-natured boy took excellent care of the dogs. What money could never have purchased was freely and naturally given in exchange for kind treatment and affection. We call such creatures *brutes*, but how often does their affection toward those who are kind to them shame us for using such a term. It is their nature to be brutes in some respects, that is true. But the dog, if he is a brute, rarely witholds affection where affection is due.

Friendship—true friendship I mean—is the one thing most earnestly sought for among men, and I must say, the most rarely found. Some say that it is never found, yet I should be sorry to think that. Let us rather believe that kindness, even among the selfish, will usually meet with kindness, or what is akin to it, in return.

Among young people, as a general thing, there is much more sincerity than is found after the trials of life have made the heart cold and selfish. And so I would have every one whose eyes glance over this page beware of the approach of selfishness. Be frank and honest with such as you accept as your companions. Let them depend upon you and let them feel that you are as true as the needle to the poles in your expressions of friendship. Above all things, never desert a friend when he is in trouble. It is just the time when he most needs you, and all your professions of good feeling past are not worth a rush if you desert him at such an hour.

It is these fair-weather friends that, more than anything else, make the world a wilderness. For how withering to a gentle nature it is to have the backs of professed friends turned upon one when most needed. Despise the very thought of such a meanness, dear reader. Profit by the affection and constancy of the dumb beasts, as they are called. And if any companion of yours is in distress and needs your assistance, fly to his relief with heart, hand and purse; be earnest in your sympathy, and my word for it, you will experience a joy in your heart that money cannot buy.—*Youths' Casket and Playmate.*

Waiting for Christ.

WHAT are we "waiting for?" Some are waiting for one thing, and some for another. One man is waiting to gain something on which he has set his heart, and which he thinks will make him happy. Perhaps he has some plan which he is very anxious to see carried out. Perhaps he has some desire which he would give a great deal to gratify. Perhaps he has some taste which he is devoting all his thoughts and pains to please. Perhaps there is some possession—a field or a house, or it matters not what—which he covets, and is waiting to obtain. Another man is waiting for money. Are there not more who wait for this than for anything else? I am afraid it is so. Many and many a man is waiting only to be rich. Money is the end he sets before him as the one good—the one object worth toiling and planning, and hoping, and waiting for. Another man is waiting for really nothing at all. He has no distinct hope or object to look forward to. He takes what comes day by day, getting what pleasure or satisfaction he can out of it, but thinking and caring nothing about the future. "The future!" ah, how much is wrapped up in that little word! Ye know not what shall be on "the morrow." No, but we know this, that in the future, of which some think so little, are hidden awful things, mighty realities. Well, then, who of us is "waiting for the coming of our Lord Jesus Christ?" The apostles and early Christians waited for it. They waited for it with such keen hope and eager longing that St. James has to teach a lesson of patience in their waiting: "Be patient, brethren, unto the coming of the Lord. Behold the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and latter rain. Be ye also patient; stablish your hearts; for the coming of the Lord draweth nigh." Alas, which of us needs thus to be restrained in the eager impatience of our waiting for Christ? It is strange to notice in reading the New Testament how much is said of this waiting for Christ. It was, so to speak, the very posture of the early church. She stood in the attitude of one daily expecting the return of the Lord whom she loved and longed to see again. The waiting was no mere expectation of a far distant event—no mere resting till that event should come, without giving it much thought the meanwhile—no mere figure of speech to imply a state of general preparation. It was a most real and genuine waiting: a waiting that made the event waited for the uppermost thought at all times—a most practical motive, a most present influence—in the early church. The early Christians waited for Christ as we should wait if we saw plain, visible signs of his approach; if we saw, in literal fulfilment of our Lord's mysterious words, the sun darkened, the moon not giving her light, the stars falling from heaven, and the powers of the heavens shaken. Certainly very few of us wait for Christ in this way. And yet the waiting of apostles and apostolic churches was surely meant to have its lesson for us. At first indeed some may be troubled to find inspired men expecting as near at hand that which has not come to pass for nearly two thousand years. And yet St. Paul is careful to warn the Thessalonians not to mistake his words and to think that he is foretelling the immediate return of the Saviour. But, when we recollect that with the Lord "one day is as a thousand years, and a thousand years as one day," when we try to realize how wholly without length, time which seems so long to us now, will seem beside eternity, and when we also believe that it is God's will that Christians should always be expecting and waiting for Christ's second coming, and that this is one great reason why the time of that coming is hidden from us—then we are no more troubled at the early looking for Christ's quick return, but see in it a picture of that spirit which should in all ages be a living power in the church of Christ.

Think for a few minutes: 1st, what is it we must wait for; and secondly, what that waiting should be.

We wait, then—shall I say *we* wait? It is better to say the faithful Christian waits—"for the coming of our Lord Jesus Christ." Now this does not mean death. It means Christ's second coming, when we shall be "caught up" in the clouds to meet the "Lord in the air." If we are to take Scripture for our guide, I am sure we do not think enough of this. Of the state before Christ's second coming we know almost nothing. The Holy Spirit would throw our hopes forward to that glorious day when they "that sleep in the dust of the earth shall awake, and the Lord shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other." It is this glorious scene that the Christian is to picture to himself and learn to wait for. It is this which is meant to be the fulfilling of his brightest hopes, the crowning of his deepest longings. What he should wait for, with strong desire for its coming, is that day when "the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed," when "this corruptible shall put on incorruption, and this mortal shall put on immortality," and "death shall be swallowed up in victory." He will learn to say, with David's faith, "As for me, I will behold thy presence in righteousness; and when I awake up after thy likeness, I shall be satisfied with it."

And, if so, what must the waiting be?

Think how you would wait for one on earth whom you loved beeter than all else, and longed before all things to please. What should you be busied about? How should you be passing your time? You know very well you would be trying to do everything you could think of which would give that loved one pleasure on his return. If he had expressed any wishes before he went away, you would do your best to have those wishes carried out. If he had laid any charge on you, you would diligently labor to fulfil it. And this is not as a hard, cold, unwelcome task. No; in the midst of all your preparations you would ever be thinking of, and realizing, his return. Your heart would bound with joy when you thought of it. You would be longing for it and looking forward to it. The expectation of it would give life and joy and love to all your work.

In this way, then, if we had not so weak a faith and so cold a love, should we be "waiting for the coming of our Lord Jesus Christ."

Oh, blessed day for those who have waited, when their waiting is over and their hope accomplished! "It shall be said in that day, Lo, this is our God, we have waited for him, and he will save us; this is the Lord, we have waited for him, we will be glad and rejoice in his salvation."—*Selected*

Seeking and Trusting.

I RANG the bell at my pastor's door. Looking upon the golden sunset, I strove to calm my throbbing heart; but the peace and beauty without were mocked by inward agony—the agony of a divinely awakened accusing conscience.

I was tempted. "Make some excuse," was whispered, as I took a step in the hall; borrow a book and go home; do not commit yourself as an anxious inquirer, for to-morrow you may go back to the world."

But something more powerful constrained me, and I asked calmly, as my paster himself opened the door, "Can I see you alone, sir?"

Then he led me to his study; then I said quickly, lest temptation should prevail, "I am a great sinner. What must I do to be saved?"

He told me of Christ, of his full and free salvation, and bade me believe and be saved. I listened. As one struggling, with blinded eyes and failing strength, amid the fearful rapids which hurry him on to the fatal cateract, listens to the voice which tells him of a last and only way of escape—so, as for my life, I listened. Still all to me was rayless darkness. Then my pastor said he would pray with me, and begged me, as he did so, to strive to cast myself upon an all-sufficient Saviour. Kneeling, I followed word by word, the fervent, trustful prayer, in which he strove to commit me to Christ. But my spirit shrank affrighted back. I would not trust. I could not be saved.

As I rose to go still bearing the burden of my guilt, I sought relief from my agony, in making and uttering a "good resolution." "One thing I am determined," said I; "I will never cease to *seek* Christ, even if I never find him." Seeing the delay and danger, perhaps fatal, which lurked in that resolve, so seemingly fair, my pastor said to me, with an earnestness and assurance I shall never forget, "*seeking* Christ will never save you, you must *trust* him."

Astonished beyond measure, and grieved, at this reply, I "went away sorrowful indeed, but thoroughly convinced that I must trust or perish. Still words cannot tell (such blinding power has sin), the thick darkness, the impenetrable mystery, which hung round the act of faith, till God, in mercy, opened my eyes to see the enormous sin and folly of unbelief, and the simplicity of that saving faith which, taking Jesus at his word, yields to him an unquestioning confidence.

It is a fearful thought that the breath of mortal lips may turn a soul to life or death eternal. May God, by his omnipresent spirit, mercifully teach those who are called to guide inquiring minds. Let the truth sink into every heart, that it is not seeking but trusting, which saves the perishing.

"Many, I say unto you, will seek to enter in, and shall not be able." "Believe on the Lord Jesus Christ, and thou shalt be saved." —*Selected.*

A FAITHFUL MOTHER.—A mother, whose children all bore the fruits of early piety, on being asked what the secret of her influence was, answered thus: "While my children were infants on my lap, as I washed them I raised my heart to God that he would wash them in that blood which cleanseth from all sin. As I dressed them in the morning I asked my heavenly Father to clothe them with the robe of Christ's righteousness. As I provided them with food, I prayed that God would feed their souls with the bread of heaven, and give them to drink of the water of life. When I have prepared them for the house of God, I have pleaded that their bodies might be fit temples for the Holy Ghost to live in. When they left me for the week-day school, I followed their infant footsteps with prayer, that their path through life might be like that of the just, which shineth more and more unto the perfect day. And as I put them to bed, the silent breathing of my soul has been that their heavenly Father would take them to his embrace, and fold them in his paternal arms."

OF NO SERVICE.—A distinguished man had an extraordinary mark of distinction and honor sent him by his prince as he lay on his deathbed. "Alas," said he, looking coldly upon it, "this is a mighty fine thing here, but I am going where it will be of no service to me."

Letters and Extracts.

From Mrs. Catharine C. Williams.

BUTLER, Bates Co., Mo., Jan. 12, 1868.

BR. STORRS: Could I always command and control opposing circumstances by arresting and transfixing important thoughts as they arise, on the various important and interesting subjects brought to view in various ways, and especially by scanning the columns of the HERALD, I might perhaps not only write something to help fill its columns, and thus relieve somewhat the taxed Editor—as I saw suggested some time since—but help fill it with something worthy of the space the words would occupy. This is not the case, however; but I have a few things laid up to write, and space can be given or not as may seem fitting after the same shall have been read. First, I will say, that if I cannot join with those privileged ones who have lately seen and heard our common Br. R. Wendell, in outbursts of joy and gratitude for having heard "the glad tidings" from living lips, I can at least, as I do, rejoice in their joy, and in that way make it mine; and when I read of one after another from different parts expressing a wish that some *such* sower of the "good seed" would come their several ways, freighted therewith, to scatter "the light of life," it helps create a desire to call attention to *this* remote, though naturally highly-favored land.

A short description of the situation and surroundings will help explain my meaning. This, and adjoining surrounding counties, are called, and I think truly, the fairest portion of Missouri. It was depoulated and made a desolation during the war. Butler, our County seat, was destroyed, and only here and there a chimney or charred fencing, or old building remanied to show it had ever been inhabited. Within two years past it has been rebuilt and re-peopled; not by the former residents, as a general thing (they having, as it is said, "left their country for their country's good") but by *loyal* Northerners, from most all the States, at least the majority are of that class, so that the Butler of eighteen months since, with scarce a house or tenant, is now a town of one thousand inhabitants. The different denominations are all represented, and, as is usual in any and all places, however small, each must endeavor to found a church of its own, thus so dividing and weakening what all who love God and good should unite to advance, viz.—the glory of God and the good of their fellow beings.

Now I write *this* and *thus* in hopes it may come to the notice of some one or more who in this uneasy age may have the spirit of emigrating, or, better still, the missionary spirit, and cause them to turn their attention to this county. I long to see the time arrive when not only in Butler, but throughout the land, there will be founded *the* church, simply, with the principle embodied in Peter's wonderful discovery on becoming thoroughly "reconstructed" for a basis, viz., "I perceive that God is no respecter o pfersons; but in every nation he that feareth him and worketh righteousness is accepted with him." By the way, this is worthy of being inscribed on every church door in the land; and could our politicians and all see and feel its force, "reconstruction" would be comparatively an easy task.

Then another thing worthy of being impressed on all Christians, and kept before them, is Br. Wendell's account of Dr. Field's basis of Christian fellowship—"Christian character;" wherein he seems to agree with Peter. Would that such an element could be introduced into our town and county, and help mould and assimilate the discordant elements and bring Christians together. 'Tis true, all can do something if they will, though I sometimes feel most powerless; yet as an illustration of the saying "There are more ways than one," I will quote two extracts from two different persons' letters—received not long since—as an encouragement to others who may feel likewise not to grow weary of doing, if it is but a little. The first is from the wife of a Baptist preacher in Iowa, in answer to one she wished me to write to them. She says,

"Seldom a day passes but what I think of you, and especially for a few weeks past, during which time I have been reading the HERALD OF LIFE sent by some kind friend, I doubt not by yourself, and will say it has been the means of leading me out of a great deal of darkness in regard to the teaching of the Bible. I wonder where we have received such strange and false ideas? Surely not from the page of divine truth. I know I love its pages as never before. I have thought of writing to the Editor, but have not yet. You know husband is not in favor of this way (we have had several talks in times past), but I hope he will yet see the truth, and then he can preach a *consistent* GOSPEL—"LIFE ONLY IN CHRIST." What beauty and harmony is here! How I wonder I never saw it before. I have felt unsettled for years; was much like the blind man who saw men as trees walking, but now I can see clearly," etc.

So preach on, brother, and let each one do as he can about enlarging your congregation. I know such testimony will help strengthen you to labor on.

The other extract is from the wife of Dr. McComb, Lebanon, Laclede County, Missouri. They are so called "Campbellites," or were last Fall, when I was at their home. Here it is:

"I am happy to acknowledge the reception of your pleasant letter, and also the publications, one with it and others afterward, all of which we have read with interest, and I trust some benefit. There are some passages of Scripture, however, that they did not entirely make clear to our minds, viz., John v., 29, and Rev. xx. If you have anything which you think would give more light upon them, we would be glad to see it," etc.

So it is a spark here and there to silently eat away the net-work of error that binds so many noble men and women. If it could consume only error and leave all good, it would be so satisfying; but there seems to be danger of running into one extreme or another, and forgetting wherein lies safety. Unless the principle is *seen* and *felt* there seems nothing to anchor to. If it *is*, it is the sun, which irradiates any depth one may desire to fathom.

I am so glad Br. Wendell preached in Chicago. I have a brother, a Baptist preacher there, and a bitter opposer of the doctrine of man's *mortality*, and consequently of eternal life through Christ alone. His name is Nathaniel Colver. I hope he may yet be led to see what he opposes, and like Paul, preach the faith he would fain destroy; and may Br. W.'s visit there be the means of bringing "the heresy" to his notice and others of like faith.

But I must draw to a close. I do not wish to make any dissatisfied with their present lot or field of labor by what I have written, but should this meet the eye of any "Life *lovers* and *livers*" who intend to change situations, I can say, truly, here is an inviting country where one may reasonably expect satisfactory returns for well-bestowed labor. The past week has been wintry: a slight covering of snow, perhaps an inch, gives freshness to the air, making one realize that "cold comes out of the North," and that we are not any too far removed from the always dreaded white covering. I expect all up there are shrouded in, but may we all have the robe of righteousness by and by.

G. B. MARTIN, Goldfield, Iowa, writes: I am glad the subject of evil has been discussed. Brother Mason, of Pennsylvania first took up the subject, and handled it ably, and opened the battery on the subject, so that it has been noticed by a number of writers for the HERALD OF LIFE; among others, our friend Judge Halsted; in his reply to D. has put the thing, I think, beyond successful contradiction, that there is no such thing as a personal spirit devil. I have not believed there was any such thing for fifteen or twenty years, and I came to that conclusion from two pointed affirmations of the apostle Paul. Heb. ii. 14, and Rom. v., 12. In Hebrews he says, "I will destroy him that had the power of death, that is the devil." Now Paul's language here implies that whatever had the power to produce death is the devil. Let us turn to his epistle to the Romans, and see what did produce death, and then we will see what Paul calls the devil. "Wherefore as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned." Now, here Paul says sin produced death. Well, then, sin is what Paul means by the term devil.

DR. S. B. BARLOW,
55 EAST TWENTY-FIRST STREET,
NEAR FOURTH AVENUE,
OFFICE HOURS, { From 8 to 9 A. M. / " 1 to 2 P. M. / " 6 to 7 P. M. } NEW YORK.

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Dr. POST took up the subject under two heads of argument. First, "The Argument from Nature;" and second—"the Argument from the Scripture." The first of these appeared in *The New Englander* of February, and the other in May, 1856.

The REVIEWER followed these arguments in their order. The Review of the argument from Nature was written before that from Scripture appeared.

The author of the Review wrote it by request, and with the expectation that it would be published with a reprint of the Essay. No one should fail to read it; and perhaps nothing better can be placed in the hands of Ministers of any denomination.

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THE OBJECT of this paper is to promulgate the truth of "LIFE ONLY IN CHRIST:" or, a future life and a resurrection from the dead, are both conditional; and only bestowed at the second advent of Christ, "at the last day."—See our motto.

Herald of Life

AND OF THE COMING KINGDOM.

"They which shall be accounted worthy to obtain that world, and the resurrection from the dead . . . are the children of God, being the children of the resurrection."

GEORGE STORRS, Editor. NEW YORK, WEDNESDAY, FEBRUARY 5, 1868. VOLUME V.—NUMBER 18. WHOLE NUMBER 208.

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ALL NAMES of persons, sent us, should be written plain, so that we shall not have to GUESS them out. Also in ordering, the name of the POST OFFICE, COUNTY, AND STATE must be given, and written plainly; and if a CHANGE is called for, state the Office to which the paper has previously been sent. Unless attention is paid to all these matters confusion and delay are inevitable.

A DEFENCE OF THE BIBLE.

IN 1853, or fifteen years ago, a "Convention" was held at Hartford, Conn., by Deists, called evidently to put down the Bible and put up "Spiritism." JOSEPH BARKER, once a Christian minister in a Methodist connection in England, was the President of the aforesaid Convention at Hartford. They had challenged all the ministers far and near to meet them and defend the Bible if they could. All seemed disposed to stand aloof, as did the armies of Israel when Goliah defied them. We had no thought of attending that Convention till a few days before it met, when Miles Grant, then living in Winsted, Conn., came to our house in Brooklyn, N. Y., and urged us to be there. We finally consented to go, and, with no forethought as to what was to be our course, we went into the Convention.

We have recently been asked for our "Defence of the Bible" on that occasion. We have never published it in any other way than in the *Bible Examiner* for 1854. What we did publish at that time was taken from the report of the speeches by a "Reporter" employed expressly for that purpose. As our Defence has been called for, we have concluded to commence a republication of it just as it appeared in the *Examiner;* perhaps with some *Notes.* Whether we shall give it all, will depend upon the reception the commencement meets with from our readers. The discussion opened as follows: HENRY C. WRIGHT, formerly a Congregational minister, after that a Non-Resistant and Peace man, brought forward the following resolution:

"Resolved, That the Bible, in some parts of the Old and New Testaments, sanctions injustice, concubinage, prostitution, oppression, war, plunder, and wholesale murder; and, therefore, the doctrines of the Bible, *as a whole,* are false, and injurious to the social and spiritual growth and perfection of man."

To the presentation of this resolution we spoke as follows, as reported:

MR. GEORGE STORRS then arose and said:

Mr. Chairman, when court is in session, or opens its session, and a person is brought before that court charged with crime, it is important to understand at the outset by what law that person is to be convicted of crime. The Bible is arraigned, charged with crimes, but we have not yet been told by what law the Bible is to be tried. This is a point I want our friends to define. It certainly seems reasonable that if any individual is to be tried on a charge, he should not only have the charges specified, but it should be specified against what law he has transgressed. What is the use of standing up and testifying against a man ten thousand things until you have told us by what law the charges are to be tried? Where is the law that proves that theft, and slavery, and lying, and murder are crimes? Just let us have it. If that can be established by our friends, to the understanding of the audience, we are prepared to come and see whether the Bible is guilty of the crimes charged or not; and until that has been done, I maintain that every word that has been uttered here against the Bible is without any force or weight, because it has not been shown that the Bible has transgressed any law. I do not stand here to advocate and defend everything we find in our translation. I shall not stand here to defend the Bible against interpolations. You have charged the Bible with crimes. Point us to a clear law by which the Bible is to be tried, and we are ready to defend it. (Applause.)

After these remarks, Mr. Wright said he would give us "the law," but, to our mind, it amounted to *inward consciousness*—nothing more; and we wished him to say that it was natural religion, or the god of nature, if he was disposed to do so. Br. Turner followed Mr. Wright with a good speech, and then we again took the stand, and are reported to have spoken as follows:

MR. GEORGE STORRS—The resolution brought forward at the opening of this Convention arraigned the Bible before some court, and charged it with certain crimes. I would again ask, if a person be brought before a court, charged with crimes, if it is not right that the law should be defined by which he is to be tried—a law by which it can be judged whether he is a criminal or not? In reply to this question, my friend Mr. Wright very prettily indeed appeals to our feelings. "The law is planted in here (touching his breast)—in the constitution of our nature." Is that the law by which the Bible is to be tried, and its morality or irreligion to be tested? Is that the law by which this book is to be proved a wicked thing, or to be justified? Is the Bible to be tried by this law in our nature which says that murder, theft, slavery, etc., are wrong? I understand that the position which my friend (Mr. Wright) has taken is, after all, that the Bible is to be tried by natural religion.

MR. WRIGHT—Yes, by natural religion.

MR. STORRS—I ask you, then, to prove that God is possessed of a solitary moral perfection by natural religion. Tell me how, by natural religion, you are going to demonstrate but that there are more than a million gods in the universe? I am glad that he has said that it was natural religion. We come now to the point—we have something tangible. It is natural religion by which we are to try the Bible. All that you can prove by natural religion, with reference to supreme powers, is, that there may be one God or many, and that the God or gods possess intelligence and power; and, for aught that you can know by natural religion, this God or these gods may have just the character which it has been contended by our opponents the God of the Bible possesses. Does natural religion teach you that God is good when he suffers so much misery, and woe, and war, and slavery, and blood, and sickness, and death, filling graveyards with human beings? Now where is your good God? Do not touch the Bible—stand off from that—let revelation alone. Just take your natural religion, and you cannot prove that God is good; and for aught you know, therefore, he is just such a character as sanctions war, slavery, polygamy, etc. I see no possibility of avoiding this conclusion. By natural religion how can you know but that it is right that God should destroy one class of men by another? How do you know that it is wrong for one nation to rise up against another nation, and to commit depredations and destroy one another by war? How do you know that it is wrong to practice polygamy? How do you know it wrong for God himself to interfere with my rights as a man, having created me? What does natural religion teach you about the animal creation?

See your neighbor take the calf and cut its throat before the eyes of its dam. She moans—she feels bad, don't she? Ah, it is a sin to take the calf and cut its throat—is it not? But natural religion says it is right—you want it to eat; but perhaps my friend *Wright* will say it is *wrong.* [Laughter]. Again a man finds a swarm of bees in a tree, and, cutting down the tree, he takes the bees and puts them in his bee-house and tells them to work for him. They work all Summer long; but finally the man comes along who says that he is the "slaveholder," and that he wants the honey. He lights his match of brimstone under them, destroys their life, and takes the honey. He is a robber. Does natural religion say so? Oh, no; but they are inferior to me. Indeed, sir, how inferior you are to God! How do you know but that the God that made you has a right to command you to be slaughtered? Does natural religion tell you that he has not? No. The fact is, that natural religion can prove nothing but that there is a God—whether one or many cannot be determined—and that God possesses power and intelligence, but cannot lead us one step farther in determining his character. Hence, I say, that the rule by which it is claimed that this Bible should be tried is a defective one, and that the Bible cannot be tested by it.

But perhaps I shall hear some one saying, You are not going to compare us to the lower and inferior animals? But, sir, what are you but an animal? I was glad to hear my friend Wright say that if he did not have any brains he would have no life; but take away his brains and he would be dead, just as dead as any other animal. Now, I ask, if natural religion allows us to enslave the lower animals—and a great portion of the community take their life out of mere sport—and if the law o natural religion were the same and unchangeable, if it would not condemn every man that takes the life of the meanest insect that crawls upon the earth? Our friends have been building upon a foundation that has been laid for them by some theologians, that man has an immortal soul—that he is a part of God. Whatever else may be charged upon the Bible, this cannot be. Man is only an animal till there is a development of moral powers by the application of a moral law. What, a part of God! Why, sir, if man is a part of God, there is no such thing as sin, for sin being a departure from God—a violation of some law, there can be no such thing as sin, unless a man should deny himself. Man, a part of God! No, sir, that is an assumption of the human heart in its pride. They would be as gods. I maintain that man by his creation is only an animal of the highest order, and capable of higher development than any other animal; but as to his having an immortal soul, there is no such thing taught in the Bible, therefore the Bible is clear of that charge. Whatever else they shall claim is taught by the Bible, it never taught that man is possessed of an immortal soul. [Cries of Hear, hear].

A great many complain because Adam should have been placed in a state of trial; but if he had not been, he never could have risen above the state of an animal, for holiness is not a creation but a development; therefore the conditions for such a development were absolutely necessary for the development of Adam—for enabling him to rise in the scale of being and to become a partaker of the divine nature, if faithful to his God. His very trial was, therefore, on the part of his Creator, an act of mercy and of kindness. That trial was to develop the moral character of Adam, which, if in harmony with God, was to entitle him to an endless existence; but he was informed that if it was not in harmony that he should surely die. When we inquire the meaning of death—what is it to die? we must answer, that it is to return back to that state from which man came. "What, to be annihilated?" Yes, sir, to be annihilated. "But," says one, "there is nothing that can be annihilated." But I ask if he who created cannot annihilate, if he will? The only question is in regard to his will. It is said that nothing can be annihilated; but I ask the objector if he means to say that God himself can annihilate nothing? Do you not preach from day to day that God made all things out of nothing, and yet do you deny that that Being who created all things out of nothing can return them to that state of nothing, that is, to annihilate them?

Why, sir, I can annihilate some things. Bring me a glass globe. Can I not grind it to powder and annihilate it as a globe? You say the particles of matter remain. But does the globe as a globe remain? Manifestly it does not; it is annihilated. So man when annihilated will not exist as man, whatever becomes of the elements of which he was composed.

Adam was told by the Creator that in case he did not obey the law given to him he should return to the dust from which he came. Now, sir, do you tell me that natural religion teaches a contrary doctrine—the doctrine of the immortality of the soul? Can natural religion point into the future world? If so, what means all the speculation among heathen philosophers about the immortality of the human soul? I ask, what does it mean, if natural religion can carry you to another world? No, sir, natural religion can do no such thing. It remains for revelation to bring forward and develop a future world; and if it remains for revelation to do it, it remains for that revelation to state the terms upon which the Creator will give us a part in the future world.

The Bible has been complained of on account of its teachings concerning women. They read to you, on the one side, passages telling the duties of the wife, but they read nothing prescribing the duties of the husband. Paul commanded that husbands should love their wives as they loved themselves. It is a dreadful thing for a woman to be loved by her husband as he loves himself! [Laughter.] I venture to say that there is not a woman of good sense in this house that will not risk the consequences, if she can get a husband that loves her as he loves himself.

The old theological notion of their being infants in hell not a span long has been adverted to. Suppose we threw the Bible away and do not let a ray of its light shine upon us, and I ask you where infants go when they die? They go down into the grave, don't they? Then all the infants that die, go into hell—your natural religion hell [applause and laughter]; and you cannot demonstrate by your natural religion but that every infant goes into hell! The infant comes into the world a suffering being, travels on in pain and suffering, and drops into the grave. Now, where is your natural religion to comfort you? "Oh, I guess it has a soul that goes off in progression." "I guess!" *I* guess it is all guess work. It is the Bible that brings to our view another state, and that by a resurrection through Jesus from the dead.

The question in regard to the Bible is not, in fact, whether that Bible is a revelation, but it is whether it is a faithful history of revelations and certain transactions connected with those revelations; and therefore the whole questions turns on the credibility of the Bible witnesses, and whatever charges you may bring against hireling priests, these witnesses are to be judged in their testimony, according to the motives under which they may be reasonably supposed to have acted; and if it appears that their whole course was one of self-sacrifice and pain—that they jeoparded their very lives in giving their testimony, and nothing can be shown to the contrary—then you must accept them as credible witnesses. Further, when it is shown that this suffering and trial was fortold them by their beloved Master, there is no reason that can be given for supposing that they were designing men—men that would palm off on the world a falsehood. So if we go back to the Jewish priesthood—who may be considered as Bible witnesses—do we find them men of selfishness? Did they frame those laws? [turning to Mr. Wright.]

MR. WRIGHT—Yes.

MR. STORRS—Let us see whether they were knaves or not. Is it anywhere evinced in these laws? Did they [the laws] reserve any portion of the land for the priests?

MR. WRIGHT, interrupting Mr. Storrs, said—They reserve to the priest one-tenth of all the other property.

MR. STORRS—Does it look like knavery, I say, to cut themselves off from all possessions in Israel? Yet the people were to give them only one-tenth of their crops, etc., and where was the law compelling the people to give it if they did not do it voluntarily?

Now, say that the priests did not make the laws, and I call upon my friend Wright to prove that they did; and if they did, they made just such laws as "knavish priests" would not have made—they made a law to prevent their holding possessions in Israel. They made a law by which it was made a voluntary affair with the people to pay them one-tenth of their crops, etc., or not; and there was no law compelling them to pay this tithe.

[A VOICE interrupting—The people were not to have any wine the next year in case they did not pay this tithe.]

MR. STORRS—I ask if the priests themselves caused that there should be no wine the next year, after the failure of the people to pay tithe, or did He who caused the herb of the field to grow, cause that there should be no wine? Were you to give "knavish priests" now the power to make laws to regulate their own salaries, do you think they would exclude themselves from having inheritances among the people, and not make any provision for compelling the people to pay tithes?

A VOICE—"No, they would pay more attention to their bread and butter." [Laughter.]

MR. STORRS—No, indeed; but such was the fact in regard to the Jewish priesthood; they were excluded from having inheritance among the people, and there were no provisions made for enforcing the payment of tithes—there were no pains and penalties to be inflicted on the people in case of their failure to pay. Now, I ask, if such a code of laws gives any evidence of having been gotten up by a corrupt priesthood? No; there is every evidence of the purity and goodness of their motives. So with reference to the witnesses of the New Testament. You say of a corrupt priesthood now-a-days, that they keep a good look-out for their bread and butter: but they sacrificed all—being stoned, whipped and imprisoned, and were assured by their Master that they should come to a violent death. They went out in the face of public opinion—against a corrupt priesthood—against a corrupt world, civil and ecclesiastical, with their lives in their hands, and proclaimed the great truths and facts of the New Testament. And what are these great facts? Why, the great fact—the solar beam of the New Testament, is *a resurrection from the dead* through our Lord Jesus Christ—that God has given us *eternal life,* and that this life is in his Son, and not in ourselves. Amid all their trials these witnesses maintained their integrity to the end.

But you say that Peter denied his Lord and cursed and swore. Well, I suppose he was a little afraid of the face of clay as we are sometimes; and who can wonder at it, when we think that we are possessed of human nature which shrinks at suffering? Why do you not tell us that when Jesus turned and looked upon Peter, that he went out and wept bitterly? Would it not answer your purpose? It would not, would it? [Applause.] Does the Bible any where say, that any man on earth is ever so good that he may not sin the hour of temptation? No; if it did this might be brought up as an excellent thing against the truth and inspiration of the Bible; but it goes on the very ground that we are liable to sin, and that God has promised that if we repent, and use those means or institutions which he has appointed, we may be forgiven our sins and restored to his favor. And so Peter did, and on the day of Pentecost the fear of man was taken away from him. He will not deny his Lord now.

"No, to be sure, but he will dissemble."

The flesh, you see, which must be kept "under," is the source of sin; and in the hour of temptation the best man may be led, in view of pain and suffering, to commit a sin, which, on reflection, he would stand up strong against, if he has the principle of holiness in his heart; and this was the case of Peter.

These witnesses went forward testifying to the truth, namely, that Jesus is the Son of God—that Jesus died—that God raised him from the dead—that he ascended into heaven—that he is coming again to judge the world, and to give to his people eternal life. They preached Jesus and a resurrection from the dead, and they went forward in their testimony, faithful to the end; and, mark you, they did not, as hypocrites and dissemblers do, conceal their sins. Dissemblers and hypocrites do not tell their sins. No, no, sir, they cover up their sins. The New Testament witnesses did not cover up theirs, as is evinced by the very fact that we have a knowledge of them; and that is another argument in favor of the credibility of the witnesses. All these witnesses testified to facts and truths which they promulgated to the world at the hazard of their lives. As we go forward in this convention, I have much to say, if I am permitted to say it. [Cries of hear, hear, and applause.]

THE PROSPECTIVE ANTICHRIST,

OR, POOR NAPOLEON III.

WE have repeatedly stated that when this personage first started his mad career of power in France, we thought he possibly might be developed the personal Antichrist, which we were then disposed to believe would be revealed prior to the second advent of our Lord. But every development Louis Napoleon has made, from the time he drew back from his Italian campaign, when he made peace with the Emperor of Austria at Villa Franca, years ago, has lessened our confidence in his wisdom and power, and led us more and more to reject the idea that he was ever to become the Antichrist. To-day his prospects are not at all encouraging in that direction; and we judge he is near that "perdition" into which we think his dynasty is doomed to go. We still believe that dynasty is represented in Rev. xvii., as the "scarlet colored beast" that "carried the harlot woman" when travelling to "the judgment."

We take the following extract from the *N. Y. Tribune* of last week, as a pretty fair statement of the fancied "Antichrist," Napoleon III.

POOR NAPOLEON.

The last batch of news from Europe contained one curious item that has hardly received the attention it deserves from those whose business it is to comment on passing events. We are told that "the Emperor Napoleon has received the hat and sword which the Pope blessed at the last consistory, and which, according to custom, are presented to the sovereign who has rendered during the year the greatest service to the Holy See and the Catholic Church."

When we read this remarkable item, apparently written in all seriousness, coming to us from a respectable source, and printed in journals that seemed to have no doubt about its truth, we could hardly restrain a pitying tear that welled at our eyes, and would fain have rolled down our cheek, at the mere thought of the abject condition of a man who but yesterday could have stood against the world, and who to-day lies so low that there is none but the poor Pope to do him honor. It would be very strange if we, who have the good of our fellow men at heart, and who look upon tyrants and usurpers as our enemies because they are the oppressors of our fellow men; it would be strange if we could refrain altogether from joy, however much we might from mere decency veil it from the common sight, in the slow but sure lapse from power and popular favor of so low a charlatan as Napoleon the Third.

But there is a limit to the natural human love of justice, and, badly as we think of this person, we respectfully request the monarchs and notables of Europe to consider whether he has not been snubbed enough. We suppose it is hardly to be expected that Herr Bismarck, just now in the full flush of success and power, should altogether rein in his piquant wit, and cease from rebuffs that are no less terrible because they are given with a quiet indifference or a laughing scorn; he plays his part so well, and sends his arrow to its mark with such magnificent directness, that for the life of us we cannot bring ourselves to hope that he will show a Christian temperance. We own remorsefully to an unregenerate mind, and every time he lets fly a shaft at poor Nap. we cry, "Hurrah! hit him again! He hasn't any friends." But, one persistent foe like this is enough, and we do hope the other sort of people will keep quiet. We think Napoleon might be let alone about Mexico. It has been an awful lesson to him, and we protest against the journals rubbing red pepper into his wounds. It isn't kind. Luxumburg is not so bad, but then it is bad enough, taken with all the other little slights and indignities, to count for a first-class snub, and is no small item in the great list of his afflictions; the almost universal enmity, not unmixed with contempt, of the American people, following the exposure of his plots to destroy their government; the Mexican disaster, with the disgraceful defeat of the French troops, the great debt heaped up by that war, the death of Max. the madness of Carlotta, the proved inability of the French nation to protect the rights of its own citizens; the rise of Bismarck, and his uninterrupted success in carrying out his own plans and defeating those of his cunning and unscrupulous adversary; the growth of Russia and the certainty that she will soon strike a fatal blow at French supremacy; the reproach of Italy, the fair woman among nations, who lies maimed and helpless, beaten down by his coward fist, her dead children gathered about her by her dying hands—her children, her best beloved, the pride of her young and noble life, slain by the Emperor's newest toy, the Chassepot rifle, which, his brutal general wrote him, "has done wonders;" the wide-spread discontent at home, with mutterings from all classes that make up the life and strength of the nation, and applause only from those who live by the follies and vices that his low example fosters and his patronage sustains—was there ever a picture so awful, so pitiable as this; was there ever a man seated upon a throne over whose head so black a night impended—a night without a star?

And yet, as if the fates had not made him miserable and ludicrous enough, they add, if this absurd story of the cap and sword is to be believed, what may be called an insult, to their unprecedented injuries. This then, is the reward of all his perfidies, of all his crimes; a hat and sword, out of the medieval, rubbishly clothes-bags of the old Pope!

"MEN'S HEARTS FAILING THEM FOR FEAR."

THE following picture of Europe illustrates the above prophecy. We take it from the *Evening Post,* of this city, of last week. It says:

A restless and feverish feeling pervades the whole of Europe, lest some movement on the part of the rulers should plunge the continent into as general war as that of 1805–15. Russia seems ready for another crusade against the Sultan; Italy threatens Spain, and is in her turn threatened by France, in the event of her daring to maintain her national unity; France and Prussia, proclaiming peace in words, are making the most extensive preparations for war some time and some where; and Great Britain is strung into a surly irritation by Fenianism—if indeed it be Fenianism and not the spite of her own suffering poor taking that guise. As a consequence, to use the forcible words of the London *Spectator,* "every civilized man, out of England and America, is compelled to learn his drill;" England and America are not wholly satisfied with their own immediate prospects.

The army of France under the new bill will reach a maximum of one million two hundred and fifty thousand men, equal to the whole adult male population of Switzerland or Belgium. The armies of the other powers are estimated by M. Rouher at four million eight hundred and forty thousand men, which is equal to the adult male population of a state of twenty millions of souls. A majority of these are withdrawn from labor; withdrawn from the active prosecution of productive ends, withdrawn from marriage and the influences of the family, and are supported in their severe do-nothingness by the labors of others. The money expended in their equipment and maintenance would pay off all the public debts of Europe, representing at five per cent. interest, a debt four times the magnitude of our own, or of eight thousand millions of dollars.

Need we be surprised at the various embarrassments that commerce is hampered with and the comfort of the nations destroyed? "Great towns in England," says the *Spectator,* "are half starving, because the Frenchmen dare not deal till the Spring has come and gone. In France itself, statesmen declare that want of work threatens the throne, and the law of the maximum is at work in Paris. In the northeastern provinces of Prussia, employment is at a standstill, because the King cannot risk offending the Czar by imposing lighter duties. Everywhere except in Hungary every laborer except the soldier finds his weekly quantum of bread reduced one-third by the bad harvest, while his wages are reduced nearly in proportion. There is a cry of distress throughout the West, and amid it all the governments are compelled by inexorable necessity to ask more money, to demand more men, to girth up the hungry states more and more tightly for the coming strain.

Such a state of affairs is not very promising for the stability of "the thrones," which Daniel says, he "beheld till the thrones were cast down." We are inclined to think the worn-out dynasties of Europe have about accomplished their work, and will soon fall. Who shall mourn for them? They have had their day, and must now have their doom. Let it come.

DR. PAYSON'S counsel to a minister was, "paint Jesus Christ upon your canvas, and then hold him up to the people; but so hold him up that not even your little finger can be seen." Nothing is more disgusting to the pious hearer in the sanctuary, than the sight of a preacher in the pulpit showing himself off and concealing the Master.

IN Hungary, a new sect, known as Nazarenes, has appeared. Almost the entire peasant population is attracted by it, and is as popular with them as Methodism was in Wales. They have no priests and no religious rites; they refuse to have their children baptized and will swear no oath. They have closely-connected societies, in which all matters of common interest and the private affairs of individuals are arranged. They are quiet, orderly, sober, and industrious above their neighbors.

SOUND REASONING.

WE clipt the following sound reasoning from the ed torial of the *Advance*, a new paper, published in Chicago, by Congregationalists. The principle involved is right. The seed to be sown is of the first importance. "Moist ground" will prove a calamity if the seed is bad. The goodness of the soil will prove a curse if the seed is to produce noxious weeds, and not useful grain. But read our borrowed extract, as follows:

SEEDS OF THOUGHT.

There are seeds as well as full-grown plants in the natural world. The former are in order to the latter. If the latter be of value, then the former should be prized. The more one exalts the tree as to its beauty, shade, fruit, or timber, the higher estimate should he place upon the seed from which all these may be developed.

The analogy holds true in the world of thought. There are seeds of thought, which are seeds also of life, because thought rules life. There are first truths, radical conceptions, primordial beliefs, from which all other thinking springs, as the trunk, branches, leaves, and fruit, from the vegetable seed. Trace back human practice in its thousand forms to the original germs, and you find a few ideas simple in character and briefly expressed. Seeds are always small compared with the aftergrowth, and because they are small, and dry, and possessed of less beauty than the shrub or tree, are sometimes overlooked or despised. Yet emigrants, settling in a wild country, could hardly take with them anything equal in value to an assortment of field and garden seeds. The containing boxes might make but a small show beside their other goods, but the wealth of the future would really be hid therein.

If seeds are thus valuable, it is a pity that men do not always recognize them at sight, and that they frequently fail to distinguish between seeds of grain and seeds of tares. In religion, true doctr nes are seeds of right thought and holy life, because truth is a power of sanctification; false doctrines are seeds of error and sin, because falsehood misleads and depraves. A system of unscriptural beliefs is the germ of all manner of evil. There will be no theology in our columns, says the editor of a mammoth religious paper, trying to look very wise in the utterance. We do not remember to have heard a farmer say, No seeds allowed on my farm; nor to have read the prospectus of any agricultural paper, which gave complacent notice that it would allow no discussion as to kinds of seed, and their comparative value. It is in religion that men make fools of themselves and others.

Doctrines are very dry subjects, says one. Yes, seeds are very dry affairs. We never could detect much of any moisture in them, especially in those which are the most common and useful, the various grains. Therefore let us cease paying attention to seeds, and give ourselves to a juicier business! Ah, that will not do. Dry things have their uses, as well as the moister. Treat your dry seed properly; separate it from tares and chaff; plant it in good soil; be patient a while; ere long you shall see life emerge, beauty, strength, food: you shall have verdure, flowers, fruit. True theologizing is spiritual agriculture. It separates truth from error, by the test of God's word. It sifts out the chaff of mistaken philosophy and wrong method by the faithful use of the historic sieve, the accumulated experience of the church in dealing with religious truth. It makes choice of the best varieties of even good spiritual seed, that the future harvest may be choice in quality as well as abundant in quantity. Let it not be despised. Agricultural debates may be very bare of interest to men who sell dry goods or groceries, and even farmers would not do well to spend all their time at agricultural conventions; but shall such discussions therefore cease? So it may be quite distasteful to some editors, and to some readers, to inquire earnestly whether the orthodox, or the so-called "liberal," scheme of religion is true, tested by reason and Scripture; whether the Calvinistic or the Arminian system, in one or another modification, is the more correct representation of gospel truth, and the better adapted to convert sinners and sanctify saints. . . . But all history shows that dry seeds are full of life, and contain the vast harvests of the future, so true doctrines make living churches, and false beliefs bring damage, if not death. Beside, uninteresting subjects, that are such because we do not apprehend their value and bearing, often become attractive by an increase of intelligence, or a new experience; as when the outbreak of a bloody war taught our nation to feel interested in the doctrine of human rights, and in the question of the right interpretation of the Federal Constitution. Who knows when similar occasion may arise in the spiritual world?

HOW TO AVOID A QUARREL.—A true story is told of a lady who complained to her minister that her husband was quarreling with her every time he came into the house. The good minister, suspecting the true cause, told her to fill her mouth with flour when she saw her husband coming. She did so, and to her great surprise, her husband did not quarrel with her at all.

BLASPHEMOUS THANKSGIVING.—One of the most horrid circumstances attending the massacres of the Protestants under Charles IX. of France, was that when the news of this event reached Rome, Pope Gregory XIII. instituted the most solemn rejoicing, giving thanks to Almighty God for this glorious victory over the heretics.

THE HERALD OF LIFE.

NEW YORK, JANUARY [illegible], 1868.

NO IMMORTALITY NOR FUTURE LIFE, EXCEPT IN JESUS CHRIST ALONE, AND BY A RESURRECTION AT THE LAST DAY IF DEAD, OR A CHANGE IF ALIVE.

RESPONSIBILITIES.

The Editor holds himself responsible for none of the sentiments of Correspondents. The Editor's articles do not all appear under what is called the "Editorial Head." Any articles without a signature, or which are not credited to another source, the Editor is responsible for, without saying whether he wrote them or not: he leaves the reader to judge of their authorship. Let these things be kept in mind in reading the Herald of Life, and the praise or blame will rest where it ought.

AN OMISSION.—In our article, last week, on "The First and Second Covenants," there was an omission in the seventeenth line of the third paragraph. After the word "works" there should be a period; and a new sentence begin as follows: [But now, by Moses the covenant of works] was "added," etc. The words in brackets are the words omitted, and are essential to make sense.

RESURRECTION OF THE WICKED.—NO. 2.

(1.) IF men can only die *once*, then what is to be done with the second death mentioned in Rev. xxi. 8, which is to succeed and not precede the judgment? And how will we explain the fact that "Women received their dead raised to life again." Heb. xi. 35.? Did not Lazarus die the second time? Also Jairus' daughter, Dorcas, and others of whom we read in the New Testament, as having been restored to life?

(2.) Because it is said, it is appointed to men to die *once*, does it follow that they cannot die *twice?* If it had been said that it is appointed unto men to die *only* once, the non-resurrectionist would have no difficulty in sustaining his theory from this text. But, unfortunately, his construction of it contradicts historical facts. There is no mode of escape from this difficulty. If the non-resurrectionist takes the position that those who were raised to life were raised to immortal life, and never died again, he must deny the fact that Christ is the first fruits of the resurrection—the first born from the dead to immortality. He must, therefore, admit that there have been instances of men dying twice—and that what *has* been might be again. And as Christ will judge the living and the dead at his appearing and kingdom, and as in the order of law, judgment must precede punishment, it follows that the wicked dead are not yet punished. Hence, also, the phrase "after death the judgment" proves that natural death is not the penalty of actual transgression; but it is the second death which will follow the judgment.

(3.) Again: If natural death or the first death is the penalty and the only penalty of sin, then the penalty must precede judgment; which is equivalent to punishing a criminal before he is tried and condemned. This would be an extraordinary kind of jurisprudence! In this world criminals are tried before they are punished, but in the divine government this order is reversed if natural death is the only punishment for sin.

(4.) Paul says "God has appointed a day in which he will judge the world" and that day is the appearing and kingdom of Christ; therefore the living and dead will not be judged until he comes, and the wicked will not be punished until after they are judged. This view of the subject is fully sustained by Peter, who says, "the unjust are reserved unto the day of judgment to be punished." See 2 Pet. ii. 9.

There is only one way for the non-resurrectionist to avoid this conclusion, and that is, to take Universalist ground and contend that the day of judgment is past with all who are dead.

(5.) If natural death is punishment, then, saints as well as sinners are punished; the former not, it is true, to the extent of the latter, but nevertheless they are punished. None will escape it but the righteous who shall be living when Christ comes. Abel has been under punishment nearly six thousand years, and Abraham, Isaac and Jacob for about four thousand years. And not only so, the whole animal creation—beasts, birds and fishes, will be punished eternally.

(6.) Mortal beings under all governments, human or divine, will finally die. If any one of them commit a capital offence such as murder he is hung. He dies an extraordinary death as the penalty of his crime. But if the government would let him alone he would finally die any how. But would that procedure answer the demands of justice? Certainly not. The authority of government must be sustained and the crime expiated by the infliction of punishment.

(7.) Under the law of Moses offenders were put to death in various ways for their crimes. If they had been let alone they would have finally died and thereby the divine government would have obviated the imputation of cruelty. But God thought differently, and ordered that men should die by violence and that without mercy for twelve different offences.

(8.) In view of this fact, God says, "of how much sorer punishment shall he be thought worthy who hath trodden under foot the Son of God, and counted the blood of the covenant wherewith he was sanctified an unholy thing, and hath done despite unto the Spirit of grace" Heb. x. 29. N. FIELD.

Jeffersonville, Ind.

RESPONSE TO DR. FIELD.

Our much respected brother Field will pardon us for again prefixing figures at the commencement of his paragraphs to which we respond: it is done only as a matter of reference and to save quoting all that we reply to. He will please also remember it is not a question of what God "*can*" *do*, but of what he *will do*.

"(1)." The phrase "second death," found only in the book of Revelation—a book of allegories—certainly does not prove that it is twice dying, for, "death and hell were cast into the lake of fire; this is the second death." Death and hell were subjects of this death, but they did not die twice, nor die at all, except allegorically; that is, they were utterly abolished, or ceased to exist. Hence the "second death" is a phrase which signifies to cease to exist—to have no revival—and clearly does not mean twice dying. Beside, it was a phrase employed by the Israelites, as shown by several writers, where no such idea as twice dying can possibly be assigned to it; as for example: some of the Jewish writers speak of Adam, and say, "Adam lived nine hundred and thirty years, and died the second death." And of the ten spies sent out by Joshua to spy out the land of Canaan, who brought back an evil report, it is said by a Jewish writer, "They died the second death before the LORD." Such form of expression, therefore, is no proof of twice dying; but they did express by it that such persons "shall not enter into the world to come;" that is, their death was to be made "perpetual:" no recovery from it. Such we believe to be the true import of the phrase: they die through Adam; but that death is made perpetual by their own sin, and hence, by a figure, is called the second death: death is confirmed on them, and they live no more.

As to those persons made alive prior to the executive judgment, such as Lazarus, etc., that does not touch or affect the question of the resurrection of the wicked at the last day; for, as we have said, it is not a question of what can be, or has been done, but what will be done at the day of executive judgment, or, at the last day.

"(2)." We have never said a man "cannot die twice;" but we do say, there is not a text of Scripture which says a wicked man shall die twice, or that says, he shall ever be made alive again when he is "once" dead, nor can an example be found in the Bible that a wicked man ever has been made alive after he was once dead. Lazarus nor any other named were of that class, and "historical facts" sustain that assertion, so that we "escape from the difficulty" with perfect ease.

"Christ will judge the living and dead at his appearing and kingdom," most certainly. But is it as an *investigating* Judge that he acts at that time? or as an *executive* one? Most undoubtedly, in our mind, it is the latter. This life is our probationary state, or state of trial. It is now every man is in the judgment of investigation, which is to determine his final destiny; and the wicked are "condemned already," saith Jesus; but to those who are justified by faith, "there is therefore now no condemnation," because they "are in Christ Jesus," etc. But those who persist in unbelief, they die under "condemnation," because they have been tried and "judged unworthy of everlasting life;" and when Christ returns from heaven he will administer the executive judgment on the living and the dead: the dead in Christ will live again by virtue of having fallen asleep with that same Spirit in them which raised up Christ from the dead: while all the wicked dead are judged to "remain in the congregation of the dead," and "not see life, but the wrath of God abideth on them." Then the executive judgment is completed, and the death of the wicked is made perpetual and unalterable; it "abideth on them." Then it is known who are excluded from life. Not till then could it be certainly known to any but God who were the condemned ones. Then the judgment is declared by the resurrection of the justified ones, and the sealing up in eternal death all the condemned ones. At the same time the living saints are "changed in a moment, in the twinkling of an eye," from mortality to immortality—no protracted waiting for an imaginery investigating judgment: the executive one is completed instantaneously. At the same time the executive judgment passes on the incorrigibly living wicked, who are "punished with everlasting destruction;" no recovery, no revival from that; consequently none of the fancied "dying *twice*:" their one death is "the second death" according to the true meaning and intent of that phrase.

"(3)." We think our previous remarks have fully met our brother's objection or argument in this paragraph. We have shown that all sinners "are tried before they are punished, and their trial was a personal, living trial, under circumstances where they might have had the benefit of a free pardon, but refused it, so that nothing remained but "to execute the judgment written."

"(4)." Has the term "judge" no other signification than that of determining cases of guilt and innocence? Surely it has the signification also of to *rule*. Has not God determined that his Son shall "rule the world in righteousness?" that he "shall reign and prosper, and execute judgment and justice in the earth?" and that his "dominion, also, shall be from sea to sea, and from the river to the ends of the earth," or world? and that he "shall sit and *rule* upon his throne," which Gabriel said "the Lord God shall give unto him," even "the throne of his father David; and he shall reign [or rule] over the house of Israel forever?" etc.

Surely all this looks as if God has "appointed a day in which" his Son "shall judge (or rule) the world in righteousness;" but there is nothing in the text that necessarily has the idea of the supposed formal trial of the world by a great assize, where all that have ever lived will be present; and we feel assured that our intelligent brother will not insist on this text in support of the doctrine of the resurrection of the wicked dead and an investigating judgment of them subsequent to such revival from the dead.

The text from Peter shows that "the Lord *knoweth how* to reserve the unjust unto the day of judgment to be punished;" because he did it in the case of the antediluvians and in the case of Sodom; so that wicked men need not suppose they can escape the punishment God has proclaimed, but there is nothing in the language that indicates any dead ones are to be made alive for punishment, any more than that the dead antediluvians and Sodomites were to be made alive to share in the punishment for which Peter brings their case to show that the "mockers in the last times" cannot escape; for God has proved that he "knoweth how to reserve," or hold such sinners to the infliction of the punishment of the day of judgment with which this age is to wind up. "With all who are dead, the day of [the investigating] judgment [or, time of trial] is past;" but the executive, or declarative judgment is yet future, and will take place in the "twinkling of an eye at the last trump."

"(5)." The mistake of our brother here is, that he regards, evidently, the dying as the punishment. The death of the saints is not punishment; their life is secure, "hid with Christ in God;" but the life of the wicked is extinct in death; there is no life principle in them nor for them anywhere: they are gone from life, and that eternally. It is death's *dominion*, never to be broken, that is *the* punishment.

"Abel, Abraham, Isaac and Jacob" are not therefore punished at all: they "sleep in Jesus," and "God is their God," and they "all live unto him," because their resurrection is made sure. As to the "animal creation" being "punished," our brother will first prove that they were ever under a dispensation in which they might have secured eternal life. If they have been, and did not improve it, then he may talk of their death being a punishment like that of sinners who die in their sins.

"(6)." Here again our brother stumbles from an assumption that it is dying that is the punishment. We have only to repeat, in answer to all that is here said, that it is death unbroken in its dominion that constitutes its fearfulness. Being dead, in itself, is no worse than being asleep; but the dominion of death eternal is quite another matter. It is this latter consideration that gives death its "sting;" and that sting is sin unpardoned: dying with that sting in us, our death is fatal—irrevocable: sin holds us in death's eternal bondage.

"(7)." When God commanded to put men to death for their transgressions, it was as a warning to the living, as Sodom and Gomorrah were set forth for "an ensample to them that should after *live* ungodly;" not simply to shorten their lives, or to put them in a state of death. To let them live ti'l they died in a natural way would have been to encourage sin. But to let sinners remain eternally under death's dominion, is an ensample sufficient for all intelligent beings, if there are any that need an example of the just judgment of God on such; especially after this probationary state is past.

"(8)." The text, Heb. x., 29, is all plain by the Syriac reading, which, instead of "sorer punishment" the reading is, "How much more, think ye, will he receive capital punishment who hath," etc. The true idea is, if under Moses' law, those who "despised" it "died without mercy," how much more certainly shall those who despise the Son of God receive capital punishment. It is not the severer punishment that is meant, but the greater certainty that there is no escape from the capital infliction by those who despise Christ.

Thus we have, we believe, candidly met our friend and brother Dr. Field; for whom, though we have differed, we feel nothing but love and the highest esteem, and we have no reason to question but what our feeling toward him is reciprocated. We may not come to an agreement on the subject before us, but we trust no interruption of our mutual respect for each other will be the result of our brotherly controversy.

VARIOUS QUESTIONS.

1. I wish to inquire what is meant by the expression, or sentence, "No life out of Christ" so often used all through the HERALD OF LIFE? Is it another way of expressing a disbelief in the resurrection of the wicked dead? If this is the meaning attached, I can heartily adopt it.

If it is meant that *Christ*, and not God, is the author of salvation, then, I cannot adopt it.

2. In your opinion, is immortality a *gift?* or, is it a *debt?*

3. If you regard it as a gift, unconditional, then why not correct some of your correspondents when the *opposite* is taught?

Many times occur such sentences as this: "Immortality is the reward of obedience."

If this sentiment is true, no correction is needed; but, if it is untrue, then how necessary: thus it seems to me.

I do not feel like dictating, but truth seems very precious to me.

I am your brother, full in the belief that there will be no resurrection to life of the wicked dead. TIMOTHY WHEELER.

Waterbury Centre, Vt., Jan. 27, 1868.

RESPONSE TO THE FOREGOING.

"1." To the first inquiry, we answer for ourself, We use the expression to indicate our faith that a future life is entirely dependent on a union with Christ, who is the only LIFE-GIVER God the Father has ever appointed for Adam's race. Hence we say, "NO LIFE OUT OF CHRIST;" meaning that any life after the dissolution of this mortal constitution, is only obtained by virtue of a living union with Christ; which is not the result of any outward forms or ceremonies, but by the gift of God's Spirit imparted to the believer: so that "If the Spirit of him that raised up Jesus from the dead, dwell in you; he that raised up Christ from the dead, shall also quicken your mortal bodies by his Spirit that dwelleth in you." All others "remain in the congregation of the dead"—they "shall not see life."

"2." Immortality is a gift. "The gift of God is eternal life, through Jesus Christ our Lord." Immortality is deathlessness. He that hath the Son of God hath eternal life, or deathlessness: he "cannot die any more."

"3." A gift may be bestowed unconditionally, or conditionally, according to the pleasure or wisdom of the giver. God gave his Son to the world unconditionally: that is, It was not anything the world had done or could do that moved him to give his Son: the gift was the free out-going of his love for "the world," lost and perishing, as it was. This gift laid the foundation for a requirement of men for an act on their part; which is a condition of further gifts; especially the gift of eternal life, or immortality. That condition is, *faith*: or an unfeigned acceptance of, and reliance upon, Jesus as God's anointed LIFE-GIVER; or, as "the Christ" who is appointed to give life from the dead by another life principle than that by which men now live. The present is an animal life: the future is a spiritual one.

The "*obedience* of faith" is essental to our obtaining the gift: and "immortality is the reward of" such "obedience:" but the reward is not strictly of "debt:" that is, though God is "faithful and just" to bestow the reward he has promised, yet the obedience required bears no proportion to the gift bestowed; still the obedience is essential to our receiving the promised benefit.

If we were to tell a child we would give him a thousand dollars if he would bring us an apple, and he should bring it; he could justly claim that we should keep our word; but when he had received the money he would never think he received it as a debt. He would tell every one he saw that we made him a gift of it. If he were asked—Did you not have to do something for it? he might respond, "I carried him an apple—but that's nothing." Yet that was the condition, which if he had not complied with he would not have received the gift.

A debt, strictly speaking, arises from having received an equivalent—something of like value. In this sense, no created being can ever claim any thing from God. But if God is pleased to promise his creatures anything valuable, because of their complying with anything, however trifling it may be, that he has specified; then, though it may be a gift, it "is the reward of obedience;" and, in a certain sense, partakes of the nature of a debt; a debt, however, which God was under no obligation to contract, and which does not in the least detract from its character as a free gift; for it was his love that led him to make the offer to poor, helpless, and perishing creatures.

Our friend will now see why we do not make "corrections" in the articles of our correspondents on this subject; and he will also observe, that by a standing announcement, at our editorial head, we will not hold ourself responsible for the sentiments of any of our correspondents; though we claim the liberty, if we judge best, to remark on their views. The writer alone is responsible for his sentiments; but we are to judge of the propriety of inserting any communication sent. We by no means agree with all the sentiments that appear in the HERALD; but sometimes think best to let them pass without provoking a controversy.

SAMUEL T. SPEAR, D. D., ON "THE DEAD."

SOME two months ago, the *Independent* contained an article on "THE DEAD," by Dr. Spear, of Brooklyn, N. Y., in which very singular statements are made. Speaking of Chalmers in life, of his "pious eloquence," etc., he follows him down to death, parting with him in the evening, he says:

"Chalmers sinks into sleep, and never awakes. That night was to him 'the last of earth.' His great and good spirit, unobserved by man, silently withdraws from the scenes of time. Chalmers is dead." . . . . "What has become of the *soul* life of that illustrious man?" . . . . "Where is Chalmers now? What is the effect of death upon him? Who can fail to see that this question in respect to Chalmers, and equally so in respect to any other man, is really one of the greatest that can be asked or answered?

"The moment we face the question it confronts us with its mystery. The path of thought seems unfamiliar. Our observation and experience pause with death. Looking beyond it, the eye passes into a dense and solemn shade, overhanging the margins of time and covering the frontier of the great future. That shade we cannot penetrate; and no voice from beyond it salutes us. There is a fascination in this mystery. The problem which it starts and conceals man never perfectly solves. We are of necessity a world of inquisitive gazers, ever looking up to a sky whose lights and shades excite the soul to the utmost alertness and intensity of thought; ever turning the ear toward that far-off land, that perchance some echo of a spirit gone may reach us on these mortal shores. God has ordained that such should be our mental position in respect to the sequel that awaits us after death. It is not our fault; and we do not know enough to pronounce it our misfortune."

Such is the blindness which follows a false theory of the soul. How the "mystery" is solved when men abandon human traditions and cleave to the word of God. "The problem" of an inherent immortal soul, in living existence somewhere, when the man is dead, will puzzle any "D. D." to solve; and truly, "man never perfectly solves" it; so they become star "gazers, ever looking up to a sky" kingdom of fancy, and "turning the ear toward that far-off land, that perchance some echo of a spirit gone may reach us on these mortal shores." Alas, for such, that they cannot invoke through some "witch of Endor," some Chalmers to dispel the dark cloud from their minds. One of these immortal-soul ministers, of an orthodox church, not long since, confessed to a friend of ours, he could not convince him of the soul's immortality from the Bible, and advised him to attend upon a "spirit-rapping" exhibition, and that could convince him of the truth of the doctrine. Our friend answered the minister that king Saul tried that once; but the result was not very favorable to the seeker after familiar spirits.

Let Dr. Spear and others of like faith turn their "ear toward" the word of God, and let fables go, and they will stop listening in the direction he speaks of; for "we have a more sure word of prophecy" which clearly informs us that "the dead know not anything;" and that the saints are "asleep," to be awakened at the *descent* of "the Lord himself from heaven:" then "the dead in Christ shall rise." Till then, their slumbers are unbroken. "God has" *not* "ordained that such" a "mental position, in respect to the sequel that awaits us after death," as Dr. Spear represents, should be our lot. "It *is* our fault" that any man, with the Bible in his hands, should be found in that "mental position;" and God will hold those responsible who promulgate such sentiments. But let us hear Dr. Spear again. He calls upon us to

"Reach forth thy faith, and dismiss thy fears! Be calm, be quiet, be hopeful! This seeming destruction is just no destruction at all. The *man* does not die. That which dies never was the man. The shadows which here darken the sky, seen from the other side, become sunbeams. Life is but a preliminary, and death the introduction to its sequel. The scene shifts that the prologue may pass into the grander epilogue. Death opens the future, and by a spiritual translation establishes the soul in some estate of good or ill, according to the affinities of moral character. It will be human fault if this apparent tragedy be not the sublimest coronation of man's being." "Such is substantially the Christian's solution of the problem, leaning upon the impressive suggestions of nature, and more leaning upon the sure wisdom of heaven."

Such is the theology of immortal-soulists. "Ye shall *not* surely die"! Could there have been a more perfect following of the copy set by the serpent than this last paragraph from Dr. Spear? "Death opens the future, and by a spiritual translation," etc.; that is "the sublimest coronation of man's being." Farewell to the resurrection! that is all a farce; to raise him [that believeth] up at the last day"! what a useless affair! Why, he had

his "coronation" when he died! We wonder, if he is to be judged after his coronation? or, where do these D. D.'s put in their day of judgment? or, is that a farce also? What "Nature" may "suggest" to these teachers we cannot tell; but we are "sure" the "wisdom of heaven" never taught such palpable contradictions about death; for that saith "*Man* dieth." Dr. Spear says, "That which dies never was *the man*." Which will we believe? O, but the Dr. means "the soul is the man, and that never dies." But unfortunately for such a presumption, God says, "The *soul* that sinneth it shall die." "Let God be true," whoever else may be charged with falsehood.

We are forcibly struck with the confessed bewilderment of such theologians. They strive in vain to place their dead friends in some position where they can think of them as now living; and having sought in vain for relief in the Bible, and overlooking entirely the resurrection, which Dr. Spear has not once named in his entire article, they plunge into the dark fields of fancy, a specimen of which, by Dr. S., shall conclude this article. It is as follows:

"And who are *some* of these dead ones? They are our *kindred* gone—our children early called, our honored sires now taking their long, last sleep—once beings of great personal interest to us, loving us and loved by us. Can we, then, dismiss them from thought the moment we cease to see them? This would be alike unnatural and unreasonable. Some hypothesis, some theory, some opinion, some faith every one needs, with which to visit the great unknown whither the objects of his tenderest love have gone. The absence of all thought is hardly possible. The broken ties of earth and the bleeding hearts of time force meditation into the soul. The very effort to drive it away will be sure to keep it there. The partialities of human friendship venture upon the prophetic office and write an oracle over the dead. The fond mother sees her smiling infant in the skies."

Such is the mist of darkness into which vain philosophy plunges great minds, who undertake to build up the theory of inherent immortality. "Some hypothesis . . . . every one needs with which to visit the great unknown, whither the objects of his tenderest love have gone," says the Dr. Yes; and let the Scripture hypothesis, that the saints are "asleep," and rest in "the dust of the earth," till the voice of Christ shall awake them "at the last day," suffice our "faith;" and not fly up into "the skies," where our dead ones are not, to feed a diseased fancy.

"HOPKINSIANISM."

Our article last week, referring to a friend whose name we did not mention, who wished us to publish a series of articles from him, seems to have given great offence. He says, "'Hopkinsianism' does not express my faith," etc. After we had stated the substance of the Hopkinsian theory, we said, "Such is *substantially* the theory sought to be revived," etc. We reaffirm the truth of the statement then made; we might add, it has all the features of that theory, only, if possible, in a worse form; it positively asserts that no salvation was ever designed for, or ever is offered to, the non-elect. To confirm the truth of this charge, we give the following extracts from his articles. The following is from the first sent us, which was the occasion of our remarks last week. He says:

"Before we enter upon the subject, let us clearly understand what I am to do, what I intend to oppose, and what I am to establish. The matter then is this, to show that that doctrine which tells us that all men are called upon to accept salvation is fallacious. This is the doctrine to be overthrown."

This is the mighty achievement to which he addresses himself, and asks us to insert his articles, as he shall send them, *ad infinitum*; or, without specifying how many, and a request that no response be made till he is through. He speaks of a "general call to all men" (though it may be doubted if he intends it to be understood as relating to the "elect," at all), and says:

"Now mind again (for this is a very material part of our subject), that this general call is NOT to bring about either regeneration or salvation. No, this general call has much less important ends in view, as we shall presently see. Salvation is accomplished by the work of Christ, regeneration is brought about by the absolute power of the Holy Spirit, and that according to the order of eternal election in Christ; . . . . yet as this general call is by men substituted for the *special* call, and *natural* faith and repentance put in the place of *that faith* and repentance which accompanies salvation—seeing this strong delusion is very popular, it will be well to understand this matter clearly. . . . . As to the objects of this general call, they are not addressed as objects of eternal love, eternal redemption, or eternal salvation, ... how monstrous must be that doctrine which tells us men will at the last day be condemned for not accepting salvation!"

Here are all the features of Hopkinsianism, only in a worse form, if possible. The main features of the Hopkinsian system were the unconditional election to salvation of a certain definite number of Adam's race before man was created: and the passing by, or reprobation of the remainder to eternal damnation. Then there was what was called common grace and special grace; agreeing with our friend's "*general* call and *special* call." This special grace was given to none but the eternally elect few; the lowest degree of this special grace infallibly secured the salvation of the elected persons: not a particle of it was ever granted any of the non-elect; yet without this special grace no one could ever be saved. To the non-elect, common grace (the "general call") was given; but the highest degree of this would never accomplish a man's salvation. When asked, How, then, are the non-elect without excuse for not attaining to salvation? the reply was, "Because they have common grace" (the "general call.") "But how does that leave them without excuse, seeing you say the highest degree of it is not sufficient to accomplish their salvation?" This question staggered them for a moment; but, recovering themselves, they said, "Because they have natural ability to use the common grace and get to heaven." "How do you know, then," they were asked, "but some one of these common-grace sinners will use his natural ability and get to heaven?" Here they were dumb.

Our friend, however, has improved upon this system, by denying that these non-elect ever have any "call to salvation" at all: there never was any design by *his* "Sovereign" to put salvation in their reach or power: their punishment is to be graduated by the use of their natural ability, and the use they make of the "general call:" they are to die, any way; do what they will; only somehow they are to be condemned (to what, thus far, he has not said) for not submitting to *his* fancied Sovereign. If they submit, they die; and if they do not submit, they die; for *his* Sovereign never intended they should be saved, and never offered them salvation. For *such* a sovereign we have no respect: to *such* an one we owe no homage. Such doctrine in relation to the Divine government may justly be denominated, "Damnable Heresy." It is a "denying the Lord that bought them."

But here comes in a difficulty. Our friend says, "Christ died only for the elect." Then the Lord never "bought" any of the non-elect; hence it must be some of the elect that "deny the Lord that bought them, and bring upon themselves swift destruction." Then they must have "fallen from grace." So ends the new-vamped Hopkinsianism. We have only to add, in conclusion, "Father, forgive them; they know not what they do."

MORE ABOUT THE DEVIL.

BY JACOB GRIM.

DR. SPEAR says, "The Scripture devil is not a being of climate, or country, or age; not simply a character of antiquity now obsolete." We say the devil is not confined to a single person, system, or thing, but is any person, system, or thing that is adverse, or in opposition to God, Jesus Christ, or true holiness. Hence the serpent in the garden was a satan, or devil, because it was in opposition to holiness or righteousness. It beguiled Eve from the path of obedience, through its subtilty. And although there was no sin of disobedience on the part of the serpent, yet we find the Lord cursed it because it used its cunning against him.

Cain was a satan, devil, because he set himself up against God. Cain was angry with the Lord because he blessed Abel, and then set himself against Jehovah to overthrow God's purpose with Abel. Hence he was a liar; for when God asked him where his brother was he lied unto the Lord, and said he did not know. He murdered his brother and then lied about it: he was therefore a satan, an adversary, in English, a devil, or evil, a liar and a murderer from the beginning.

Dr Spear says of the Bible, "It is for the most part the history of the devil in this world that is given in the Bible." Now, so far as the Old Testament Scriptures are concerned, the word devil, according to Cruden, never occurs once in the whole book. The word word devils occurs several times. The Hebrew word satan about seven times. Not half as often as it now occurs in some modern sermons. So much for the history of the devil being the history of the Bible.

WHAT IS THE DEVIL?

To our first question, What is the devil? we answer "sin." In the language of Jesus when in debate with the Jews on this subject, to our minds he has settled this question. In John viii., after speaking of himself in connection with his Father, many of the Jews believed on him. "Jesus therefore said to those Jews who believed on him, If ye continue in my word, ye are truly my disciples . . . . and the truth shall make you free. They answered him, we are offspring of Abraham and were never in bondage to any one, and how sayest thou, Ye shall become free? Jesus said to them (the Jews who believed on him), Whosoever committeth sin is the slave of sin" (not of the devil, but of sin.) "And the slave remaineth not in the house forever, but the Son remaineth (in the house) forever." "I know that ye are Abraham's offspring, but ye seek to kill me . . . . I speak what I have seen with my Father, and ye do what ye have seen with your father."

Here is a question of parentage between Jesus and the Jews. In the first instance Jesus admitted they were of the parentage of Abraham. Now he evidently attributes it to some other source. And the Jews evidently understand him so, for "They answered him and said, our father is Abraham." Again Jesus answers them, "Ye do the deeds of your father." ("Not Abraham.") They understand him to charge them with being the children out of wedlock. For they answer him, "We are not born of fornication. We have one Father, God." Here they have changed from a natural birth to a spiritual or higher. And Jesus said unto them, If God were your Father ye would love me . . . . Why do ye not understand my speech?" I spake of sin before, and ye did not understand my words when I said whosoever committeth sin is the servant of sin. "Why do ye not understand my speech? because ye cannot hear my words." As though he would have said, Must I use your Jewish terms and prejudices? "Ye are of your father the devil, and ye chose to do the desires of your father." In Rom. vi., 16, Paul makes use of the same language as Christ. "Know ye not that to whom ye yield yourselves servants to obey, his (personified) servants ye are whom ye obey; whether of sin to death (not devil) or of obedience to righteousness. But God be thanked that though ye were the servants of sin, yet ye obeyed," etc, "And being made free from sin (how easy to have said devil here) ye became the servants of righteousness. (I speak after the manner of men on account of the infirmity of your flesh.) For as ye yielded your members servants to uncleanness . . . . so now yield yourselves to righteousness, to practice holiness. For when ye were servants of sin (not of the devil) ye were free from righteousness." "But now being made free from sin, and become servants of God, ye have your fruit to holiness, and the end everlasting life."

Modern theology would read the closing of this chapter thus: For the wages of the devil are everlasting misery, but the gift of God is eternal happiness through Jesus Christ our Lord. But we prefer the theology of the Bible. "For the wages of SIN is death, but the gift of God is *eternal life*, through Jesus Christ our Lord." Sin, then, we understand to be satan in opposition to holiness, or opposed to God.

WHERE DID THE DEVIL COME FROM?

We answer, in the language of our heavenly Teacher, of whom we always wish to be a scholar. Mark vii., 14, "And he called to himself all the multitude. He said to them, Hear me, all of you, and understand. There is nothing from without a man, which going into him can defile him; but the things which come our of him, those are what defile the man. If any one hath ears let him hear. . . . And he said unto them, Are ye also without understanding? Do ye not consider that nothing which from without entereth into the man can defile him. . . . That which cometh from the man, that defileth the man. For from within, from the heart of men proceed their evil thoughts, adulteries, fornications, murders, thefts, covetousness, malice, deceit, lasciviousness envy, railing, pride, foolishness. All these evil things come from within and defile the man."

There hardly seems much use for a devil to an individual who understands our Lord's teachings. James was one of the disciples of Jesus who listened to these words of our Lord, and we will see how James understood them. James i., 13. "Let no man say when he is tried by evil, I am tried by God, for God is untried by evil, and he himself trieth no one; but each one is tried when he is drawn away and enticed by his *own desire*. Then his desire conceiveth, beareth sin; and sin, being perfected, bringeth forth death." How much better to be able to understand where to find the devil, and be able to fight an adversary that we can find, and know where to deal the blows to make them tell for our good, than to fight Dr. Spear's imaginary devil, that when we attempt to deal him a blow is somewhere else.

To go back to our starting point: God made man good, endowed him with desire for knowledge, which was good if properly directed. He also made the serpent, and endowed it with knowledge. What the serpent was, is not my business at present to enquire; sufficient for me to know that Jehovah said it was more cunning than any beast of the field. It was a truth, it knew more than the woman did. And it beguiled her and led her astray, so that she committed sin. This sin, whatever it was, or evil, was the seed of the serpent. And God said, I will put enmity between thee and the woman (personally), and between thy seed and the seed of the woman. We see this commenced in Cain and Abel, the two seeds personified. Abel, the personification of righteousness, and Cain that of evil. And when Cain brought his offering to the Lord, it was done from an evil, or improper motive, and not the thing offered. And Cain was angry because his offering was not accepted, and his anger was kindled against Abel, the seed of holiness, or the woman. And the Lord said to Cain, "If thou doest well, shalt thou not be accepted? and if thou doest not well, sin lieth at the door; (of thy heart.) And it (sin) shall be subject to thee, and thou shalt rule over it." But Cain did not do well; and sin ruled over him. It seems strange that the devil, if a person, is left out of this first transaction altogether. According to our understanding of the Scriptures, the two seeds are sin and holiness, personified. And the children of holiness are called the children of the Lord; and the children of sin are called the children of the devil, or adversary: and there has been a perpetual warfare going on in the world between sin and holiness ever since the introduction of sin into the world. And we have the promise, that, although evil is bruising the heel of holiness, sin, or evil, shall be crushed under the foot of holiness. From this seed has sprung many devils. They are not hard to find when they are wanted. Jesus needed one: "Jesus answered them, Have not I chosen you twelve, and one of you is a *devil?*" John vi., 20. They are not hard to find when needed for any purpose against God or his cause.

We have now given our opinion of the only devil or adversary that has troubled us, and we are fully satisfied, if we are only able to overcome the evil from within, we shall have no trouble with any devil from without.

PHILADELPHIA, January, 1868.

DEVIL: OF EVIL.

BY HON. O. S. HALSTED.

IN Numb. xxii., 22, the Heb. is . . . . and took a stand *mlak* (the) messenger, of Jehovah in (the) way for (a) *stn* [written *satan*] —adversary—to him; Gr., and stood up the *aggelos*, [angelos; where two *gs* come together in the Greek the first is sounded *n*], messenger, of God *diabalein* [from *diaballo*, whence *diabolos*] to cross over, or, deceive, him; Lat., and stood *angelus*, (the) messenger of *Dominus* in (the) way against Balaam; [*angelus* is the Greek word *angelos*; and accordingly Ainsworth's Latin and English dictionary does not give *angelus*]; Douay, and angel of the Lord stood in the way against Balaam; Ital., and the *Angelo* [the same Gr. word] of the signore appeared upon the road for to contradict, or, oppose, him; E. V., and the angel of the Lord stood in the way for an adversary against him.

Numb. xxii., 32, Heb. . . . for (a) *stn*; Gr. for (a) *diabolen* (*of the*, added); Lat., that I might oppose (thee); Douay, Ital., and E. V., to withstand (thee).

Esther vii., 4, Heb. . . . *tsr*, (the) adversary, enemy; Gr. the *diabolos*; Lat., (the) enemy; Douay, an enemy; Ital., and E. V., the enemy. [Here we have the Gr. *diabolos* for the Heb. *tsr*, defined the same as the Heb. *stn*; each being defined, an adversary, an enemy. *Diabolos* is the word used for the Heb. *stn*, and therefore must have a meaning corresponding to that of *stn*, adversary, enemy. Any other word that can properly be given for *diabolos* must be equivalent in meaning to *stn*. We shall find such other words to be, deceiver, seducer, tempter. To show this, we anticipate two of the verses cited by "D."— Rev. xii., 9; xx.. 2. In the first, the Gr., is, And *eblethe*, was struck down, beaten down, overthrown, killed, that dragon, that great, that serpent, that original, called *diabolos*, and the *stn*, called tempter, seducer, deceiver, and the adversary which *planon*, leading astray, deceiving, seducing, the whole habitable globe: *eblethe*, he was struck down, [or either of the other words above given], *eis ten gen*, to the ground; and the *angeloi*, messengers, of him, together with him *eblethesan*, were struck down, beaten down, overthrown, killed, [All men of sin are angels—messengers—of the breath of evil. I have used the language —"the principle of evil." In accordance with Scripture the breath *of evil* is the proper language. The Scripture language is *to pneuma to hagion*, the breath, the holy; and *to pneuma to poneron*, the breath, the bad, the evil. And in 1 John iv., 6, we have, *to pneuma tes aletheias, kai to pneuma tes planes*— the breath of truth, and the breath of seduction: seduction is equivalent to temptation. This breath of seduction is the breath of evil, seducing, tempting, to transgression, sin. In the verse Rev. xii., 9, above, we have given, struck down to the *ground*. The *ground* is frequently meant by the Heb. *arts*, and the Gr. *ge*, used for it; as in Gen. xxxiii., 3, where the Heb. is *arts*; the Gr. there is, *epi ten gen* —to the ground; Lat., *in terram*; Ital., *a terra*; Douay, to the ground; E. V., to the ground. And in Gen. xxxvii., 10 the Heb. is *arts*; Gr., *epi ten gen*; Lat., *super terram*: Ital., *a terra*; but there the Douay gives, upon the earth; and the E. V., to the earth. It should be, to the ground. And in Job. xii., 8, the Heb. is, to (the) *arts*—ground; Gr., to the *ge*—ground; Lat., to (the) terra; Ital., terra; Douay and E. V., to the earth. It should be, to the ground: and Gesenius gives this verse as an example and renders, to the ground. The Lat. of Rev. xii., 9, is that great dragon, serpent of long standing, which is called *diabolus* and satan which seduceth the whole orb; and he was thrown *in terram* to (the) ground; Ital., And the great dragon, the serpent ancient, that is called *Diavolo*, and satan, which seduceth all the world, was *gittato in terra*—knocked down upon ground, and were with him *gittati*—knocked down—his *angeli*— messengers. [Graglia in his Ital. and Eng. dictionary, under *terra* gives *gittare a terra*, and for it gives, to knock down, ruin. To knock down, is to knock to the earth—down upon the ground; which Graglia gives as an Ital. phrase for *to ruin*.] The Rheims of Rev. xii., 9, is, And that great dragon was cast out, that old serpent called the devil and satan, who seduceth the whole world: and he was cast out unto the earth, and his angels were thrown down with him. [Observe, first, the Gr. article is not here used before *diabolos*, and in such cases, our article *the* can never be used: And the Ital. puts neither of its articles here before *Diavolo*. The Latin language has no article, and Romanism takes the license of using our article *the*, in numberless instances, in rendering the Latin (which it has made the sacred language) into English, where the Greek does not use its article. The Rheims here has an instance of such license in giving *the devil*. The Rheims Romish version, by its rendering of this verse, means to teach that the orthodox Devil and his lesser devils, having made war upon God in the orthodox heaven, were finally beaten, and were cast out unto the earth.) The E. V. of the verse is, And that great dragon was cast out, that old serpent, called the Devil and Satan, which deceiveth the whole world: he was cast out into the earth, and his angels were cast out with him. [Th E. V. improve u on Rom'sh ortl o loxy here, by giving *the Devil*, and Satan, (a capital D and S), and by giving, was cast out *into* the earth. But it seems to me that orthodoxy's theory is, that its Devil and devils were cast down to the orthodox hell. We here refer the reader to the fourth column of p. 1 of THE HERALD OF LIFE, of Dec. 4, 1867, beginning at Rev. xii., 10.]

In Rev. xx. 2, cited by "D," the Gr. is, And *ekratese*, he mastered, conquered, the dragon, the serpent, the original, which is *diabolos kai satan*—(a) deceiver, seducer, tempter, and (an) adversary; Lat., And he laid hold of, or, held, (the) dragon, (the) serpent of long standing, which is (a) *diabolus and satan*; Rheims, And he laid hold on the dragon, the old serpent, which is the devil and satan; E. V., And he laid hold on the dragon, that old serpent, which is the Devil and Satan. [Here, again, the E. V., follows the Rheims in putting *the* before Devil.] These verses,—12, 19; 20, 2, show plainly that the great dragon, the serpent the original, *diabolos*, and satan, all mean one and the same thing. The serpent represents the *of evil*, that is, (filling the ellipsis), the breath of evil. This breath of evil is called also, *diabolos*, tempter, seducer, deceiver, and is called also, *stn*, adversary. The d'evil— devil, is right when we have got the meaning of it, namely, the *of evil*, symbolized by the Heb. word *nhsh*—whisperer, used in Gen. chap. iii., where the Douay and E. V. have serpent. What more apt symbol for the breath of evil—the of evil—than the whispering serpent? *Diabolos* has no such signification as whisperer; but it is another apellation for the *of evil*—the breath of evil, namely, tempter, deceiver, seducer; and *stn*, adversary is another appellation for the same thing. It is this breath of evil—tempter—adversary of which Paul speaks, when he says, Rom. vii., 21. Gr., I find hence *tou nomon*, the arrangement, established law, in, or, to, me wishing to do the good that to me *to kakon*, the bad lies near, or at the side; and in v. 23, Gr. I see, but, or, indeed, another *nomon* in the members of me warring against the *nomos* of the *noos*, purpose, disposition of mind, of me. And a Pagan poet, Ovid, before the Christian era, expresses beautifully the same sentiment:

—"Si possem sanior essem,
Sed tratrit invitum nova vis: aliudque cupido,
Mens alius suadet. Video meliora proloque,
Deteriora sequor.",

We attempt a translation:

"If I could, wiser, (or, sounder) I would be,
But draws unwilling, (or by constraint) a new force:
Forasmuch as one (thing) I desire (the) mind another
(or the contrary) persuades.
I see (the) better (things) and approve; (the) worse, I
follow.

This breath of evil is not the accuser, but is the whisperer, tempter, adversary. And Matthew, in iv., 3, gives "the tempter" for "the *diabolos*" in iv., 1. The Rheims, and E. V., give "the devil" in iv., 1, and "the tempter" in iv., 3. Actual sin is the accuser, not the breath of evil—proneness to sin. The distinction between this proneness to sin and actual sin is made very plain by the Apostle James, chap. i., 14, 15. In v. 14 the Gr. is, But every one *peirazetai*, is tempted, solicited, (to evil, says Donnegan; it should be, to sin,) being drawn along and enticed by his own *epithumia*, eager, desire, longing for, passion, lust, appetite: [that is, by the breath of evil, proneness to sin. *Breath* is often used in Scripture for desire, lust: desire is, breathing after: And *peirazetai*, in this verse, is from the same verb from which is *peirazon*, in Matt. iv. 3, for which the Douay, and E. V., there give, tempter]. In James i., 15, the Greek is, Thereupon the *epithumia* [see v. 14] becoming pregnant bringeth forth *amartian*—sin: and the sin [sin without our article] being accomplished, terminated, produceth death. Here we have the breath of evil, the whisperer— tempter—and so, the adversary; and actual sin as the result of yielding to the enticement. Every one has this breath of evil, this d'evil —devil—in him. But God has given to every one the moral faculty—the moral sense—conscience—the divine monitor, acting instinctively within him as an opposing force to the breath of evil, the tempter; and adversary. "The still, but solemn whisper of conscience, instintive in its nature, and independent in its judgments, acts with the rapidity of thought, and with the force of a divine mandate" against the whisper of the breath *of evil* [that is, enticing to sin]. And acts against its first suggestions. It does not wait till the sin suggested is committed; though its judgment of condemnation also follows the act of sinning. It is the disregarding the voice of conscience, and yielding to that of the tempter, the evil propensity within us, and so committing actual sin, that accuses us to our conscience, the arbiter of right and wrong. And it was their actual transgression that accused our first parents to their awakened conscience. Does the orthodox Devil that "D." would get from *diabolos* accuse any one either of actual sin or of proneness to sin?

A PIOUS woman in the days of persecution, used to say, she should never want, because her God would supply her every need. She was taken before an unjust judge for attending the worship of God. The judge on seeing her, tauntingly said, "I have often wished to have you in my power, and now I shall send you to prison, and then how will you be fed?" She replied, "If it be my heavenly Father's pleasure, I shall be fed from your table." And that was literally the case; for, the judge's wife being present at her examination, was greatly surprised at the good woman's firmness, and took care to send her victuals from her table, so that she was comfortably supplied all the time she was in confinement: and the other found her reward, for the Lord was pleased to convert her and give her the blessings of his salvation.

FAITH rests with confidence on the word of God, assured that his promises cannot fail. When one has right views of the Divine character, he feels that he could sooner doubt his own existence than the promise of God. The Bible itself furnishes no finer illustration of a sublime faith than the following reply of a poor Scotch woman to Rev. John Brown, of Haddington:

Mr. Brown had been pressing her with hard questions, to test her knowledge of the Scriptures, and the strength and depth of her piety. At last he asked:

"Janet, what if God, after all he has done, should break his promise and drop you into hell?"

The poor woman promptly replied: "Let him do e'en as he likes. If he does, he'll lose mair than I do."

It would be hard for anyone to go beyond this in right conceptions of the faithfulness of God.

Letters and Extracts.

LIBERTY WETHERBEE, Bangor, Me., writes: I am glad of the weekly visits of the HERALD OF LIFE. I prize it above all other papers. I have never taken such interest in it as of late. It grows more and more interesting. I am laboring Sundays at Kenduskeag. It is a new place for the Bible truths that we hold. The Life question is taking deep hold, and there is a searching of the Bible as they have never done before. The opposition are trying to shut out these truths. But the harder they oppose, with the spirit they possess, the more the truth prevails. We strive to present the truth in the love of it. Our Father will take care of the consequences. I send you one new subscriber and shall send more soon. Some who have strongly opposed the HERALD OF LIFE now wish to take it, and have come to the conclusion there is no life future out of Christ.

P. FLICKNER, Delton, Wis., whose paper, by some misunderstanding, was discontinued at the commencement of this volume, writes: I send you $2.50 for the HERALD OF LIFE. I should like the back numbers. Oh, how I have missed it since it stopped. We know not how to do without it, and I should not have been so long without it now had I not met with an accident which came near putting an end to my life; it was the explosion of a large lamp directly in my face, burning it terribly, and my hands worse, if possible. Though it has been nearly three months, I am not able to use but one hand yet, and the probability is that the other will never be as good as before. But the Lord knoweth best, and doeth all things well; so we shall not complain, but thank him that it is as well with us as it is.

BUSINESS MATTERS.

Two Dollars each from—Peter Bogardus, Wm. F. Wood, L. H. Brigham, S. A. Colvin, Charles E. Phillips, C. C. Webber.

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BR. STORRS: Will you please insert the following poems in your paper? Yours truly,

PAULINA D. CAMPBELL.

New Britain, Conn., Jan. 3, 1868.

AN OLD YEAR'S POEM.

THOUGH I be poore, yet will I make hard shift,
That I may send my God a New Year's gift:
Nor myrrh, nor frankincense,
Can I dispense;
Nor gold of Ophir
Is in my coffer;
With wealth I have so small acquaintance, as
I scarce know tinne from silver, gold from brasse.

Oriental rubyes, emeralds greene,
Blue sapphires, sparkling diamonds I have seen,
Yet never yet did touch!
Or gemme—or ouch,
Nor pearl, nor amber
Are in my chamber!
These things are in my mind, but never yet
Vouchsafed to lodge within my cabinet.

My ever-living, ever-loving King
Yet shall receive from me a better thing!
For prince's diadems,
Flaming with gemmes,
With riches drest,
Of East or West,
Match not this gift! which if my God shall owne,
I'll not change lots with him that wears a crown!

An heart! with penitence made new and cleane,
Filled with faith, hope and love, must be my strane!
My God! thou didst not slight
The widow's mite!
Accept of this
Poore sacrifice;
Though I here give but what before was thine;
A treasure taken out of thine owne mine!

—*Rev. George Herbert*, 1632.

A NEW YEAR'S POEM.

RING out, wild bells, to the wild sky,
The flying cloud, the frosty light:
The year is dying in the night—
Ring out, wild bells, and let him die.

Ring out the old, ring in the new—
Ring, happy bells, across the snow;
The year is going, let him go;
Ring out the false, ring in the true.

Ring out the grief that saps the mind,
For those that here we see no more;
Ring out the feud of rich and poor,
Ring in redress for all mankind.

Ring out a slowly-dying cause,
And ancient forms of party strife;
Ring in the nobler modes of life,
With sweeter manners, purer laws.

Ring out the want, the care, the sin.
The faithless coldness of the times;
Ring out, ring out my mournful rhymes,
But ring the fuller minstrel in.

Ring out false pride in place and blood,
The civic slander and the spite:
Ring in the love of truth and right,
Ring in the common love of good.

Ring out old shapes of foul disease,
Ring out the narrowing lust of gold;
Ring out the thousand wars of old,
Ring in the thousand years of peace.

Ring in the valiant man and free,
The larger heart, the kindlier hand;
Ring out the darkness of the land—
Ring in the Christ that is to be.

—*Tennyson.*

Children's Department.

A GOOD WATCH.

FREDERICK I., king of Prussia, surnamed *The Great*, was very familiar with his soldiers, and often chatted with them without restraint. One day, at a review of his troops, he perceived, attached to the uniform of a simple corporal, a beautiful watch-chain. He playfully pointed out the soldier to one of the officers of his staff.

"If your majesty wishes to enjoy a hearty laugh," responded the officer, ask him to show you his watch."

Frederick continued his review. Arriving before the corporal and casting his eye upon the chain he said:

"I congratulate you, my brave fellow, in having been sufficiently economical to buy a watch upon your pay as a corporal. Does your watch keep good time?"

"I—I guess not, very," stammered the corporal, considerably embarrassed.

"Let us see," rejoined the king, pulling out his own watch which was beautifully ornamented with diamonds; "mine marks exactly six o'clock; look at yours."

The corporal, who began to blush and stammer, dropped his head slightly and drew from his pocket his chain, at the end of which was supended, not a watch, but a rifle ball, and presented it to Frederick.

"Sire," he said, gaining confidence as he spoke to his sovereign, "my watch neither marks six nor seven o'clock; but it reminds me whenever I look at it that at all hours of the day or night I ought to be ready to die for my country and my king,"

"Very well, my friend, responded Frederick, visibly affected, take my watch also, in order that you may the better tell at what hour you ought to die for me."—*Youth's Casket.*

STOP THIEF!

IT is all very well to cry stop thief! when your money has been stolen, or your orchard has been robbed. But there are some thieves which no constable can catch, no human law can punish. I am sure that you can tell what they are. No? Well, then, let me suggest one or two of them.

First, then, there is INTEMPERANCE. Isn't he a thief and a swindler as well? Truly he is. He steals away the brains of any poor victim who will associate with him. He is apparently a jolly good fellow along at first; he talks and laughs and cries out huzza! huzza! But you just take him into your confidence, and before you are aware of it your brains will be gone. But that isn't the whole of it, though it may be the worst. He steals the money out of the pockets of his votaries; he robs them of their time and of their reputation. Very, very often he takes health, and even life. And then he robs the wife and the children of the money which is rightfully theirs, leaving them often in poverty and want.

But is there no law to punish such an immense sinner? No; none that ever I heard of. The only thing we can do is to keep out of his company and watch him. One TOTAL ABSTINENCE is the only constable capable of taking care of the fellow. In his hands you will be perfectly safe. Yet he only prevents mischief—he cannot punish the thief for what he has already done. Some people think that License will be a capital officer to prevent the crime and misery which intemperance scatters around us; but I have no faith in him. I fear he will be making bargains with the wretch: agreeing that he may do mischief if he will do it *according to law*. No, no, boys; if you care anything for my advice, just engage Total Abstinence to take care of you. He's your man.

There's another thief I may just mention. I mean PROCRASTINATION. He isn't so much to be dreaded as the other, but he should be shunned. He steals your time.

"Now, Charlie," said his mother to him as he went out of the door to go school, "don't you harbor that thief to-day."

"No, mother, I will not," answered Charlie, deliberately and emphatically.

As he sets off to school, his mother bids him "*remember.*"

On he goes until he gets almost over the bridge, when he stops a minute to watch the little fishes darting about in the water below. He almost wished he were a fish, that he had no grammar to learn or copy to write; he was sure fishes must be very happy, with nothing to do the livelong day but play in the water.

Charlie well knew that he had not a moment to spare on the bridge; he knew that precisely five minutes after nine the master fastened the door, and no tardy boy could get in; he knew it was too bad to lose a whole half day's school; but for all that he kept stopping and delaying. In fact, his old companion, the thief, was by his side, ready to steal his precious moments, so the boy kept stopping, and stopping, thinking about the fishes, and saying, "Oh, it is not pleasant to be cooped up in that old schoolroom," until, all at once, his mother's word, "REMEMBER," rushed into his mind. It seemed as if she spoke again in his ear.

He started up from his lounging attitude, threw back his arms, as much as to say, "Hands off, Mr. Thief!" and took to his heels in the direction of the schoolroom. Charlie ran with all his might. He arrived just a minute before the door was closed, and got in.

"Good!" he said to himself; "good! I have made my escape this time, I know. Good-bye, Mr. Thief, you and I have done, I hope. We'll not have any more dealings together."

I hope the lad was as good as his word.

There are other thieves beside these which beset us night and day. No constables, as I have said, can arrest them, no law can punish. In every case the victims are punished, while the greater criminal gets off scot free.

Yes, we can protect ourselves, and we are foolish if we do not. We must watch for the appearance of these pests, and drive them promptly away. The youngest as well as the oldest are equal to the task and can escape. TOTAL ABSTINENCE, PROMPTNESS, EDUCATION, VIRTUE, and INTELLIGENCE are capital assistants, and they can be had if we want their services.

ROBERT HANDY.

—*Youth's Casket.*

TIME SERVERS: THE CHOICE.

A MAN once asked a question without waiting for an answer; "What is truth?" I am not going to answer this question; I would much rather ask it where he did, and wait patiently for an answer.

The truth, with regard to a future state, is of infinite importance to know and believe; and I wonder it is so little regarded.

In a world like this, so full of deceit and guile, we may not expect to gain anything of value without labor. Very few are born into the truth; yet we are apt to flatter ourselves that this is the case. Early impressions are hard to be eradicated, true or false.

The great majority of men take up with the faith of their fathers, and follow in their footsteps. This road is so easy, and costs so little, it tempts too many to take it without questioning where it will lead them. Some fancy it is of little consequence what they believe; all will prove equally safe at last. Well, if so many have toiled, and striven, and suffered in vain: if the truth is not to be found, or if found, it is of no more value than error, we may as well go with the multitude in the broad and well-beaten track.

"Take it easy," is the best motto. "Let the priest or the minister do the talking and preaching, it is their business, and not ours." This is the way people act, and actions speak louder than words. Again, people don't like to be disturbed in their long-cherished hopes and expectations. To raise a doubt in their minds of the truth or value of their idols, is not to be endured. "Great is Diana of the Ephesians."

The cry is "Let us alone; do not disturb our sweet repose with any new-fangled theories. Our fathers, for generations, lived and died in this faith. Can we doubt for a moment their safety? It is so uncharitable to raise a doubt that they were not right; good, honest, and sincere as they were. Shall we set ourselves up in judgment against them? How much better shall we be esteemed in the world and in the church, to cast a wide mantle of charity over all these conflicting opinions, and try to believe all will come out right at last. Christ and his apostles did indeed require al: to believe the gospel of the kingdom, and to obey it so as to be made wise unto salvation: but they were inspired, and in this enlightened age it is hopeless to expect to bring all these sects and parties to think or believe alike. It would be a hopeless and thankless task and few are bold or silly enough to make the experiment.

"We are indeed commanded to search the Scriptures; to prove all things; to cleave to the good; to buy the truth and sell it not. But why not keep quiet and let every one judge for themselves in these matters? How can we expect our little light to shine in this dark world, in opposition to the wise and learned D. D.s, who fancy that wisdom will die with them? We are told, indeed, to let our light shine, however small, and to improve our one talent, but worldly wisdom dictates a much easier plan, and not half so costly, namely, charity that covereth a multitede of sins: this is the grand specific that cures all diseases, and bids fair to supersede all other remedies. Some may think this method of interpretation liable to some objections, but if the majority rules in these matters we are on the safe side. There are some who find themselves in the minority all their lives by imbibing a troublesome habit of thinking and judging for themselves, and changing their views every time they see occasion to do so. This habit keeps them in the pioneer rank all the time, and exposes them to all the hardships of striving against wind and tide."

We are warned not to throw our pearls before swine, lest they turn again and rend you: if we love a whole skin, it is not safe to disturb the repose of those who wish to enjoy the bliss of ignorance. If men love darkness rather than light, why not leave them with the bats and owls, where they belong? If both the herd and keepers fall into the ditch together, and they love husks better than wholesome food—there is no accounting for tastes—let them alone! Prophets, apostles, and reformers, ancient and modern, have labored to little purpose, and have met with nothing but calumny, reproach, and persecution: and though they have cast their bread upon the waters, they have seldom lived to see the increase. If they had consulted their own ease, preached smooth thing, and catered to the fashionable theories of the times, as the popular teachers of the present day love to do, they might have saved themselves much trouble, and have gained both honor and emolument in the world. If our object is to please men, the way is easy, and the reward sure, and near at hand. If it is to find the truth, and publish it, through evil and good report, we shall find the evil comes before the good, and have to wait for the latter till the end of the ages, the resurrection of the just. How few there are who choose the better path—"through much tribulation to enter the kingdom!"

Broad is the road that leads to death,
And thousands walk together there;
Straight is the gate that leads to life,
With here and there a traveller.

J. PARRY.

DAVENPORT, IOWA, Jan., 1868.

EULOGY ON GRACE.

THERE'S none can know the Father's right
But those who learn it from the Son;
Nor can the Son be well received.
But where the Father makes him known.

Every day of my life convinces me more and more of the truthfulness of the glorious doctrine of grace. It is an ornament to the books of nature and revelation. O, with what resplendent lustre does it shine forth to my vision. O how I love it, because it exalts the name of Jesus above every name, and abases man by bringing him down at the foot of the free mercy of God as a lost, helpless and ruined sinner, justly doomed to DIE. Yes, my soul responds to the sentence, "justly doomed to die." Glory to God, while the sinner was in this ruined state, the Father cries out, "I have found a ransom." "The Lion of the tribe of Judah, the root of David, hath prevailed to open the book and loose the seven seals thereof." O what a shout was then heard on the plains of Judah, at this eventful moment. All was interest in the court of the Eternal.

O, my soul, be astonished and ashamed that thou hast no more revered the name of him who hath at so great a price opened up the way whereby rebels like us might obtain a pardon of our sins, and finally come into possession of earth in its renovated state. Where the glory of God, like a boundless sea, will bathe the immortal company, and pure love's banner and friendship's wand shall wave above the princely band. Yes, he whose groans Calvary witnessed, and at the sight the sun felt himself called upon to put on a mourning garb, and for the space of three hours his radiant beams were not felt or seen, and all nature seemed to be hushed into silence around that hallowed spot. But O, how great the change when he from the tomb came forth, and had "the monster death in chains!" Therefore death is a conquered foe to all those "who die in the Lord." Hence, they will be made alive when he in glory comes. But on high he ascended where all heaven were in waiting to receive him, and conduct him to his Father's throne, where he has ever since resided, to make intercession for the purchase of his blood, according to the purpose of the Deity.

Glory be to God through his exalted name, at the time appointed he will return to gather the trophies of his victorious grace. Not, however, as he made his first appearance, to be cradled in a manger, with no cherubic legions to guard him, but with the retinue of heaven to accompany him, as he shall be seen riding down the burning pathway of the heavens in his flaming chariot, whose wheels shall roll in fire, to take "vengeance on them that know not God, and obey not the gospel of our Lord Jesus Christ" by removing them into a state of non-existence, bringing earth back to its Eden state, and dressing it up in more than its primeval beauty and glory: the throne of David given to him, and he to reign over the house of Jacob, the jewels of his victorious grace forever, and of his kingdom there shall be no end. Glory to God. Self will then be lost sight of, and the song of the redeemed will then be, as they walk the plains of Paradise, which will be glowing in immortal verdure, "Unto him that hath loved us, and washed us from our sins in his own blood, and hath made us kings and priests unto God." What a moment! Redemption completed! tribulation ended! O what a shout will then be heard among the subjects of his grace, while walking the golden streets of the New Jerusalem, which will be more brilliant and glorious than the light of yon orb of day. A shout as the voice of many waters, and as the voice of mighty thunderings, saying "Alleluia, for the Lord God Omnipotent reigneth."

Reader, will you be among the jewels of his victorious grace? For this I labor and pray, and shall endeavor so to do, while my Father gives me strength. Glory be to his exalted name, that grace drew the wondrous plan; grace has marked out the way for sinful man to walk in, and by it he must be led, and by it he must be saved, or else die that death from which there is no revival into life. "For by grace (favor) are ye saved through faith, and that not of yourselves, it is the gift of God." That is, grace is the gift of God, while "faith is a basis of things hoped for," or an act of the mind laying hold of this favor through Jesus the LIFE-GIVER: and this "unspeakable gift" is the antidote for sin, and sin is the transgression of law, and the penalty of this law is death, and death is the extinction of life, and this favor, or "free gift," when applied to man, will bring him out of *Hades*—"the empire of death"—into possession of life and earth in its restored state. Only such as comply with the conditions upon which this free gift, which is life, is offered, will the Father give to Jesus, the LIFE-GIVER. Amen.

R. V. LYON.

Suspension Bridge, N. Y.

"THE EARTH SHALL REEL TO AND FRO."

THIS testimony by Isaiah is illustrated by the terrible earthquake at Santa Cruz, last November. The following is an extract from a letter, by an officer of the U. S. Steamer Monongahela, that was wrecked in that shaking of the earth. It is from the *Boston Journal*:

On the afternoon of the 18th inst., about 3 o'clock, we were visited by one of those infernal, or internal, shakings of the earth, which I am sure will remain unobliterated in the minds of the present generation of this island and the present crew of the Monongahela. The first intimation we had of the terrible affair was a violent shaking of the ship as if she was clearing her boilers by blowing off steam, but with twenty times the force. So violently did she tremble that there was every fear the masts would fall and crush all under them. The water was actually seething as in a caldron, and, though anchored about a mile from shore, the shocks were as perceptibly felt as they were on the land. At first, everybody laughed at the strange phenomena. We felt no sense of danger until the second shock. Then we saw the houses swinging to and fro, the church steeples tumbling and the people leaving their houses and running for the hills. The sea rushed past us, our anchor seemed to sink, and the bottom seemed to have sunk, for the sea rushed past us at the rate of forty or fifty knots, and the land seemed moving and appeared to approach the ship and then sink into its natural position, and out we floated with the receding of the water. Our cable not being slipped in time, we were left on the bottom, the water receding a half a mile astern of us. This hove the ship on her side, sending all on board to the other side and injuring several. When the sea went as far as it could in a seaward direction, it instantly gathered itself together with all its power, like a boa ready to pounce on its prey. The bottom of the sea was visible for a mile and a half and looked like a fine, sanded beach. Soon the order rang out "Hold on, boys, the sea is advancing!" Who can imagine the sensation that came over us; every man holding on for life, but no one expected to escape. When that terrible boa came rushing on the ship, roaring with a terrific noise, thirty or forty feet high, we shut our eyes, expecting it would roll over us and swamp the ship, never more to rise. But Providence ordained otherwise. The sea took us up as if a chip, and hurled us with a crushing force against the houses and trees of the town. The water at this time rushed furiously through the town, fifteen feet high, sweeping everything before it. The screams and shouts of the people, as they ran before it, trying to escape, were fearful. Whole houses were swept from their foundation, merchandise of all descriptions floated out of the stores and shops. Suddenly the water receded, carrying with it everything it picked up in its ravishing course. Our ship was carried out almost to her old anchorage, and then was enacted over the scene of the first shock, viz: the receding of the water, leaving us on the ocean's bottom; the rumbling of the earth, like heavy thunder, followed by that soul-fearing quaking, as if the ground would open and swallow all. Then came another boa, more dreadful than the first, rolling on the ship as if she was doomed, lifting us a second time, and sending us against the storehouses of Mr. Moore (American consul) with terrific force, crushing them as if they were so many paper boxes, and breaking the trees as if they were pipe-stems.

Again the water receded, and careened the ship on her port side on the rocks, at the water's edge, where she now lies a wreck. The last time we struck the shore, orders were given for every man to leave the ship and save himself. I must confess it looked dubious, for we were then expecting another boa, which, if it came, would inevitably have crushed the ship on the rocks, or carried her out to sea, where she would have sunk, and all hands been lost. The crew understood this, and, as life is dear to every man, all obeyed orders. Every one rushed to the edge and threw ropes over, and escaped from the ship, only to meet a large body of water forcing its way through the town, through which the men had to struggle against the rapid current, waist and neck deep. The rushing back of the waters carried with it all sorts of rubbish, which felt rather unpleasant against the tender part of a man's leg, especially when he had a mouthful of salt water and sand.

The mass of water rushing to its natural bed was fearful. That, with the cries of the struggling women and children, as they went down and rose successively, carried under by the rapid current, and the trembling, rumbling and shaking of the earth, will ever be impressed on my memory. At every subsequent shock the poor people would fall upon their knees and send up a heart-rending shout, supplicating their Maker to spare them. Mothers with their daughters, fathers with sons, crowding and pressing together for a place of refuge among the hills. Christians with their prayer-books and Bibles in hand, quietly sending up prayers and exhortations to their Creator, thinking, no doubt, the day of judgment had come.

The second shock threw up a bar a mile astern of us, and sunk, causing the receding of the water to fill up the vacuum created by the sinking of that transient *bar*. Our loss of life was four men, drowned by the capsizing of one of the boats in which they were.

PILLSBURY AND THE GIANT.

MR. PILLSBURY, warden of the State Prison in Connecticut, once received into the prison a man of gigantic stature, whose crimes had for seventeen years made him the terror of the country. He told the criminal when he came, he hoped he would not repeat the attempts to escape which he had made elsewhere. "It will be best," said he, "that you and I should treat each other as well as we can. I will make you as comfortable as I possibly can, and I shall be anxious to be your friend; and I hope you will not get me into difficulty on your account. There is a cell intended for solitary confinement; but we have never used it, and I should be sorry ever to have to turn the key upon anybody in it. You may range the place as freely as I do: if you trust me, I will trust you."

The man was sulky, and for weeks showed only gradual symptoms of softening under the operation of Mr. Pillsbury's cheerful confidence. At length information was brought of a man's intention to break the prison. The warden called him and taxed him with it; the man preserved a gloomy silence. He was told it was now necessary for him to be locked in the solitary cell, and desired to follow the warden, who went first, carrying a lamp in one hand and a key in the other. In the narrowest part of the passage, Mr. Pillsbury, a small, light man, turned round and looked in the face of the stout criminal. "Now," said he, "I ask whether you have treated me as I deserve? I have done every thing that I could to make you happy. I have trusted you, but you have never given me the least confidence in return, and have even planned to get me into difficulty. Is this kind? And yet I cannot bear to lock you up. If I had the least sign that you cared for me—"

The man burst into tears.

"Sir," said he, "I have been a very demon these seventeen years; but you treat me like a man."

"Come, let us go back," said the warden.

The convict had free range of the prison as before; and from that hour he began to open his heart to the warden, and cheerfully fulfilled his whole term of imprisonment.

WRITERS on physiology assure us that an over-anxiety of the mind relative to the action of any organ of the body will disturb the natural functions of that organ. For example, if one convinces himself that the action of his heart is disturbed, and that he is threatened with the heart disease, the pulsations of his heart will soon become unfavorably affected—and by the workings of his imagination. There is a gentleman in our city who became impressed that the action of his diaphragm was morbidly affected. He accordingly concentrated his thoughts upon this fancy to such an extent that the natural action (involuntary muscular) was disturbed, and his lungs worked so badly that, after going to bed, he would often have to dress himself and take a short promenade in the street before "tired nature's sweet restorer" would visit him. If, however, his attention happened to have been previously occupied by business, lively company, or anything else that would divert his mind from its morbid direction, he fell asleep at once. Physical disturbances, when they really exist, are increased twofold in their intensity if stimulated by mental anxiety. There seems to be a connection between the mind and the body, which gives the former an imperative influence over the latter.

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Herald of Life

AND OF THE COMING KINGDOM.

"They which shall be accounted worthy to obtain that world, and the resurrection from the dead . . . are the children of God, being the children of the resurrection."

GEORGE STORRS, Editor. NEW YORK, WEDNESDAY, FEBRUARY 11, 1868. VOLUME V.—NUMBER 19. WHOLE NUMBER 209.

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A Defence of the Bible.

Last week we gave our first speech on this subject. The following is the second:

The Bible is on trial charged with the blackest crimes. We have called for the rule by which the Bible is to be tried, and we are told that that rule is natural religion, or, in other words, the religion of nature. I do not know that there has been any receding. My friend Wright said very distinctly that the rule by which the Bible was to be tried was the religion of nature. If they recede from that position, I have no objection, certainly; but it is manifest that there must be some rule. Now, to say that the rule is in the Bible itself, is to say that the criminal is to be judged by himself. (Cries of hear, hear.) It is taken for granted that he is a criminal. Now what law has he violated? Has he violated the religion of nature? I wish it to be distinctly understood with regard to myself, as I have before said, I do not stand here to contend that everything written in the Bible is inspired of God. That is not my position. I do not stand here to say that every sentiment that is uttered in the Bible is approved of by the God of the Bible. I do not stand here to affirm, when a certain character said, "Thou shalt not surely die," that that was inspired by God. No, it was a libel upon God. I said last evening that I conceived that the true question should be, not is the Bible a revelation from God, but is the Bible a true *history* of revelation given to men in times past, and does it contain a true record of transactions connected with these revelations? As I have already said, the truth of that position depends upon the credibility of the witnesses; but I am not going to argue that point to-night. What does the resolution charge upon the Bible? Who has ever said that the Btble, "*as a whole*," emanated from God? I have just quoted one text that is recorded there that did not emanate from God, but from his enemy. The objection, however, that is urged against the Bibe—the crime that is charged upon the Bible, is not a new one. It is substantially the same that has been urged by many eminent men prior to this day. We here give you a quotation from Lord Bolingbroke. He says:

> The God of Moses is partial, unjust, cruel (hear, hear); delights in blood, commands assassination, massacres, and even extermination of people, etc. (Hear, hear). The God of Paul elects some of his creatures to salvation, and predestinates others to damnation, even in their mother's wombs. If there was not a Being infinitely more perfect than these, there would be no God at all, nor any true religion in the world. But there is most assuredly such a Being, and he who proposes any system of religion wherein this all-perfect being is not to be found, may say he is not an Atheist, but cannot say with truth that he is a Theist.
> —Works, vol. v., p. 600.

Here you perceive substantially the same argument. It is not a new one. How is the Bible tried by natural religion—the religion of nature? By contrasting it with the character of the God of nature? If I have misstated the question I have not intended to. I have not come here with any feeling of quarrelling in my heart. (Hear, hear.) I am almost prepared to say from my very heart that I respect the Deists because they have rejected the Bible, they having been taught that the Bible teaches certain doctrines which I am satisfied are not to be found in it, but originated in the perverse understanding of men. Now, sir, we are going to test the God of the Bible by the God of nature, and see how the God of the Bible stands by this law in respect to the God of nature. Now shut up the Bible and look at the God of nature. The God of nature is cruel. What, "the God of nature!" Yes, sir, outrageously cruel, barbarously cruel. "How do you prove that charge?" Go yonder, sir; see where that city stood. All were in the enjoyment of blessings and sympathy of friendship, rejoicing in each other's love, the love of society, and the God of nature marched through by his earthquake, shook the foundation of the city, and buried them in ruin! Is the God of the Bible worse than that? What has he done worse? (Applause.) Here is a populous country that spreads itself along the pleasant river, and the fields are whitening for the harvest. The inhabitants dwelling along the borders of that river are flourishing and in prosperity. Their families are happy, but the God of nature pours down the waters, and the river rises and swells, and sweeps away their dwellings and destroys the inhabitants. Ah! did the God of the Bible do anything worse than that? Come, God of nature, stand up and defend yourself. We charge you with being a cruel God. (Applause.) We see men spread abroad over the land, pursuing the business of life, and not interfering with the God of nature; but the God of nature travels along through the country with the cholera, and calls off thousands upon thousands. Does he not sanction "wholesale murder?" We are trying the Bible by the God of nature, and I will ask you, as a jury sitting on the trial, if, so far, the God of nature is not likely to be quite as bad as the God of the Bible? But, sir, we do not stop here—we go further. You complain, perhaps that the God of the Bible authorized Moses to exterminate whole nations—wholesale murder you may call it, if you please. How has the God of nature acted in this respect? I beg leave again to refer to Bolingbroke. It is in his views on the subject of evil, in his Works, vol. v., pp. 403, 404. He says:

> True it is that men are sometimes involved in general calamities which they can neither foresee nor prevent, such as inundations, earthquakes, pestilences, and the entire devastations of kingdoms or provinces by savage and barbarous people, like the Huns of old, or the Spaniards in later ages. But these calamities are rare. They may be considered as chastisements, for chastisements are reasonable when there are any to be amended by partaking of them, or by being at least spectators of them. They may be considered as mere effects, natural, though contingent of matter and motion in a material system, put in motion under certain general laws. If they are seen in the first light (i. e., chastisements), they should teach mankind to adore and to fear that Providence which governs the world by particular as well as by general dispensations. If they are seen in the second (i. e., as mere effects, etc.), they should suggest some other reflections which are not without their utility neither." On page 438, Bolingbroke says: "Cotta, who exercises greater injustice toward God than any of the tyrants he quotes did toward men, is much scandalized that those two eyes of the Mediterranean coast, *Corinth* and *Carthage*, were put out, etc. But how did he know that Mummius and Scipio (the Roman generals by whom these cities were destroyed) were not instruments of the justice of Providence, as well as of Roman policy and passion? The worst men, and the Romans were none of the best, are employed to punish the worst. None so fitted to the task. They are the instruments, and in their turn the examples of divine justice. The wealth, the splendor, the magnificence of Corinth were great, but Corinth was a sink of iniquity. Carthage was a great and powerful state, but the Carthaginians were a faithless, factious and cruel people. Might not these be the remote and true causes (of the judgment of God upon them), whatever the immediate and apparent were of their destruction?"

Now, sir, here is one who is talking of the God of nature. He admits it right, and undertakes to justify the God of nature in suffering these two eyes of the Mediterranean Sea to be put out. For what reason? "Why," says he, "they were abominably corrupt." Therefore the God of nature was justified in causing them to be destroyed, and destroyed, too, by the wickedest of men. Now I ask this intelligent congregation whether the cases are not parallel with the God of the Bible, and whether the God of the Bible is to be condemed by the God of nature. What was the reason which the God of the Bible himself assigns why Abraham was not yet to possess the land of Canaan? Why his posterity were to be kept out of that land for centuries to come? Turn to the Bible itself and hear what it says Genesis xv., 13, 16. After speaking to Abraham of the bondage of his children in Egypt, he says, "But in the fourth generation they shall come hither again." Now mark, "For the iniquity of the Amorites is not yet full." What is that, sir? Why, the God of the Bible did not allow Abraham to possess that land or injure its inhabitants, for the reason that their iniquity was not yet full; but when it was full—as Lord Bolingbroke says, the iniquity of Carthage and Corinth was full—then, sir, the God of the Bible did the same thing that the God of nature did.

Now, sir, how are you going to condemn the God of the Bible by the God of nature? Whoever will take the history of the world will find that the God of nature has suffered and countenanced the same crimes which it is affirmed the God of the Bible has; and without spending time to go into details, we will say that the God of nature has countenanced, sanctioned, and sustained exterminating war, Lord Bolingbroke himself being witness on the subject, so that the God of nature is a "wholesale murderer." Sir, if the God of the Bible was, so is the God of nature; and once judged by that law, the Bible stands at least on an equality with the God of nature, or with natural religion, if you like the expression better.

But, sir, why is it that there must be a disposition or inclination on the part of some on this question to foist upon the God of the Bible certain doctrines which the Bible never taught, and never does teach? I am of opinion, as at the outset, that the question first of all to be settled is, not whether the Bible is a revelation of God, but whether it is a faithful history of revelations made at different times to different persons under different circumstances, and a faithful history of transactions connected with those revelations? Now, sir, we take a transaction which was referred to last evening and yesterday. My friend Pillsbury asked me last night, why I would not take up the case of the slave whipped to death? Now, sir, we are going to turn to that text. Did my friend Barker intend to insinuate to this congregation that the God of the Bible sanctioned the whipping of a slave to death, and because he was the money of the master, the master was not to be punished for it?

Mr. Barker—I said that the Bible lays down the principle that if a man whip his man-servant or his maid-servant so that the servant *dies*, if the servant does not die the same day, then the master shall not be punished; and the reason assigned by this passage is, "because he is his money."

Mr. Storrs—Now, sir, we will read the passage, mark you—the question was, whether the God of the Bible sanctions the murder of a slave? "And if a man smite his servant or his maid with a rod, and he die under his hand, he shall surely be punished;" and what is the punishment? "He is his money, and must not be hurt!" Just let the Scriptures explain themselves and get their own testimony. The same chapter, twelfth verse, says, "He that smiteth a man so that he die, shall be surely put to death." That is the plain statement. "But perhaps," says one, "that does not exactly prevent his smiting a slave so that he dies."

Mr. Barker—Does Mr. Storrs mean to say that he has read the whole passage referring to the smiting to death a servant?

Mr. Storrs—No, not now; I am coming to it by and by. Turn to Deuteronomy, chapter xix. Here are provisions made that in case a man slew his neighbor, not intending his death, he might, by fleeing to a city of refuge, be preserved from death, if it was a manifest fact that he did not intend to kill him; but the person could not be saved from punishment where there was any intention of killing. Mark the law: "But if any man hate his neighbor, and rise up against and smite him that he die, and fleeth into one of these cities, then the elders of the city shall send and bring him thence, and deliver him into the hand of the avenger of blood, that he may die. Thine eye shall not pity him, but thou shalt put away the guilt of innocent blood from Israel, that it may go well with thee."

Now, sir, I ask if the law does not clearly specify that in case a person intends to kill another, there should be no such thing as deliverance? but he should die. That was the penalty. We come back again to chapter xxi. of Exodus. You have seen that this man, who is supposed to have a pecuniary interest in his man-servant or maid-servant is found chastising or whipping them for some supposed, imaginary, or real offence. Why, says the law, "If he die under his hand he shall be surely punished;" and the punishment is, "he shall surely die for it." But, says the following verse, "and notwithstanding if he continue a day or two he shall not be punished, for he is his money." Did you ever hear of manslaughter? What is the punishment spoken of in the text? *Death.* Well, now, this person who has thus inflicted upon a man-servant or maid-servant chastisement, or punishment, or whipping, so that after a day or two he dies, it is supposed, from the nature of the case, that he did not intend to take the life of his servant, therefore the punishment which had been specified beforehand was not to be inflicted upon him. I ask if this is not the case in modern days with our laws? Does not the law call it manslaughter where a man lingers along a day or two after he is injured, and where it is proved that the one injuring him did not intend to take his life? The very fact that the master has an interest in the servant is *prima facie* evidence that he did not intend to take his life, and therefore is an evidence that he did not intend to commit murder. The impression has been made that the Bible sanctions such a servitude as American slavery; but we have in the chapter before us now—"and it a man smite the eye of his servant or the eye of his maid that it perish, he shall let him go out free for his eye's sake." He was punished for striking out his eye by the loss of all pecuniary interest, whatever it was. "And if he smite his man-servant's tooth, or his maid-servant's tooth, he shall let him go free for his tooth's sake"—for loss of a tooth. Pretty good punishment, was it not? that he should be obliged to lose the property that he had in his servant? Therefore you see that the law guards against injury in inflicting punishment upon these servants. I say, then, sir, that the reason why he should not be punished *with death* is a good reason; and the principle is admitted in the administration of common law under our own government—the principle that circumstances may show that the man did not intend to kill. Here, then, sir, we conceive that the God of the Bible is not so bad as they have charged him to be in this particular.

Remarks on John v., 27, 28, 29.

BY RUBEN CADWELL.

In regard to these verses, I think the greater evidence is the rule, and only safe one to be taken, in ascertaining what is taught in them. For the evidence of their application is mostly circumstantial. There are two or more points, in my opinion, too much overlooked in this chapter, which to a careful observer of the predictions of the prophets require a more prominent place in our mind in order to any rational hope of their understanding.

1. The discourse was delivered to a portion of the tribes of Jacob, but mostly of the tribe of Judah, and ought not, without the best possible evidence, to be applied to any other people.

2. The 20th verse shows it was intimately connected with the people he was addressing, as they were to be eye-witnesses of these works, here declared, and not yet performed; for they would be liable to marvel or wonder when the Father should show them unto the Son. And therefore these works covered *all* that was declared, although not yet performed *in* this chapter.

The third evidence to this fact, is found in verses 39, 40, where they are referred to the Scriptures which testify of me.

The fourth evidence is found in the language and the manner in which the event is described as taking place; as if to teach us who are intended when compared with the Scriptures of the prophets.

Let us now look at the correspondence of the Scriptures on these points. And to learn who is this Son of man, and when, and on whom, this work is to be performed. Verse 27. "To execute judgment" by the authority of the Father, is to fill the office of a judge or ruler in the *name* of the Father, or the administering the laws and executing the will of the Father. Jer. xxiii., 5, xxxiii., 5–9, Mich. v., 4. When and where is the Son of man identified as such a judge, or ruler? Mich. v., 1, 2, identifies the judge of Israel with the Son of man before Pilate, when smitten with the reed upon the cheek. This in his first advent. And on account of which, his brethren, the thousands, or people of Judah, were to be given up till she which travaileth hath brought forth. Chap. iv., 10, a time of trouble and anxious longing for their king, from which they were delivered. And then these brethren, given up to dispersion, should return to the children of Israel. Verse 3. The judge is here identified by the works he does with the Son of man, executing judgment by the authority of the Father, at his second coming. "And he shall stand and feed, or rule (marginal reading) in the strength of the Lord, and in the majesty of the name of the Lord his God;" and "they—the children of Israel—shall abide." "For now shall he be great unto the ends of the earth." . . . "And he shall save us from the Assyrian when he cometh into our land, and treadeth in our borders."

Thus we have the Son of man pointed out as the judge of Israel when executing judgment, and for whom when he was to "be great to the ends of the earth." In harmony with this, was the declaration of Jesus before the High Priest; "Hereafter shall ye see the Son of man sitting on the right hand of power, and coming in the clouds of heaven." And Daniel says, there was given him dominion, glory, and a kingdom, that all people, nations and languages, should serve him. And at this time, every one of Daniel's people shall be delivered, found written in the book. . . . And many that sleep in the dust of the earth shall awake. Also, Isa. xxvi., 19. These Scriptures teach who the Son of man *is*, in the execution of judgment.

In verses 28 and 29 we have a certain class of persons spoken of in a certain condition, not in graves common to *any* of the race of men, nor, in the general state of the literally dead—for this would not harmonize with facts; but the most of the language concerning these, and every idea in reference to them and the event, agrees with, and is found in, the Scriptures of the people addressed; and I am satisfied never can harmonize, as referring to the race in general, in death Nor could *they* nor can *we* form any correct idea of what the Son of man meant to teach except from those Scriptures to which they were referred.

We do not design to be very critical here, but before we pass on, we will give one more thought, that *is*, if the Saviour had not designed to point out certain tombs before designated, and understood of *that* people in the future; and had only spoken of them in relation to the tombs; and this is understood, it required him to say with equal truth, *their* tombs, as *the* tombs, on account of relation of *being in*, and *possession of* the persons, *in them*. This would bring the language most entirely like the language used of a certain people described in the prophets, who, in a future period, are found exactly in the condition of the persons here mentioned. It looks to me very improbable, that persons should hear and come forth out of their graves to the resurrection (or raising up) and not have some *kind* of life; and yet one class do all *this*, and have not the life to which they come. On the other hand they who have done evil, and in condemnation, would have some kind of life to come forth to a resurrection of damnation, and yet have not the damnation to which they come. It is not said, They shall hear his voice and live. This would be short work.

And if they are the literally dead, and in coming *forth* have life, why add *resurrection* and life, both? In the case of both they hear and come forth to a certain condition; and after that to life in one case, and to damnation in the other.

Are not the literally dead as much alive when they come forth from the state of death, as they ever will be? John xi., 44. In verse 21, of this chapter, Jesus connects the quickening of the dead with the raising up. It is not, he raiseth up and *then* quickeneth them; but he raiseth up and *quickeneth*. Two acts in one.

Now the facts in the case of the people we are considering demand this representation. God saith in Ezk. xxxvii. 10–15, "O, my people, I will open your graves"—first fact—"and cause you to come up out of your graves"—second fact—"and put my spirit in you, and ye shall live, and place you in your own land." Third fact. Or, as in Isa. xlix., 6, "Thou art my servant to raise up the tribes of Jacob"—first and second fact—"and to restore"—even to life in their own land, "the preserved of Israel"—third fact.

Thus Israel have not national and spiritual life, till one nation in the land, or not both together, till the raising up is completed. I will now make one more quotation in this place—taken from whole chapters, expressly written for the *faith* of the seed of Jacob *in* dispersion; and for the *faith* of all who read, *in their restoration* and future blessings. And can agree with no other people, upon the face of the whole earth, but his posperity, in the line of the three great birthright blessings of God to Jacob.

"Write all these words in a book." "For lo, the days come, saith the Lord, that I will bring again the captivity of my people Israel and Judah, saith the Lord: and I will cause them to return to the land I gave to their fathers and they shall possess it." . . . . "and strangers shall no more serve themselves of him, but they shall serve the Lord, and David their king . . . . and shall be in rest, and be quiet, and none shall make him afraid." Ezk. xxx., 2; Mich. iii., 9, 10. In Ezk. xxxvii., this bringing out of their graves is thus explained: "Say unto them, saith the Lord, I will take the children of Israel from among the heathen whither they be gone, and will gather them on every side, and will bring them into their own land, and will make them one nation in the land, upon the mountains of Israel, and my servant David shall be their prince forever."

This is said of the whole house of Israel. Now turn to Ezk. xx., 33–39; and see what happened to a portion of them. Here we learn that they would be all brought out, but the rebels would be purged out from among them, and that they should not enter the land. And, it seems by the representation, were destroyed. At least, they came not to the resurrection of life, but of condemnation.

From what is said, and from the word rebels, we get the implied language applicable to both classes as found in John v., 29. We learn that a portion of them were unbelieving, disobedient and rebellious. Hence the opposite was the character of the other portion. We learn here, also, and elsewhere, that those believing and unbelieving, were such in the countries before they were brought out, or at the time, and both continued to be tested till they were brought into the land of the covenant, or failed to be saved thereby.

To make this "having done good" and "evil" a little more plain as to the natural and moral condition of the first, we have their words often expressed, as in Isa. xxv., 9, "Lo, this is our God; we have waited for him, and he will save us; this is the Lord, we have waited for him, we will be glad and rejoice in his salvation." "For in this mountain shall the hand of the Lord rest, and Moab shall be trodden down as straw is trodden down for the dunghill." The waiting children of Jacob say "the judge of Israel will save us from the Assyrian, when he cometh into our land, and treadeth in our borders."

Thus it appears, it is good and acceptable to God that the remnant of Jacob should believe *in*, and hope for, their soon-coming Messiah. "For God will turn again to us; he will have compassion upon us; he will subdue our iniquities; he will perform the truth to Jacob, and the mercy to Abraham." "God is able to graft them all in again who continue not in unbelief." But those who continue in unbelief and accept Napoleon III. as their Messiah, or join the great Assyrian opposer of Israel, in the last days, will be liable to perish. Would that none of them may be found in rebellion to their soon-coming Prince, to gather together the remnant of Jacob: "That he may be for salvation to the ends of the earth." But rather may the children of Jacob still believe the predictions of their prophets, and look for and seek the Lord, and the Beloved, their King, in these latter days. That, having done this, they may be found to be that favored "residue of men which shall seek after the Lord, together with all the Gentiles on whom my name is called, saith the Lord; when he shall rebuild the tabernacle of David, which is fallen down. And he shall prepare the throne in mercy, and sit upon it in truth, in the tabernacle of David, judging, as the Son of man and seeking judgment, and hasting righteousness." May they soon say, "Blessed is he that cometh in the name of the Lord."

Cortland, N. Y., Jan., 1868.

Be not one of those "who own their faults, but never mend."

God had one Son on earth without sin, but never one without affliction.

Parading the Term Hell.

The following just rebuke is administered to those ministers who parade the term hell so often that they exhaust it, and cannot find it often enough in the whole Bible to answer for one of their sermons. We take this article form the *Evening Journal*, of Jersey City, for Jan. 25th. It will answer for statistics for new beginners:

WHAT IS MEANT BY "HELL?"

Mr. Editor: I have been attending the evening meetings held in some of the churches in this city a number of evenings of late, and have been a little surprised at the familiar manner in which the word "Hell" is used, as well as the description of it: "a literal lake of fire and brimstone." And such other expressions "as the damned will go up to the judgment seat with their garments reeking with fire and brimstone to be judged according to their deeds, etc., etc."

Now, Mr. Editor, it seems to me like presuming upon the credulity or ignorance of the people to make such assertions, and to think they are to be believed. Every good, biblical scholar knows, that the word "Hell," as it occurs in the Scriptures, is a translation of four different words. First, "Sheol;" second, "Hades:" third, "Tartarus;" fourth, "Gehenna." "Sheol" is a Hebrew word, and always occurs in the Old Testament. It signifies the state of the departed, without any reference to their happiness or misery. It is sometimes used by the prophets to represent *temporal* calamities. And they described Jonah, when he was in the deep, as praying to God "out of the belly of Hell." (Jon. ii., 23.) This word occurs *sixty-four* times in the Hebrew Bible. In the common English version it is translated sometimes *hell*, sometimes *pit*, and sometimes *grave*. In half the instances, viz: thirty-two, it is translated *hell*. And consequently, the word *hell* occurs in the common version of the Old Testament just thirty-two times; and in all cases should be understood to mean what the original word "Sheol" meant.

The other three words "Hades," "Tartarus," or "Tararus," and "Gœhena," or "Gehenna" occur in the New Testament; "Hades," 11 times; "Tartarus," 1; "Gehenna," 11 times. "Hades" signifies the same as "Sheol"—it is the Greek word by which the Hebrew "Sheol" is intended. It means only what "Sheol" means. "Hades" occurs eleven times, in ten of which it is translated *hell*. Therefore, the word *hell* occurs in the Bible in both the old and the New Testament: As a translation of "Sheol" 32 times: "Hades" 10; "Tartarus" 1; "Gehenna" 12. Total 55 times.

Just fifty-five times in all the Scriptures. There are seventy-six different books in the Bible (excluding the Apochrypha) so that the word *hell* does not occur on an average once in each book. There are eleven hundred and eighty-nine chapters in the Bible. If we were to parcel out this word *hell*, as nearly as possible among the chapters, it will occur only once in twenty-one chapters. I have counted it in one sermon more times than it occurs in the whole Bible. The word *hell* does not occur in the books of Genesis, Exodus, Leviticus, Numbers, Joshua, Judges, Ruth, 1st Samuel, 1st and 2d Kings, 1st and 2d Chronicle, Ezra, Nehemiah, Esther, Ecclesiastes, Songs of Solomon, Jeremiah, Lamentations, Daniel, Hosea, Joel, Obadiah, Micah, Nahum, Zephaniah, Haggai, Zachariah, Malachi. These are the books of the Old Testament in which the word *hell* does not occur. In the New Testament the word does not occur in the following books: Gospel of John, Romans, 1st and 2d Corinthians, Galatians, Ephesians, Philippians, Colossians, 1st and 2d Thes., 1st Tim., Titus, Philemon, Hebrews, 1st Peter, 1st, 2d and 3d John, Jude.

In the Old Testament the word *hell* occurs only: In Deuteronomy 1 time; 2d Samuel 1; Job 2; Psalms 8; Proverbs 7; Isaiah 6; Ezekiel 4; Amos 1; Jonah 1; Habakuk 1. Total 32 times.

In the New Testament Matthew 9 times; Mark 3; Luke 3; Acts 2; James 1; 2d Peter 1; Revelations 4. Total 23. In all the Bible 55 times.

It will be seen that the word hell does not occur once in all the Epistles of Paul; and Paul says, he "did not shun to declare all the counsels of God." Do our modern Pauls declare the counsels of God? Do they expound the Scriptures correctly? Or do they adopt the principle that they may give a wrong interpretation of the truth in order that good may come of it? The Episcopal creed says that "Christ was crucified, that he died, and was buried, he descended into hell—(lake of fire and brimstone?)—and on the third day arose"—(with his garments reeking with fire and brimstone?) What sin did Christ commit that he should descend to hell, where the "fire is not quenched, and the worm dieth not?" "For I testify unto every man that heareth the words of the prophecy of this book, if any man shall add unto these things, God shall add unto him the plagues that are

written in this book." Rev. xxii., 18. "For if the truth of God hath more abounded through my lie unto his glory, why yet am I also judged as a sinner?" Rom. iii., 7. I submit these few pen scribblings for the consideration of your numerous readers, trusting that they will not accuse me of attempting to cast any reflections upon religion in any manner; for I will challenge any man to have a greater reverence for religion or love for God than I have.

A CHURCH GOER.

CRITICISM.

DESERVED criticism is always beneficial if bestowed and received in the right spirit. Especially should those who write for publication, and whose thoughts and opinions by means of the press are widely circulated, and must have an extended influence for good or evil, be willing, not only, but desirous, that their sentiments thus advanced be thoroughly criticised. For, if their views be correct, criticism will only further elaborate them; if incorrect, the error, which is always hurtful, being shown, will be gladly relinquished, and new conceptions of truth be produced by the investigation.

Even undeserved criticism may be profitable, if rightly appreciated; for, in explaining the grounds of that which is asserted, we not unfrequently discover a new principle, or find something to give added strength to foundations already established.

Let us then, beloved, gladly encourage, and even invite generous criticism of those who are, with us, investigating truth.

E. C. M. B.

CONVINCING TESTIMONY.

AT a certain town meeting, the question came up whether any person should be licensed to sell rum. The clergyman, the deacon, and the physician, strange as it may now appear, all favored. One man spoke against it, because of the mischief it did. The question was about to be put, when there arose from one corner of the room a miserable female. She was thinly clad, and her appearance indicated the utmost wretchedness, and that her mortal career was almost closed. After a moment of silence, and all eyes being fixed upon her, she stretched her attenuated body to its utmost height, and then her long arms to their greatest length, and raising her voice to a shrill pitch, she called upon all to look upon her. "Yes!" she said, "look upon me, and *then* hear me. All that the last speaker has said relative to temperate drinking, as being the father of drunkenness, is true. All practice, all experience declares its truth. All drinking of alcoholic poison, as a beverage in health, is *excess*. Look upon *me*. You all know me, or once did. You all know I was once the mistress of the best farm in the town. You all know, too, I had one of the best—the most devoted of husbands. You all know I had fine, noble-hearted, industrious boys. Where are they now? Doctor, where are they now? They lie in a row, side by side in yonder church-yard; all—every one of them filling the drunkard's grave! They were all taught to believe that temperate drinking was safe—*excess* alone ought to be avoided; *and they never acknowledged excess.* They quoted *you*, and *you*, and *you*," pointing with her shred of a finger to the minister, deacon, and doctor, "as authority. They thought themselves safe under such tender teachers. But I saw the gradual change coming over my family and prospects, with dismay and horror; I felt we were all to be overwhelmed in one common ruin; I tried to ward off the blow; I tried to break the spell, the delusive spell—in which the idea of the benefits of temperate drinking had involved my husband and sons; I begged, I prayed; but the odds were greatly against me.

"The minister said the poison that was destroying my husband and boys was a good creature of God; the deacon (*who sits under the pulpit there*, and took our farm to pay his rum bills) sold them the poison; the physician said that a little was good, and *excess* ought to be avoided. My poor husband and my dear boys fell into the snare, and they could not escape (there were no Washingtonians then), and one after another was conveyed to the dishonored grave of the drunkard. Now look at me again, you probably see me for the last time—my sand has almost run. I have dragged my exhausted frame from my present abode—*your poorhouse*—to warn you *all*—to warn you, deacon!—to warn you, false teacher of God's word;" and with her arms high flung, and her tall form stretched to its utmost, and her voice raised to an unearthly pitch, she exclaimed, "I shall soon stand before God, and shall witness against you all." The miserable woman vanished—a dead silence pervaded the assembly—the minister, deacon, and physician hung their heads—the president put the question—shall we have any more licenses to sell alcoholic poisons, to be sold as a beverage? The response was unanimous, No!

Selected by L. C. T.

PUNCTUALITY.

A COMMITTEE of eight ladies, in the neighborhood of London, was appointed to meet on a certain day at twelve o'clock. Seven of them were punctual, but the eighth came hurrying in, with many apologies for being a quarter of an hour behind time. The time had passed away without her being aware of it, she had no idea of its being so late, etc. A Quaker lady present, said, "Friend, I am not so clear that we should admit thine apology. It were matter of regret that thou shouldst have wasted thine own quarter of an hour, but here are seven beside thyself, whose time thou hast also consumed, amounting to the whole of two hours, and seven-eighths of it was not thine own property."

—*Selected by* L. C. T.

THE HERALD OF LIFE.

NEW YORK, JANUARY 12, 1868.

NO IMMORTALITY NOR FUTURE LIFE, EXCEPT IN JESUS CHRIST ALONE, AND BY A RESURRECTION AT THE LAST DAY IF DEAD, OR A CHANGE IF ALIVE.

RESPONSIBILITIES.

The Editor holds himself responsible for none of the sentiments of Correspondents. The Editor's articles do not all appear under what is called the "Editorial Head." Any articles without a signature, or which are not credited to another source, the Editor is responsible for, without saying whether he wrote them or not he leaves the reader to judge of their authorship. Let these things be kept in mind in reading the Herald of Life, and the praise or blame will rest where it ought.

THE PLEDGES.

NEARLY six months have elapsed since our annual meeting, at which pledges were nobly made to sustain this paper. Some have paid up wholly; others partially; but some have as yet paid nothing, we presume because it has not been convenient; but we assure them it will not come amiss to receive the amount pledged, in whole or in part, at their earliest convenience.

HEAVEN.

A LIVING divine says: "When I was a boy I thought of heaven as a great, shining city, with vast walls, and domes, and spires, and with nobody in it except white, tenuous angels who are strangers to me. By and by my little brother died, and I thought of a great city with walls, and domes, and spires, and a flock of cold, unknown angels, and one little fellow that I was acquainted with. He was the only one I knew in that time. Then another brother died, and there were two that I knew. Then my acquaintances began to die, and the flock continually grew. But it was not till I had sent one of my little children to his Grandparent—God—that I began to think I had got a little in myself. A second went, a third went, a fourth went; and by that time I had so many acquaintances in heaven that I did not see any more walls, and domes, and spires. I began to think of the residents of the celestial city, and now there have so many of my acquaintances gone there that it sometimes seems to me that I know more in heaven than I do on earth."

That is what is called "going to heaven at death," and sung, "Death is the gate to endless joy," etc. The minister who made the foregoing statement seems to have been a "boy" when he began to think about heaven, and never appears to have outgrown his boyhood, though he might have come to be a *big* boy, and so "sent one of my little children to his *Grandparent*—God," etc. That looks very much like a "childish thing," such as Paul said he "put away when" he "became a man." This "living divine" has one thing in his favor, he has a chance to grow while he still lives, and he should be led to leave off looking at imaginary things; and instead of indulging his fancy should exercise faith in the word and promises of God; thus he may yet learn to look to the resurrection of dead ones, instead of looking into an imaginary heaven, of which he seems to be as ignorant now as when he "was a boy;" for it is evident his views are as unscriptural now as when he first began to think about it, and have no more foundation in truth.

Our Lord never taught that his followers should go to heaven at death. But he did teach them that "This is the will of him that sent me, that every one who seeth the Son, and believeth on him, hath everlasting life; and I will raise *him* up at the last day." He said no such thing as that he would take them to heaven at death, as the modern theology teaches. He testified, "I am the resurrection and the life;" and his apostles taught, "If there be no resurrection of the dead, then is Christ not risen . . . . then they also that have fallen asleep in Christ are perished."

The whole tenor of the Bible is, that a future life is dependent on a revival from death, and that that event only takes place "at the last day," when "the Lord himself shall descend *from* heaven" . . . . that it is "then the dead in Christ shall rise . . . . to meet the Lord in the air," etc.

Truly, men, who ought to know better are "teaching for doctrine the commandments [or inventions] of men," and have gone after "fables." Let them set themselves to work, and find, if they can, a promise in the Bible that men shall go to heaven when they die. "The dead praise not the Lord," is the divine testimony, affirmed again and again in the inspired record, and no other hope for a future life is held out to the believer but that of living again from the dead "at the last day."

This "living divine" manifestly thinks little or nothing of a resurrection from the dead, for which Paul labored and suffered, "If," says he, "by any means I might attain unto the resurrection out from among the dead." This minister is watching heaven, where he saw nothing to attract till his "acquaintances" began to go there; and as their fancied number increased, it increased his knowledge of the place, till he says, "It sometimes seems to me that I know more in heaven than I do on earth." Here is no recognition of God, or Christ, then, except as the "Grandparent" of one of his "little children," that he has reluctantly sent along to make the place more attractive than it would otherwise be.

Can we wonder at the prevalence of "Spiritism" under such teaching as this? What fruit so naturally grows from such seed as he here furnishes as modern spiritism? It is the legitimate offspring of the theory that is filling heaven with disembodied souls, or spirits. The doctrine robs Christ of the glory of being God's LIFE-GIVER to the perishing children of Adam, and puts the crown of life on inherent immortality, thus indorsing the serpent's falsehood, "Ye shall *not* surely die."

"The heaven of heavens is the Lord's, but the earth hath he given to the children of men," is the divine testimony, and "the meek shall inherit the earth," not heaven. God has not promised heaven to any man, either at death or at any other period: no such promise can be found in the Bible. Even the resurrection places the saints not in the theological heaven, but gives them possession of the earth, and makes them "kings and priests," and "they shall reign on the earth," and be partners with Christ in his "dominion from sea to sea, and from the river to the ends of the earth." The earth is to be redeemed from all the evil that sin has introduced, and "God will wipe away tears from off all faces, and take away the rebuke of his people from off all the earth." Then it is that "He will swallow up death in victory;" and "the last enemy—death—shall be destroyed." Here is a real, tangible inheritance—substantial, eternal. But that fancy "going to heaven at death" is an *ignis fatuus* that deceives and leads away from the hope of the gospel.

THE POPE'S TEMPORAL POWER.

THE attempt of Garibaldi and his associates to capture Rome was a failure so far as that design was involved; but it was a success so far as prophecy was concerned: it resulted in the "taking away his *dominion*;" (Dan. vii., 26) that is, the dominion of the Papacy, or "the little horn," which "spake great words against the Most High, and shall wear out the saints," etc. It is now apparent that the Pope's temporal power is probably dead; he is no longer an independent ruler, even in Rome. The Queen of Spain has had soldiers enlisted for the use of the Pope; but Louis Napoleon gives her to understand that he is himself ruler at Rome, and she is forbidden to send troops there; so not the Pope, but Napoleon III. has undisputed authority over the Pope's territory.

This utter loss of temporal power, by the papacy, is the grand epoch of its final downfall. It terminates the 1260 years of its dominion, as we supposed it would when, over twenty years ago, we took the position that the grand epoch of Papal supremacy commenced between 604 and 608, and that it would end between 1864 and 1868. For that position we were ridiculed by many of the professionally "wise," who claimed they should "understand," but were not then willing to learn.

"Well, suppose the temporal power is at an end: what next?" Let the prophecy speak for itself. Dan. vii., 26. "The judgment shall sit, and they shall take away HIS DOMINION, to consume and to destroy it unto the end." How long a period is to elapse in this consuming process, is just that which "knoweth no man;" therefore, as we have said elsewhere, we are now in the "watching time." We know not the day, hour, month, or year that is to "end," or be the consummation of this "judgment" now begun on the Harlot: or what, precisely, are the events to transpire before that "end;" yet it is tolerably certain the personal appearing of Christ, to and for his saints, is closely connected with that "end" of the Harlot and her "Daughters." But we choose not to say more now. The developments shortly to be made, will show the *watchful* that the advent is nearing. Instead of wasting time to find the exact time of that glorious event, let us watch, as our Lord has bidden us to do; and that, because "ye know not when the time is;" but the watchful shall know "when it is nigh, even at the door."

THE SOUL OF A D. D.

BR. STORRS: Will you make room in the HERALD OF LIFE for the following curious orthodox theological speculation by Rev. Hiram Mattison, D. D., of the M. E. church? He says:

Were the globe a solid mass of crystal, the beams of the sun would pass through it as swiftly as through vacant space. And could not a celestial do as much? If Gabriel were to meet a vast planet in his etherial flights, would he be obliged to go around it, as a ship at sea would sail around an island? Such is the superiority of spirit over matter, that angels and disembodied human souls can doubtless fly through solid marble and granite as easily and as swiftly as in the open void of heaven.

After reading the paragraph above I felt inclined to ask, has Dr. M. got possession of the wandering soul of the old pagan philosopher, Pythagoras, which wandered about from one body to another? But Dr. M. does not want that. Once out of the body, he does not want to be in "prison" again. He calculates his soul will be able to run through "solid marble" and rocks of "granite," thousands of miles in diameter, through burning suns and blazing comets as easily as the beams of the sun would pass through a globe of glass! What a dangerous customer the Doctor will be when he gets out of prison!

When he gets out, and is commissioned to go on his "etherial flights," what effect will his soul have on those bodies it passes through? Will it be anything worse than a "sunbeam" through a bit of "glass?" and if so, will his opponents have anything to fear, that he may not indulge in the pleasant passtime of making holes through them? If "disembodied souls" have such power as the Doctor says they have, what are the walls of hell made of? Is there any metal or material known by which a wall could be built that would keep in close confinement a "disembodied soul?" Who will answer my question? Of what are the walls of hell built?

J. W. S.

Chester, Pa.

REMARKS BY THE EDITOR.—We give place to the foregoing to gratify a subscriber. We knew, years ago, that "the soul" of that personage was so exceeding small and unsubstantial that it "could not be seen or felt," (to use his own language), and we presume the addition of "D. D." to his name, since, has not increased its size or weight. We shall not therefore dispute but what his soul can go through a rock of marble just as easy as to take any other route. He did, however, run against a rock some fifteen years since that impeded his progress, and he had to "go aground" in a way "Gabriel" (who delights in truth) would not dare to travel. If any are anxious to see the road he went, let them read the "DISCUSSION" between him and the then EDITOR of the *Bible Examiner.* After reading the work you can judge for yourselves whether you think his soul can get through a solid body.

QUESTIONS.

1. Is the Tree of Life, Rev. xxii., 2, literal, and in a future age?

2. Is the judgment scene, Math. xxv., 31, prior or subsequent to the resurrection out from among the dead?

WILLIAM WOOD.

Lawrence, Mass.

1. We do not pretend to know whether that tree is literal or not, but from the general character of that allegorical book, we incline to look on it as a representation of life uninterrupted. That it belongs to the future age seems evident from its location in the prophecy, being placed after the new heavens and new earth dispensation is opened.

2. The judgment scene, Math. xxv. 31, is after Christ sits "on the throne of his glory;" which is after his second advent: hence it must be subsequent to the resurrection of them who sleep in Jesus; for, "the dead in Christ shall arise" when "the Lord himself shall descend from heaven, with a shout, and with the voice of the archangel, and the trump of God."

JOHN V, 28, 29.

MUCH has been said on the above text, and the question is often asked, What does it mean? That it does not teach the doctrine of the literal living again of all the dead, I have been satisfied for more than twenty years. There is certainly but one true meaning to the verses; and if properly understood they will harmonize with all the other Scriptures in regard to the great subject of the resurrection of the dead. To ascertain the truth of the text, there are a few preliminaries in order to comprehend the teachings of our Lord.

First. To whom was our Lord speaking when these words were uttered? We answer to the Jews. John v., 18. Therefore to apply them to the Gentiles is altogether out of place.

Second. What was the relation of the Jews to God at the time Christ uttered the words of our text? Answer: they were in covenant relation to God. Ex. xxxiv. 27, 29.

Third. What was their condition under that covenant? Having sinned, or failed to keep the covenant, they were condemned to suffer the penalty of death under their covenant. That is, they were condemned under their law, the same as a man having been condemned to suffer capital punishment under our law; and this included every individual in the whole nation.

Jesus said, "Did not Moses give you the law? yet none of you keepeth it." John vii., 19. Here is a testimony that the whole nation was guilty under their law: (quoting the language of the editor from his article "Two Covenants.") "In this law covenant, or covenant of works by Moses, every transgression received a just recompense of reward, and there was no escape, except by resorting to the continued offerings appointed in this covenant, without which the nation would have become extinct by the penalty of death."

Fourth. Was there any time appointed in which God would cease to accept such offerings as a substitute for the sins of the nation, and wind up this covenant, and make an end of sins and transgressions under this covenant? In Dan. ix., 24, we read, "Seventy weeks are determined upon thy people, (Daniel's people, the Jews) and upon thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation; (between the offending covenanters and their God), and to bring in everlasting righteousness," etc.

Fifth. That some other substitute must be supplied beside bulls and goats is self-evident from Paul's language, Heb. x., 4–9, "For it is not possible that the blood of bulls and of goats should take away sins. Wherefore when he cometh into the world, he saith, Sacrifices and offerings thou wouldst not, but a body hast thou prepared me . . . . Then said he, Lo I come, to do thy will, O God. He taketh away the first covenant (of death, by the sacrifice of himself), that he may establish the second," (covenant). Now that God did find such a substitute in the place of the guilty nation of Israel, we find recorded in Isiah liii., 4–12, "Surely he hath borne our griefs and carried our sorrows; yet we did esteem him, stricken, smitten of God and afflicted. But he was wounded for our transgressions (under our covenant), he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we (Israel) are healed. All we like sheep have gone astray; we (Israel) have turned every one to his own way; and the Lord hath laid on him the iniquity of us all; (Israel) . . . . He was cut off out of the land of the living; for the transgression of my people (Israel) was he stricken . . . . Yet it pleased the Lord to bruise him; he hath put him to grief. . . . When thou shalt make his soul an offering for sin (under the first covenant), he shall see his seed (redeemed), he shall prolong their days, and the pleasure of the Lord (the new covenant) shall prosper in his hands. He shall see of the travail of his soul (Israel redeemed from under the first covenant) and shall be satisfied; by his knowledge shall my righteous servant (Christ) justify many; . . . because he poured out his soul unto death, and he was numbered with the transgressors; and he bare the sins of many, and made intercession for the transgressors," (under the law.)

Sixth. In order to accomplish this work, Jesus Christ was made a *Minister* of the circumcision. Rom. xv., 8. He was made under the *law* to redeem them that were under the *law.* And this took place at the fulness of time. Gal. iv. 5.

Seventh. Jesus Christ was to Israel what Adam was to his race. Adam was a figure or type of Christ in his trial. Adam was tried and failed; and the race condemned. Jesus was tried for his people Israel. Jesus was faithful, and Israel was justified.

Eighth. In order to accomplish this work, John the Baptist came first, preaching, saying, The kingdom of heaven is at hand; repent and be baptized for the remission of sins (under the first covenant). Jesus followed John saying, The TIME is fulfilled; the kingdom of heaven is as hand. Daniel's time had come for establishing the kingdom. And Zachariah was filled with the Holy Spirit, and prophesied, saying, Blessed be the God of Israel for he hath visited and *redeemed* his people; and hath raised up an horn of salvation for us, in the house of his servant David: as he spake by the mouth of his holy prophets since the world began; that we should be saved from our enemies, and from the hand of all that hate us. To perform the mercies promised to our fathers, and to remember his holy COVENANT," etc. Christ came to John the Baptist requesting baptism of him; thereby confessing the sins of the nation, and receiving baptism for their remission. On him God laid the iniquities of the whole nation. And being the substitute for Israel's sins, he died in their stead. Thus the condemnation under which Israel was placed fell on him. He came to his own and had his own received him, he would then have established the kingdom God promised to their fathers. Thus Jesus Christ complied with all the requirements that God had made of the nation. Paul says that this *law* entered that sin might abound. But where sin abounded grace did much more abound. Rom. v., 20. Here, so to speak, God concentrated sin under this covenant, in order that he might *condemn* sin in the flesh. "For what the *law* could not do, in that it was weak through the flesh, God sending his own Son in the likeness of (but not *in*) sinful flesh, and by a sacrifice for sin (margin), condemned sin in the flesh." Rom. viii., 3.

Now, to sum up our eight heads, we remark, that Israel under the first covenant was condemned to death, and would have been destroyed unless some deliverance was found. Caiaphas understood the law of redemption under the first covenant, and, therefore, said, "That it is expedient for us that one man should die for the people, and that the whole nation perish not." John xi., 50. Jesus having come, and as a representative man, he was tried for his nation; and having complied with all the conditions and requirements of the law, the law had no claim on him: but standing for his people, God transferred all the conditions of the covenant unto Christ; and therefore he became the sacrifice under the law in their stead; and by the act of his death, he completed, filled up, and took away the first covenant; and thereby raised from under the condemnation of death all that was under that covenant.

Hence the remarks, John v., 22, "For the Father judgeth no man (under this covenant), but hath committed all judgment unto the Son (verse 27); and hath given him judicial authority to execute judgment also, because he is the Son of Man." What was the executive and judicial judgment that Jesus said, "The hour is coming and now is, when all that are in their graves shall hear his voice?" In Luke xxi., 22, we read, "For these be the days of vengeance, that all things which are written may be fulfilled. . . . And they shall fall by the edge of the sword, and shall be led away captive into all nations: And Jerusalem shall be trodden down," etc. Why look away to some future time for the fulfilment of an event that was right upon them? Jesus became their sacrifice; died under their covenant; and in him, by proxy, every Jew in the nation was crucified, died and paid the penalty of the law. And hence, the law had no more claim upon them. Paul says Gal. iii., 19, "For I, through the law, am dead to the law, that I might live unto God. I am crucified (by proxy) with Christ; nevertheless (although dead) I live; yet not I, but Christ liveth in me; and the life which *I now live in the flesh*, I live by the faith (of whom? myself? No) of the Son of God; who loved me, and gave himself (died) for me." And so could every other Jew say the same thing; the life the Jew now lives, he lives because Jesus Christ died for him.

What then was the resurrection of which Jesus spake in John v., 28, 29? We answer, Not a literal resurrection from a literal death; but a political resurrection from a political death. Jesus, by dying under their covenant, delivered them from the consequences of their covenant, and raises them from under it, and from its penalties. And they that had done good came forth to enjoy life under the new dispensation. The doing good was, to hear the prophet which the Lord raised up unto them. And they that had done evil came forth to suffer punishment, or the condemnation. Not as a nation; not under their covenant; that condemnation was death; but individually to suffer the punishment that God had said should come upon them, if they failed to hear that prophet. Thus the first covenant was wound up and completed; and all the blessings and curses fell upon Christ; and has no further claims upon the Jew. Whatever blessings may be in store for Israel, are under the new Covenant through Jesus Christ. This has been our understanding of John v., 28, 29, for years. Yours, in the hope of a part in the new covenant.

JACOB GRIM.

Philadelphia, Feb., 1868.

TRUST NOT IN MAN.

"PUT not your trust in princes, nor in the son of man, in whom there is no help. His breath goeth forth, he returneth to his earth; in that very day his thoughts perish."—Psa. cxlvi., 3, 4.

The course of man from his creation down to the present time attests his inclination to trust in the arm of flesh. Forgetting that God rules the earth, controlling the destinies of nations, he rests his confidence in finite instruments of omnipotence rather than in the source of all power. We read the earlier history of those of our race whose political economy was a theocracy, under which they were exalted to such conditions of national enlightenment and strength as rendered them objects of jealousy and hatred to surrounding peoples, and wonder at their unfortunate proneness to forget the divine favors they had enjoyed, and to overlook promised blessings, in the vain hope of deliverance by human power. We remember with surprise how that once-favored people, while yet smarting under the infliction of one judgment for their neglect of God and his word, would expose themselves to another by their fatal error of trusting in human strength, and think how different would have been our course.

When their promised Messiah presented himself as the manifested Son of God, and offered them a deliverance far more glorious than they had ever experienced, they haughtily rejected him in their proud reliance for temporal deliverance upon a strong arm of flesh, and for this, Christians bitterly reproach them, and denounce them in unmeasured terms. But the Christian church itself, though it became well established, and flourished amid persecutions, soon began to change its faith in the sublime doctrines of him who had "become the author of eternal salvation unto all them that obey him" for those doctrines of human invention which ere long leavened the whole lump, putting out its light of truth, and plunging it into that dark, awful night which for centuries wrapped it in a pall of deepest horror.

By the light of the experiences of others, we see the rocks upon which *many* have become shipwrecked in the upper waters of the great stream of life, and we lightly talk of the want of faith and trust in him who reigns supreme which led them into false reliances, and on to destruction; but how is it with us in these enlightened later days?

Vain must be all attempts to adequately portray the many diabolical deeds of persecution during that long and terrible night when "the mystery of iniquity" held tyrannic sway; for no words of tongue or pen can fitly tell the hideousness of the frightful crimes then perpetrated in the name of Christianity. But at last, in the providence of God, faithful Bible students were blessed with unfoldings of truth upon some prominent points of "the faith once delivered unto the saints," and, proclaiming it in the fear and power of the "Lord of hosts" to an apostate church, began to shed glimmerings of pure gospel light upon the pathway of such as would believe. Among the very foremost of those instruments in the hands of Almighty power for initiating the great work of reformation, were Luther, Melancthon, and Calvin. Although the advance ground of their opposition to that mass of error and corruption, papacy, was at first very limited, they nobly maintained it against the fearful torrent of bitter opposition launched against them. They successfully stemmed the current, gaining one foothold after another, wrenching weapon after weapon from the enemy, and had accomplished much work, when they rested from their labors and fell asleep in Jesus. Until arrested by death, their march in the path of truth was ever onward and upward.

But, trusting in the men, rather than in the God who led them, thousand of their followers stand to-day in positions occupied by *them* more than three centuries ago, quite content with a degree of truth which failed to

satisfy these eminent men, and clasp in fond embrace errors which *they* diligently sought and prayed for strength to dissipate.

At a later period tried servants of God were called to place other bright gems of truth upon the triumphant standard of reformation. These had not only to battle with the common enemy of Christian progress, but had also to contend against some of the many errors of preceding reformers whose doctrines, wrong as well as right, were, because of undue trust in man, clung to by respective followers with superstitious zeal. But, stern and unyielding in their devotion to the right, earnest, faithful, and consistent disciples of Jesus, they were eminently successful, under God, in dissipating much of the "gross darkness" which yet enveloped the minds of the people, and caused the truth to shine with greater brightness and beauty. They, too, sought to grow "in the knowledge of our Lord Jesus Christ;" but when they had finally passed under the dominion of death the fragments of their unfinished work were gathered up by admiring followers and are to this day guarded with jealous care, as if they were all of truth God ever designed to reveal. Present, now, to blind adherents of popular theology any truth with which they happen to be unacquainted (and with how few, comparatively, are they not) and, however conclusively you may show by Scripture testimony that it *is* truth, they will unhesitatingly denounce it as false and pernicious; in proof of which, they will point to Wesley, or Fox, or some other apostle of Christ, as their infallible theological father, who did not believe any such thing. Though acknowledging that all those eminent Bible students continued to *learn* while they lived, these subjects of greatly superabundant confidence and trust in finite man act upon the reprehensible assumption that, when the voices of their leaders were stilled in death no gospel truth worth knowing remained unlearned. Laymen of the various religious organizations do not, to any considerable extent, think for themselves upon doctrinal points; but, trusting in man instead of in God, they leave that important work to their fawning hirelings, very few of whom dare *think*, much less *express*, anything at variance with their creeds, through fear of damaging their pecuniary prospects. In fact, both clergy and laity are under a God-dishonoring surveillance; for the very establishment of a creed is a virtual avowal that its subscribers shall not think except in full accord with its sentiments, else why any creed at all. With this chain of antichrist's own forging do individuals consent to be bound when they accept as their unchangeable faith *any* creed framed by human minds, and especially so in accepting such as were devised when Scripture pages reflected far less of heavenly light than by God's grace they now do.

Eternal torment for the wicked, in a hell of fire, is the avowed faith of several religious sects, but it is *very* little preached now-a-days because so many people disbelieve it and will not listen to it; and yet, none dare *hint* the propriety of severing it from the expressed faith of the church for fear of being "cast out of the synagogues."

Professing Christians *talk* about their great faith in God's word, but most of them *exercise* great faith in the traditions of men. Many of the doctrines of modern theology are directly opposed to those of the Bible. The former are purely traditional; the latter are divinely revealed truths. Confidence and trust in the former leads men to attempt to harmonize the two by taking a liberty with that sacred book, the Bible, which they would not presume to take with any book of human production, and that is to so far violate the laws of language as to attach to the plainest and most positive declarations of Jehovah's meaning the very reverse of those which the words convey. For instance: God has said. "the soul that sinneth it shall die." Ezek. xviii,, 4. Modern theology says, "the soul is immortal and cannot die; therefore, although when the word 'die' occurs in any other book, that was ever written, it means to *cease to live*, *to expire*, it must in the Bible sometimes mean to *live eternally* in sin and suffering; to *never expire*." Again Paul says, "The wages of sin is death." Theologians are compelled to claim that, notwithstanding other writers use the term "death" to express a *total cessation* of all the vital functions, Paul must of course, use it to express eternal life in unhappiness. This is exceeding queer logic on the part of popular theology," but it is the best thai can be done without subjecting its system to utter demolition. Doctors of divinity ought to style themselves doctors of theology; for their theology is *very* sick, "nigh unto death." But all their doctoring cannot save it: its disease is constitutional and must ere long prove fatal. Like papacy it subsists, as an institution, upon ignorance; and just in proportion as it permits free investigation of Scripture among its votaries it suffers loss, crumbles to pieces. True it gives Bibles to its subjects, and tells them to read; but it takes the precaution at the same time to warn them that certain doctrines, and only those, are taught in the blessed book; and if, perchance, any happen to indulge in a little thinking for themselves, and thereby arrive at conclusions other than those prescribed, their lips are at once sealed to any expression of their views, under penalty of expulsion from religious fellowship as heretics or infidels. To their praise be it said, many such accept the worst that can be inflicted upon them, and hold on to the truth, together with the privilege of proclaiming it.

This immaculate and infallible institution would not circumscribe the religious liberty of any of its subjects, not it; all may think for themselves, provided they think in strict accord with its commands. All must have faith in the word of God, but then they must have *supreme* faith in theological interpretation of the word. Despite, however, all efforts to prevent innovations upon it, the miserable fabric of man-made theology is fast falling into disrepute, because found to be grossly inconsistent with the gospel of him who freely poured out his life on Calvary. If Christians, professing to love the truth, will withdraw their trust from "man, in whom there is no help," and trust wholly in the living God, the eternal word of truth will "have free course and be glorified." They may be sent out into strange paths, but they will feel it good to be there. They may be led in ways which they knew not of, but great indeed will be their peace and joy in the service of God and of his Christ. May all we who have been delivered from the bondage of tradition, and been brought into the marvelous light of truth, earnestly and faithfully strive to show forth the beauty and excellency of implicit trust in God.

NEW YORK, Feb. 1868. L. C. T.

IS THERE A PERSONAL DEVIL?

THE above question seems to be a subject of unceasing interest lately throughout the country. Of course it is a popular belief, but like all popular errors, it is only necessary to subject the poison to the crucible of truth, in order to expose and eradicate its deadly effects among mankind. But, unfortunately, many, if not a majority, of our Advent proclaimers still cling to this phantom of heathen manufacture, and popish cupidity. I have had to fight this ghost for twenty years, without having the pleasure of seeing the subject ventilated through the public press, until lately. The discussion, therefore, is still in its infancy; and although Judge Halsted, and Dr. Finley and others have been digging at the root, the vine and branches still cumber the ground, and will again take root if not thoroughly removed and destroyed. Our Advent preachers have generally outstripped the Orthodox in the extravagance of their description of the omnipotent, omnipresent power of this imaginary god of heathen superstition. But I feel inexpressibly thankful that the "Life and Advent Union," headed by our aged Editor, have allowed the columns of the HERALD OF LIFE to be used to discuss this too-long neglected relic of Popery.

That there is, however, a personal devil, I verily beleye; and has been ever since Cain killed his brother, inasmuch as our Lord calls him the first one. John viii., 44. "Ye are of your father, the devil, and the lusts of your father will ye do. He was a murderer from the beginning, and abode not in the truth; because there is no truth in him; when he speaketh a lie he speaketh of his own: for he is a liar and the father of it." Hence it appears that all the false teachers are the children of the "wicked one," no matter how pious they may appear to us. If they assume the name of God's ministers, but preach error, reject the truth, and persecute its advocates, we are assured by these tokens that they are the adversaries of God; or, in the language of our question, "personal devils." And this opinion is sustained by our Lord and his servants, as shown by their teaching. Read the following passages for example: John vi., 70. Matt. xvi., 23. Acts xiii., 10; 1 John iii., 10; 2 Cor. xi., 14, 1 Cor. x., 21, Matt. xiii., 38, 39. 2 Tim. iii., 1; Rev. ii., 9, 10, 24, and many more passages might be referred to, but the reader will see by the above of whom to beware, and be prepared to resist with all the weapons of truth spoken of by Paul and Peter, 1 Tim. iii., throughout; iv., 1–8; 2 Peter ii., throughout. It is thus evident that the "Bibleite" can find any number of personal devils if he is faithful to his trust, without seeing imaginary ones in his way.

It must not, however, be supposed that this superstition has been accidentally introduced into the church. Evidently motives similar to the introduction of the immortal soul and eternal torment theory (as appears from the evidence of the early reformers), induced those tyrants of persecution to make those dogmas prominent, that they might overawe the multitude, enslave their minds and divert their attention from the real to the imaginary foe. And the use still made of this fancied monster shall convince every thinking mind that the deception is still continued with a design to carry out the original design.

The application of the term devil, in the Old Testament, to idols, etc., and in the New Testament to diseases, lunacy, evil thoughts, etc., has been well disposed of through the HERALD OF LIFE, by the the Editor and others, and the full exposure of the term in the "Theology of the Bible," through the patient labors and deep research of Judge Halsted, has laid us all under deep obligations for his timely and inestimable work upon that and many other questions of vital importance to the Bible student. It is certainly very cheering to those of us who have for many years been paddling against the stream of public opinion, and at the same time been denounced by brethren for these supposed heresies, to see the truth gradually gaining ground, and darkness disappearing with the light of approaching day. It is like a night of sorrow succeeded by the relief of the morning dawn.

May it be our happy lot soon to see the "Sun rise with healing in his wings," and "swallowed up death in victory," thereby "destroying the works of the devil."

Yours, in hope,
THOMAS W. VAUGHN.

Middle Bass, Ohio, Jan. 20, 1868.

IT is said that when the mother of Washington was asked how she had formed the character of her son, she replied, that she had early endeavored to teach him three things—obedience, diligence, and truth. No better advice can be given by any parent.

Letters and Extracts.

FROM C. W. CHICK.

LYNCHBURG, VA., Jan. 30, 1868.

BR. STORRS: Thinking you would like to hear from this distant corner, I will intrude a few items upon your consideration. The first thing is, I want to know if some of the laborers in the Life question cannot be prevailed on to come and spend a season with us, and proclaim the truth in this benighted section? I have presented the subject in conversation to all whom I have met, that would listen; besides, the tracts you sent have been read by some; and I trust many may be led to see the "error of their way." In a conversation with an Episcopal minister, a few days ago, after hearing him deliver a sermon, in which he used quite freely the expressions, "eternal death," "the soul that sinneth it shall die," etc. I asked him, how these passages were to be understood, literally or spiritually? He said, "We do not know what a spiritual death is; and it cannot mean a literal death. We use the phrases *figuratively*." I asked if he believed the soul went to heaven or hell at death? His reply was he did not know; but he believed it went to "some place, where it would be either happy or miserable." I offered to loan him Dobney's work, but he refused it. I also asked, how he knew he had an immortal soul? He said, "Because I feel that I have; which is *proof* enough without the Bible."

With the exception of my own household, and those with whom I have conversed and given tracts to, I know of none who ever heard the truth of the natural immortality doctrine questioned.

You have sown the seed over much soil. May the Lord give the increase; and may he sustain your efforts to spread the truth. I see many works noticed in the HERALD which I should like to read. It may be that I shall be able some day to obtain them. Yours in hope of life.

NOTE BY THE EDITOR.—We wish we had laborers and means to send them into your region. We will send you more tracts, and trust you will keep them preaching, and get the people to look into their Bibles to see if "these things are so." If you can get the people out to hear, read to them some of the sermons we publish. That will open the way for more work, and may be the means of raising up laborers among yourselves. Our Lord often left only one or two new converts in a place "to tell how great things God had done for them." Do not look abroad too much for help, but work with the means within your reach, and call on the Lord to give power and efficacy to his truth, however humble the means employed to spread it. What books, pamphlets, and tracts do you want most? Let us know, and we will try to help you as we may have means. The minister you speak of gave the best reason he had for proof that he had an immortal soul; quite as good as is generally given; just such as we might expect when "men love darkness rather than light," lest they should lose their "church standing."

FROM ABEL LARKIN.

MT. STERLING, ILL., Feb. 3, 1868.

BR. STORRS: I have just received from Z. Campbell, of Ashtabula, Ohio, a copy of the HERALD OF LIFE, and, believing it to be one among the best of religious publications, I hasten to enclose $2 for it. I am of the number who are anxious for the acquisition of all religious and prophetic truth, and I know of no way for the accumulation of this truth than a thorough and rigid investigation of the word of God. And let all new ideas, that have the appearance of truth, come forth, subject to scrutiny.

I have for a long time been well convinced that the depth of falsehood and corruption of the Christian apostacy is almost fathomless: the bottom has not been found, neither will it be so long as the "face of the covering cast over all people, and the veil that is spread over all" remains undisturbed. False positions of large magnitude must give way for the admission of those of an indispensable character for the coming kingdom. And those who labor must work for an increase of talent that they may be wise; for, "the wise shall understand." Confident I am that Jerusalem has yet a warfare to accomplish: "the same horn made war on the saints," or wise, who "shall understand," etc. "And the time came that the saints possessed the kingdom." Dan. vii., 22.

See Rev. xii., 7, Michael and his angels fought against the dragon; and the dragon fought and his angels, and prevailed not. It should be recollected that it is the same "Michael" that Daniel xii., 1, speaks of: "The great prince that standeth for the children of thy people."

It is impossible for me to understand the Book of Revelation, unless I put the fulfilment of almost the entire book in the future, and there locate its predictions in a very short space of time. The closing scenes of the fourth universal empire are so vast and great as to necessarily require it as a point of time, for the concentration or culmination of almost all prophecy. And I must believe that the time when, and the way and manner in which, they are to take place, should be the study of the prophetic students, and is the only way that the admonition can be heeded—"What I say I say unto all, watch," etc.

I believe in time, but whether the time of the great day of the Lord can be ascertained now is doubtful with me, though I am certain it can't be this side of 1875.

But I must forbear, for I am aware that I am a stranger to you, and hope you will excuse these intrusive remarks.

NOTE BY THE EDITOR.—The writer of the foregoing is a new subscriber, and entirely unknown to us, except as his letter introduces him. He says he "believes in time." So do we: but not in a prophetic period that gives the day, month, or year of the second advent, and therefore we cannot say "It can't be this side of 1875." But he has the same right to say that as others have to say it will be "this year," or any other definite year. All such calculations, in our view, are baseless, because it has been settled with us for years that no *such* definite "time is in the Bible:" and we are persuaded God will yet teach all such speculators that they "labor in vain, and spend their strength for naught." We cannot say of any definite year, "The Advent will *not* occur this year," because that would be the same as to say the definite year is revealed, and that we deny. That the event is not far off, the prophetic history of the world clearly indicates; therefore we are in the *watching* time, and it becomes us to be always ready; for, "in such an hour as ye [my friends] think not, the Son of man cometh;" and "ye [my friends], know not when the time is," Thus spake our divine Lord, and it is infinitely more important for us to heed the words of Jesus than to spend time and labor in following the speculations of men who have often lived to see their calculations baseless.

As to our friend's views of the prophecies of the book of Revelation being mainly in the future, we do not see the matter in that light; but we do not wonder he takes that view, when we consider the vain speculations of the multitudes of professed interpreters of that prophecy. There are general features of that book clearly traceable, but the particulars, in fulfilment, are not so easily established, but may be sufficiently understood for all practical purposes, and that without supposing it to be chiefly in the future.

FROM ELD. J. LEWIS.

BECK'S CREEK, Ill., Jan. 25, 1868.

BR. STORRS: I have been exploring new fields, and it would do some of our preachers good to be out here and travel with us if they could stand the hardship that we have to endure, for we have no rest day or night; the people are all stirred up about the strange doctrine as they call it; and they come from every quarter to hear what "the old babbler" has to say. The school-houses are filled to overflowing, so that some have to stand out doors or go home. You will see sleigh loads going before sundown in order to get seats, and they would willingly stand for two or three hours, and at the close there will be perhaps a half dozen applications for us to come and preach to them.

The sectarian preachers are terribly in earnest. One came out fiercely against me, and said he would fight me as long as I staid in the place. After exhausting his resources the people advised him to say no more. The Campbellites have sent a long distance, I am informed, to get some of their preachers to come and whip me out. So be it. I understand the weapons they use, and have no fear of them.

Jan. 31, Eld. J. Lewis writes again from Beck's Creek:

We are having very interesting times here; more so than any place I have ever visited in this State. When I wrote you last I thought of leaving soon for other fields of labor, but the interest is increasing; so much so that they come six or eight miles to hear, and the cry, "Can't you come and preach to us?" comes from every quarter. I preach every night, and two or three times on the first day of the week, and then have many questions to answer, day after day, by the preachers and members of the so-called church, as well as the outsiders; and if God had not blessed me with strong, sound lungs, I should have been prostrated long ago. Praise the good Lord for health and strength and friends, but we want help. Hope Br. Osborn will come back, and abide with us a long while. Br. Walter was a good, true yoke fellow, but we have not seen or heard from him since last fall. Wish he was here to take part of the labor. Will he write to me to the above place?

I want to say that we are entirely out of tracts, and there is a deep anxiety to get them. I appeal to all to support the tract cause, so the West can have the light of truth as well as the East. We now want the Bible vs. Tradition, Six Sermons, Watch Tower, and Life from the Dead. These works are called for every day. But in addition, the Atonement is becoming more and more interesting. Should like to have some more of the "Short and Long Hell," "Questions on Immortality," but money is quite out of the question here, in consequence of the almost entire failure of the crops, in consequence of which some of the hireling priests have stopped preaching to them. But there is a thirst for hearing the word of life. Now, brethren and sisters, the question arises, Can the old one-armed preacher be sustained, and the poor and needy have the gospel preached to them or not? Our blessed Lord is coming soon to give reward to his servants the prophets, and to the saints, small and great, and to destroy the corruptors of the earth. Your brother in tribulation, and in hopes of deliverance soon.

FROM POLLY C. PITTS.

FREDERICKSBURG, IOWA, Feb., 1868.

BR. STORRS: I am highly interested in the contents of the HERALD OF LIFE; especially the subject of the non-resurrection of the wicked, and that of the devil. But while I am interested, I am greatly astonished that the death of Christ does not settle the question of the non-resurrection of the wicked, with all the readers of the HERALD. Did Christ die twice? No one pretends that he did. Did he suffer the full penalty of the law? According to the Scriptures, we believe that he did. Then why add another penalty for the sinner? The Scripture saith, "Knowing that Christ, being raised from the dead, dieth no more; death hath no more dominion over him. For in that he died, he died unto sin *once*: but in that he liveth, he liveth unto God." Rom. vi., 9, 10. Now, dear reader, you see that Christ died once: and he dieth no more: so there is no second death as a penalty of the law; but "the wages of sin is death." Not two deaths; "but the gift of God is *eternal* life, through Jesus Christ our Lord."

Now, what is the hope of the unbeliever? Christ is the end of the law for righteousness to every one that believeth. But the wicked do not believe; and there is no other name under heaven given among men whereby we may have life, but by the name of Jesus.

Again Jesus saith, "And this is the will of him that sent me, that every one that seeth the Son, and believeth on him, may have everlasting life: and I will raise him up at the last day." Blessed promise: the sure foundation of the true gospel hope: the hope of eternal life through Jesus Christ our Lord; and that by a resurrection from the dead, or from among the dead. But where is there a promise, in all the Word of God, that the wicked shall have a resurrection to life? When I have been searching the Scriptures, I have marked many passages in Job, Psalms, Proverbs, Ecclesiastes, Isaiah, on the destiny of the wicked.

I will give some of them. Job xx. 7, 8. "He shall perish forever like his own dung: they which have seen him shall say, Where is he? He shall fly away as dream, and shall not be found: yea, he shall be chased away as a vision of the night." xxi. 30, 32. "That the wicked is reserved to the day of destruction, they shall be brought forth to the day of wrath. Yet shall he be brought to the grave, and *remain* in the tomb." xxiv., 18. "Drought and heat consume the snow waters: so doth the grave those which have sinned." This is but a little of what is found in Job; but all are of the same character.

David, speaking in the first Psalm, of the blessedness of the righteous, says, "The ungodly are not so: but are like the chaff which the wind driveth away. Therefore the ungodly shall not stand in the judgment, nor sinners in the congregation of the righteous." Psa. xxxvii. 2. "For they shall be soon cut down like the grass, and wither as the green herb." Verse 9. "For evil doers shall be cut off: but those that wait upon the Lord, they shall inherit the earth." Verse 10, "For yet a little while, and the wicked shall not be: yea, thou shalt diligently consider his place, and *it* shall not be." Verse 12. "The wicked plotteth against the just, etc." Verse 13. "The Lord shall laugh at him: for he seeth that his day is coming." Verse 17. "For the arms of the wicked shall be broken, etc." Verse 20. "But the wicked shall perish, and the enemies of the Lord shall be as the fat of lambs: they shall consume; into smoke shall they consume away." The latter clause of verse 28: "but the seed of the wicked shall be cast off." Verse 34. "Wait on the Lord, and keep his way, and he shall exalt thee to inherit the land: when the wicked are cut off, thou shalt see it." Verse 33. "I have seen the wicked in great power, and spreading himself like a green bay tree." Verse 36. "Yet he passed away, and, lo, he was not: yea I sought him, but he could not be found." Verse 38. "But the transgressors shall be destroyed together: the *end* of the wicked shall be cut off."

You see by the passages that I have selected, that they all agree; all have one character; all describing the destiny of the wicked; "the end," the "cutting off," the "destruction," the "perishing," the "shall not be."

More hereafter. May God bless the reader, and the writer, and the whole Israel of God, with the truth as it is in Jesus.

ELD. JOHN CRAIG, Westford, Mass., under date of Feb. 3d, writes: Your timely letter, with $5 from Br. Chase, has come to hand: the $2, also, from M. S. Chambers was received. Our heavenly Father bless and reward an hundred fold. I should have written sooner, but my wife was so sick when your first letter was received that I waited, hoping she would be better: but instead of that, she is failing fast every hour. I have been confined to her bedside for three weeks, and while I write a heavy pressure of pain and wasting disease is upon her. She rests her only hope in Christ, our LIFE-GIVER. I wish our Brethren and Sisters to know that our Father sustains me wonderfully in my deep affliction, as I am also suffering from a broken shoulder by a fall last month. I am unable to use my arm to any extent. But how can I doubt the goodness of our covenant God? He gives me strength as my day is. I am still waxing stronger in the blessed truth of Life only in Christ. I have searched diligently the Bible to find the resurrection of the wicked dead; yet I find it not; but the opposite seems clearly taught. How this view honors God. How the old theory dishonors him.

Wife requests the prayers of God's children in her behalf. She is a great sufferer *now*: her cancer is eating up into her throat. She cannot live much longer.

NOTE BY THE EDITOR.—We hope our friends will remember this afflicted Brother, not only in their prayers, but pecuniarily, as he is undoubtedly needy, and is worthy of our aid.

A. D. KREWSON, Harrison, Ohio, sends us $2 for a new subscriber, and writes: Dr. B. is an old friend of mine that I have not seen for some five years; then we talked nearly all night, on the subject of Christianity, and our views harmonized and we enjoyed ourselves remarkably well. We have both been investigating from that time until the present, without much variation in views, although he has not read anything on the subject of "No life out of Christ." As soon as I showed him the HERALD OF LIFE he gave me $2 to send for it for him. He was willing to have all the help he could get in the investigation of the word of truth. I hope the good Lord will prosper the paper and prolong the life of its Editor, that he may be the instrument in the hands of God in opening the eyes of the blind, and leading many sinners to Christ, that they may have life.

NOTE BY THE EDITOR: Br. Krewson has scarcely been a subscriber six months himself; but he is evidently in earnest. He has sent us four or five new subscribers within that time, for which we thank him. May his zeal, in this direction, stimulate others to a like effort. It becomes us all to work while the day lasts; for shortly our work must cease.

JAMES W. SMITH, Upland, Pa., writes: The HERALD OF LIFE is the only preacher I have, and it is a lonely "Lord's day" when I do not get it on the Saturday previous. There is not one person in this village that believes as we do but myself. The Methodists and Baptists are just the same; they will suffer no one among them who does not swear allegiance to Socrates, and bow the knee to Plato. I have given them copies of the HERALD, and am lending the SIX SERMONS and other works. There are two or three who will talk on this subject, but as a rule the members are afraid to do so. The Methodist church do not believe in the second advent of Christ; they believe death is his coming, and is all the coming of Christ any one will see. "The soul, the soul," is the beginning and ending of all they have to say.

RANDOLPH E. LADD, Springfield, Mass., under date of Feb. 9, writes: The discussion between Br. Wendell and Mr. Chattaway, on the question of "Man's natural immortality, and the literal resurrection of the dead, was held during the past week and the week before, and ended in the glorious triumph of the truth. I think the conviction upon the minds of the majority that heard the discussion was, that the arguments in support of man's natural immortality were very weak. An interest has been awakened in the investigation that will not soon subside. You will be furnished with outlines of the discussion by one who took notes. Suffice it for me to say, that the blessed Bible truth never shone so bright here as now. To God be all the glory.

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Poetry.

Words of Jesus.

O, the precious words of Jesus,
  Radiant with the light of life,
Balm for every mortal anguish,
  Calm for every mental strife;
Richer far than earthly treasures
  Are the joys they can impart,
Bread of life for starving mortals,
  Power to heal each br.ken heart.

O, the blessed words of Jesus!
  "I'm the shepherd, ye my sheep,
And of all my Father gives me,
  To the end I'll safely keep.
None shall ever take them from me,
  For I know them every one,
And they know the Shepherd's calling,
  At his word with joy they run."

O, the loving words of Jesus!
  "Come, ye weary, unto me;
And thou heavy-laden sinner,
  I have peaceful rest for thee;
Come and take my yoke so easy,
  Come and learn awhile of me,
I am meek and I am lowly,
  And my burden light shall be."

O, the cheering words of Jesus!
  "If I go away I'll send
The blessed, holy Comforter, and
  He'll be with you to the end.
My Father's house hath many mansions,
  Or I would have told you so;
I will come again and take you,
  That where I am ye may be too.

O, the glorious words of Jesus!
  "I'm the way, the truth and life,"
Firmest anchor for life's sailor
  When the rudest storms are rife.
Words of Jesus, words of Jesus,
  Radiant with the light of life,
Balm for every mortal anguish,
  Calm for every mental strife.

I. R. Castle.

Hinesburgh, Vt., Jan. 19, 1868.

Children's Department.

The Boy who Became an Ink-Maker.

"Mother, why do you always stop before this house, and look at it and cry?" This question was asked by a little boy, who was twelve years of age, of his poor, but neatly-clad mother.

"Oh!" said she, "there are very unpleasant memories connected with this place. It was here that I was born. This large and beautiful house belonged to my parents, who were among the wealthiest and most respectable people of the city. My uncle lived with us, and he held a very high office under government. And now—" She was so overcome with grief that she could not continue.

"And now I am nothing but a poor errand boy! Pray, do tell me, mother, what has made the difference?"

"The war and my wicked uncle," she answered. It was in the year 1813, when the French army drove the Russian and Prussian troops into Silesia. From May until November my parents were compelled to quarter troops, so that in that time we were required to support twenty thousand officers and soldiers. Of course, provisions of all kinds were very high. The troops made us get just what they wanted, no matter how much it cost. This itself was enough to make us poor. My father's business was ruined, and after the troops left he was compelled to sell our beautiful home. Owing to the war, property was very low, and when our house was sold, my uncle bought it for almost nothing. If he had been kind, he would have loaned my father money enough to help us through our difficulties. But he was not kind; for, as soon as he bought our house, he turned us all out, and said: 'Go—take care of yourselves!' But come along; don't let us stop here. The Lord has taken care of us thus far, and he will take care of us until the end."

Benno and his mother walked slowly to their little room, in the upper story of an old house in one of the dark alleys of the city. They did not speak much to each other on the way, but each seemed to be buried in thought. Just before reaching their home, Benno's mother told him not to feel unkindly toward his uncle, but always to treat him respectfully. Benno promised to do so, and he was never afterward known to speak a disrespectful word of his uncle.

Benno carefully saved the money that he earned as an errand-boy, and gave it to his mother every Wednesday and Saturday evening, when he came home from his work. One Tuesday morning he asked her if he might spend three cents for a little ink, as he wanted to take writing-lessons in the night-school. His mother gladly gave her consent, and the first spare half-hour that Benno had he went to Emrichs, the grocer, to get his little supply of ink.

Old Emrichs looked up at him, and said: "Other boys are always buying candy and nuts, but you never seem to want anything of that kind, but want to buy something useful. Tell me how old you are, and how would you like to live with me and make ink for me? I am just now in want of a boy for that purpose."

Benno told Emrichs that he could not answer his question until he had asked his mother; besides he was engaged to Mr. Minhold as an errand boy until the 1st of April. Emrichs told him that April would be soon enough and requested him to follow him upstairs and see what kind of work he would have to do. He then showed little Benno an iron mortar, and told him that he would have nothing to do but pound the materials for the ink in that mortar, for there would be somebody else who would mix them and put the ink in bottles.

A few months passed on and Benno might have been seen any day in old Emrichs' garret, pounding ink-powder. He enjoyed his work very much, and could take a great deal more money home to his mother than he used to do, for his wages were much higher. One day he had more than his usual amount of work to do, and it was after dark before he had finished it. His mother had already been waiting for him for some time, and wondered why he did not come. Benno stayed still later to help Emrichs make out his bills for his customers, and this took them until ten o'clock. Benno had never stayed away from his mother all night, but as the distance was long, and he would have to go through many dark alleys, he accepted Emrichs' invitation to spend the night in his house.

Little Benno tried hard to get to sleep as he lay in the little garret bed, which stood near where he was in the habit of making ink-powder. He heard the old clock down-stairs strike eleven, twelve, one, and two; and he could not go to sleep in that strange bed and queer old garret. So he lay and thought how pleasant it would be for him some day to have a nice house for his mother to live in, and when it would be no longer necessary for her to take in sewing and washing. Suddenly he thought he heard somebody in the back yard, trying to open the door and get into the house. He lay and listened until he heard some persons talking. He quietly left his bed, walked softly to the other end of the garret, and looked out of the window that was right above the door which the burglars were trying to enter. Just as soon as he saw that they were burglars, he ran back, slipped down the garret-stairs, tapped at old Emrichs' door, and told him what was going on in the back yard. The old man put on his clothes as quickly as possible, went out of a side-door, and hurried to the police-office. Three policemen came back with him. But while he was gone, the burglars had broken the door open, and were in search of old Emrichs' money. Benno was afraid the policemen would not get there in time; so as soon as he heard the burglars open the door, he threw down a basket containing six of the biggest bottles of old Emrichs' ink. They fell in the right place for they broke on the burglars' heads, and the ink flew all over them. It went into their eyes, and they could not see which way to run.

Just at this time the policemen came up and seized them without any trouble. The burglars were tried before the court, and condemned to the penitentiary for six years. It was a good thing for old Emrichs that Benno stayed with him that night, and did not go to sleep as soon as the other people in the house. It was also a good thing for Benno, for it raised him very high in the estimation of old Emrichs, as he would probably have lost the twenty thousand dollars that lay in his chest, if it had not been for his little ink-maker.

A few weeks after this, Benno's wealthy uncle, of whom we have already spoken, died. He wrote no will, as he died very suddenly. His property was left to his nearest relative, who proved to be none other than Benno's mother. In due time they lived in the very house from which Benno's parents had been driven by their unkind uncle. On Benno's seventeenth birthday, old Emrichs took him in as his partner, and he always prospered after that. He was honest in all his dealings, and never became idle and proud. He was honored by the people with very important offices, and frequently was called by the king to give his advice on commercial matters.

Now I will tell you what passage in Proverbs Benno calls to my mind: "Seest thou a man diligent in his business? He shall stand before kings: he shall not stand before mean men."—*Selected.*

The Parable of the Ten Virgins.

BY CHARLES C. TUCK.

Much has been said and written concerning this parable within the last twenty years, by the Advent people; or, at least, a portion of them; and great importance has been and still is attached to it by many, who regard it as having a direct fulfilment in the history of that people during the last quarter of a century; and not only so, but this view of the parable is strenuously urged, both in preaching and writing; and a belief or disbelief of this particular interpretation is considered by them a test of Christian character. This interpretation of the parable I look upon as erroneous, and therefore discard it, although formerly holding the same view myself. I love truth because it *is* truth, and not merely because of the fellowship which comes from a belief in it. Although realizing how sweet and blessed is the communion and fellowship of brethren, yet that blessing ought not to be purchased at the cost of relinquishing what we honestly believe to be truth. Fellowship gained at that price is not worth having.

This parable is imagined to have been designed expressly to show the different movements of the Advent body, and especially the various "definite time" movements. But this application of the parable is plainly a mistake, for several reasons. First, Christ locates the likeness in a different place. Hear him. After speaking of the "evil servant," as recorded in Matthew xxiv., and onward, he says (verses 50 and 51), "The Lord of that servant shall come in a day when he looketh not for him, and in an hour that he is not aware of and shall cut him asunder, and appoint him his portion with the hypocrites: there shall be weeping and gnashing of teeth."

When is the evil servant cut asunder? Answer: At the *coming of his Lord*, and not twenty or thirty years before he comes. At the time when the evil servant is cut asunder, Jesus says, "the kingdom of heaven" shall "be likened unto ten virgins." He says "*then*" it will receive its likeness, and not one word to intimate that it will receive that likeness before. In what respect is the kingdom of heaven (the church) to be like the ten virgins? Answer: In respect to watchfulness. That is the principle which Jesus was trying to impress upon the minds of the disciples, as is seen by his language, used both before and after uttering the parable.

Second, Jesus locates the coming of the bridegroom at *midnight*; whereas my Advent brethren say midnight passed with the passing of the definite time in 1854. Jesus says (chapter xxv., 6,) "And at *midnight* there was a cry made, Behold, the bridegroom cometh: go ye out to meet him." Immediately upon hearing that cry, the virgins rise, trim their lamps, and the foolish ones, finding they have no oil, go to buy some; but while they are gone, the bridegroom comes, etc. And when is all this transacted? Answer: At *midnight*. Take notice that the cry, "Behold the bridegroom cometh," is made at midnight; and furthermore, the virgins are at that time directed to go out and meet him. But how could they go out and meet him at midnight, if he was not coming till morning? They could not do so. It is further evident that the bridegroom comes at midnight, rather than in the morning, from the fact that the virgins are under the necessity of using *lamps* when they go out to meet him.

It is said that the parable was fulfilled in this way: The "time" movement in 1843 answered to the "going forth" of the virgins; from thence to 1854 the virgins slumbered and slept, while the bridegroom tarried; the "time" movement in 1854 answered to the "midnight cry;" since that time the virgins have been engaged in "trimming their lamps," etc. They trim their lamps to obtain more light. It was said previous to the passing of the 1867 "time" argument, that the result of their trimming their lamps was the discovering of the *true time* of the Lord's coming (in 1867). But the bridegroom did not come; therefore that could not have been the *true time*. It is said that the tarrying of the bridegroom was between the "going forth," in 1843, and the "midnight cry," in 1854; as if the Lord had not been tarrying ever since he has been gone! The word "tarry" is used by many in a wrong sense. They say that to "tarry" is to remain away beyond a certain fixed time when one is expected to return. This is a mistake. That word, according to Webster, simply means "to stay, to continue, to delay;" hence Jesus has been tarrying in heaven for eighteen hundred years, and he will continue to tarry till he comes to the earth.

It is said the figure used by Jesus in the parable was the marriage peculiar to that eastern country. This was evidently the case. But what were the proceedings peculiar to marriages in that country? Let the historian answer. Kitto, in his history of Palestine, says: "When the nuptual day arrived, the bridegroom went, in the evening, with his friends and associates, in holiday attire, to take home his bride from her father's house. She, splendidly arrayed, and with the bridal crown upon her head, came forth, attended by her young companions; and, walking under a canopy, was escorted to her future home with songs, and dances, and instrumental music."

Here, then, is the simple *figure* which Jesus employed to impress upon the minds of his disciples the importance of *watching*. Is there anything in the figure concerning a "going forth to meet the bridegroom," a disappointment, a going to sleep, a subsequent awakening, and going out the second time to meet him with lamps, and finally waiting till morning before he came? Not the slightest hint that such was the case; but the figure simply gives *one* going forth, which was in the evening, when lamps would be required; and says nothing about a disappointment, but does say the bridegroom came at that time. I think that by a careful examination of this parable, it will be seen that my conclusions in regard to it are right. Christ says that at the time of his coming the kingdom of heaven (or church) would be likened unto ten virgins that took their lamps and went forth to meet the bridegroom. They would be likened to them in respect to watchfulness: some being ready and some not ready. Christ used the figure of the eastern marriage to illustrate his subject, and in order the more fully to set forth the condition of the church at his coming, as he foresaw it would be, he divides the virgins in the figure into two classes—wise and foolish—and then, with this slight alteration, or higher coloring of the figure, proceeds with his illustration. The first four verses of the chapter give the *outline* of the parable—the story of the going forth of the virgins, their character, condition, etc. The 5th verse then commences a description of the particulars of the parable, beginning prior to the announcement of the bridegroom's approach, while he tarried and the virgins slept; and in the following verses, (from the 5th to the 12th) is the announcement of the bridegroom's coming, the awakening of the virgins, the going forth, the conversation between the two classes, etc. The great mistake in the exposition of this parable consists in confounding the general outline, contained in the first four verses, with the description of the particulars of the parable, contained in the subsequent verses.

May the Lord guide us in the study of his word, and enable us so to live that when the bridegroom comes we may hail him with joy, and go in with him to the marriage supper.

Bangor, Me., Jan. 26, 1868.

God has three houses—one for instruction, another for correction, and a third for desruction.

The Head and the Feet.

[The writer of this lives in a village not a hundred miles from New York, and calls himself "L." He is not much used to writing, but he styles himself "*the feet*," and so we give him a chance to walk.]

Standing on the corner of one of our streets in the darkness, a person accosted me thus: "How do you do L.? Let me see, you are a grear Storrs' man." I replied—"What do you know about Geo. Storrs? He responded, "I used to hear you talk in my store, when I resided in this place, and since I have been in New York I have frequently heard him: I think him a man of truth, a sound reasoner, and the strongest prop of that faith—a hard worker, and one who does not aspire to grand churches with organs and high steeples. Truth only seems to be the object sought."

So much for the head. Now for the feet. It is said of him: "He is an infidel, but honest; he is skeptical; he is calculated to do more harm than any other man in our village; he will not be whipped; if you corner him one day, he is ready for you the next." One said to him, "L. I don't see into it, you are honest, good to the poor; I would trust you with untold gold; yea, with my very life; and yet you believe in that damnable Storrs' doctrine, no eternal torments after death. I don't understand you." Another said—"Well, we have one man in this place who can put you to silence, Lawyer W." Said lawyer is an educated man and L. has never had even the advantages of a common school education. A "Spiritualist," after talking with L. awhile said, "I have had a jackass kick me before." Having said this he made off with himself. Another said—"L. is the devil." Another, after a little talk, said—"I don't want to talk to you any more." Another, when asked to show some of the doings of the spirits without matter, said, "It is time lost to talk with you." An old man of the Methodist E. Church, said, "I am not able to talk with you." And yet he came to persuade L. that he was wrong; but refused to take the Bible to show wherein he was wrong. The decision of the M. E. Church was—"We consider L. a Christian, and give him the privileges of the church, but he cannot be a member." A minister of that church said—"Come right along into the church, and when the questions are asked from which you dissent, just nod assent." A member said—"If you will stop talking that Storrs' doctrine we will admit you into the church." One says, "L. is not wise: another, "You had better not talk with him, for he will get you into a knot in five minutes." Another says—"Sir, you will find yourself in hell:" another says—"It's no use talking to him, he is too well posted, and he likes to talk on that subject." So they talk on.

I call our Editor "the head," under God, as God has seemed to set him as a leader in the work. L. I call "the feet," because he seems to be one of the lowest in education. I shook hands once with the Editor, and told him how I was used. He only laughed, and said, "It did not hurt much." That word proved a blessing: for I never have been hurt since by any of these things.

L.

How to Leave off the use of Tobacco.

Br. Storrs: I am now 46 years old. I formed the habit of chewing and smoking tobacco when about 16. When arriving at mature manhood I began to detest myself because of this filthy habit. I sought to break off from it again and again by using less and less, and trying thus to gradually emancipate myself from this great scourge of the 19th century. Sometimes I would leave it off almost entirely for six months, taking only a little, just enough to feed the appetite and thus keep it alive, till this real *devil* would again overcome me and again lead me into bondage worse than that of Egypt.

Thus matters went on till about eight months ago, when I resolved, *live or die I would use no more tobacco.* When I did this the enemy was more than half conquered. He rallied his forces a number of times, but always ineffectually. In short, it was not long before he was completely subdued. I have never tasted tobacco since, and I wish to tell your readers, that, God helping me, I will never use it again. To those addicted still to this habit, I would say, if you wish to break it off, *total abstinence* is your only antidote. I speak from experience. Try this remedy and you will never regret it.

Since leaving it off, my health has improved greatly. My nervousness, my irritable temper, my wakefulness at night; and, above all, my cleanliness of person, have greatly improved.

Fly Creek, N. Y. T. P. Lewis.

Tobacco for Smokers.

In Paris, and probably in this country, there are people who gather up the cigar-stumps. The first man who did this gathered together only a few stumps, cut them up very fine, and then sold the tobacco to poor people to smoke in their pipes. He was very poor and this was the way he took to get a living. He succeeded so well that his business was found out, and, of course, there were plenty of others to pattern after his example. It is estimated that there are three hundred thousand cigars smoked every day in Paris, which would leave three hundred thousand stumps to be picked up in the streets, under the tables of the restaurants, in the public squares, and on the bridges across the Seine. Now, these stumps are carefully gathered up by a great many people who are engaged in the business. They are cut up very fine into smoking-tobacco, are packed up into beautiful packages, and a man who smokes—which nobody ought to do—is just as apt to buy one of these papers to smoke in his pipe as the very best tobacco.

How Goodness Protects.

John Kant was professor of divinity at Cracow, a pious, holy man, with a spirit peculiarly gentle and guileless. His head was covered with the snows of age, when he was seized with an ardent desire to revisit the scenes of his youth in his native country, Silesia. The journey appeared fraught with peril to one of his advanced age; but he set his affairs in order, and started on the way, trusting in the protection of Him who cares for his children.

One evening, as he journeyed along through the gloomy woods of Poland, holding communion with God, and taking no heed of objects beside him, on reaching an opening in the dark forest, a trampling noise was suddenly heard, and he was instantly surrounded by figures, some on horseback and some on foot. Knives and swords glittered in the moonlight, and the pious man saw that he was at the mercy of a band of robbers. Scarcely conscious of what passed, he alighted from his horse, and offered his property to the gang. He gave them a purse filled with silver coins, unclasped the gold chain from his neck, took the gold lace from his cap, drew a ring from his finger, and took from his pocket his book of prayer, which was clasped with silver. Not till he had yielded all he possessed, and seen his horse led away, did Kant intercede for his life. "Have you given us all?" cried the robber chief, threateningly. "Have you no more money?" In his terror, the trembling doctor answered, that he had given them *every coin* in his possession; and on receiving this assurance, he was allowed to proceed on his journey.

Quickly he hastened onward, rejoicing at his escape, when suddenly his hand felt something hard in the hem of his robe. It was his gold, which, having been stitched within the lining of his dress, had thus escaped discovery. The good man, in his alarm, had forgotten this secret store. His heart again beat with joy, for the money would bear him home to his friends and kindred, and he saw rest and shelter in prospect, instead of a long and painful wandering, with the necessity of begging his way. But his conscience was a peculiarly tender one, and he stopped to listen to its voice. It cried in disturbing tones, "Tell not a lie! Tell not a lie!" These words burned in his heart. Joy, kindred, home, all were forgotten. Some writers on moral philosophy have held that promises made under such circumstances are not binding, and few men certainly would have been troubled with scruples on the occasion. But Kant did not stop to reason. He hastily retraced his steps, and entering into the midst of the robbers, who were still in the same place, said meekly, "I have told what is not true, but it was not intentionally; fear and anxiety confused me; therefore pardon me." With these words he held forth the glittering gold, but, to his surprise, not one of the robbers would take it. A strange feeling was at work in their hearts. All were deeply moved. Then, as if seized by a sudden impulse, one went and brought him back his purse, another restored his book of prayer, while still another led his horse toward him, and helped him to remount it. Then they un.tedly entreated his blessing; and solemnly giving it, the good old man continued his way, lifting up his heart in gratitude to God, who brought him in safety to the end of his journey.

Ivory Inexhaustible.

New Siberia and the Isle of Lakon are, for the most part, only an agglomeration of sand, ice, and elephants' teeth. At every tempest the sea casts ashore fresh heaps of mammoths' tusks, and the inhabitants are able to drive a profitable trade in the fossil ivory thrown up by the waves. During the Summer innumerable fishermen's barks direct their course to this isle of bones; and in winter immense caravans take the same route, all the convoys drawn by dogs, returning charged with the tusks of the mammoth, each weighing from 150 to 200 pounds. The fossil ivory thus obtained from the frozen North is imported into China and Europe, where it is employed for the same purpose as ordinary ivory, which is furnished, as we know, by the elephant and hippopotamus of Africa and Asia. The isle of bones has served as a quarry of this valuable material for export to China for 500 years. And it has been exported to Europe for upward of one hundred years. But the supply from these strange mines remains undiminished. What a number of accumulated generations does not this profusion of bones and tusks imply?

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The original Six Sermons were first preached and published in Albany, N. Y., in 1842. Since then they have passed through many editions and been improved and enlarged as the author received more light; but the last alterations and enlargements were made near fourteen years since, and the author has seen little reason to make any material change in the matter since, but will do so when he sees cause, if he ever does.

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Herald of Life

AND OF THE COMING KINGDOM.

"They which shall be accounted worthy to obtain that world, and the resurrection from the dead . . . are the children of God, being the children of the resurrection."

GEORGE STORRS, Editor. NEW YORK, WEDNESDAY, FEBRUARY 19, 1868. VOLUME V.—NUMBER 20. WHOLE NUMBER 210.

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A DEFENCE OF THE BIBLE.

[THE following is our third speech in the Convention of the Deists in defence of the Bible.—ED. HER. OF LIFE.]

The great theme before this Convention is the trial of the Bible. It is said that we come here and repeat over and over again things we have said before—that we manifestly come here with nothing to say. I ask if in this respect we have differed essentially from our friends on the opposite side of the question? We labored at the outset of this Convention to see if there was a law by which the Bible could be tried, and after laboring for nearly two days we consented, for the sake of having the argument go on, that the law adduced should be the law by which the Bible should be tried, and that law was stated to be natural religion, or the God of nature. By the religion of nature, or the religion of the God of nature, the Bible and the God of the Bible are to be tried. Then I endeavored to show the congregation, last evening, that in this trial the God of the Bible suffered nothing in comparison with the God of nature; and if that was the rule by which the God of the Bible was to be tried, either the God of the Bible must go clear, or the God of nature was in the same condemnation. My friend Mr. Wright has felt, I have no doubt, the force of that remark, therefore he has labored very hard to acquit the God of nature, and to bring out fresh charges against the God of the Bible. The Bible, he says, represents God as ruling the world by arbitrary laws and penalties. He affirms that the God of nature does not rule the world by arbitrary laws and penalties. Am I right in saying that you affirm it?

MR. WRIGHT—Yes, I do affirm it.

Mr. STORRS—Sir, what law by which the God of nature rules the world does he ever change? What penalty that the God of nature has fixed to his laws does he ever alter? If that is not arbitrary law—arbitrary penalty—I ask to know what is? One of the very charges which they bring against the God of the Bible is, that he does sometimes change his laws; therefore the law, speaking in the most absolute sense, is not arbitrary, but it is subject to be changed by the Author of that law, while the God of nature is unchanged and unchangeable in his laws and in his penalties.

Mr. WRIGHT—I desire to say that I used the terms affixed laws and fixed penalties, and arbitrary laws and arbitrary penalties, as laws and penalties that are opposed to each other.

Mr. STORRS—Fixed fast in fate? Then what are you but the mere machinery of the God of nature? But "the God of the Bible is a very cruel God." The God of the Bible is represented as "commanding parents to stone the child to death. Abraham is commanded to butcher his son;" and, says my friend Wright, "I have been asked if I would do such a deed if God commanded it? No, I would not; I would *cut the throat of such a God*." Well, I was a little surprised at that remark of my good friend Wright, because, formerly, when a follower of Jesus, he was a peace man—a non-resistant. (Applause.) Formerly, if a man should take his child and dash out its brains before his eyes, he would not strike him to keep him from doing it; but he has changed since he has become a worshipper of the God of nature: he is now a war man to the knife.

Mr. WRIGHT—I wish my friends to keep in mind, distinctly and emphatically, that by that form of speech I desired to show that I do not believe in the existence of any such being as a God who ever did command men to take the life of any human being. I do not believe that in cutting the throat of such a God I would be cutting the throat of anything more than a mere metaphorical God.

Mr STORRS—I deny that the God of the Bible ever commanded Abraham to butcher his son. He told him, indeed, to go and offer him up as a burnt offering; but when Abraham took hold of the knife, God commanded him to stop. He had gone beyond what he told him to do. But my friend Wright will have to butcher his God, and cut his throat as sure as life; because the God of nature has given the *command* to delicate mothers, and *compelled* them to *butcher* their own children and *eat* them too. Is it or is it not a fact that in sieges of cities, where they have been driven to desperation for the lack of food, mothers have killed their own children, and eaten them to preserve their own life? What was it that commanded them to this? *The God of nature!* (Applause.) The God of nature, when he saw that they were like to starve to death, commanded them to "butcher" their children, and they actually did butcher them. Has the God of the Bible done anything worse than that? No, sir. The God of nature has shown himself to be altogether as guilty as the God of the Bible; and if my friend Wright is true to his declaration he will have to take his knife and cut the throat of his God of nature. "The God of nature," he says, "never did send earthquakes to kill men—earthquakes are natural omens." They are then the natural actions, I suppose, of the God of nature, are they? If it is not understood in this way, I confess myself incapable of telling how it is understood.

Mr. WRIGHT—My remark is that earthquakes are the effects of natural causes.

Mr. STORRS—Who constituted these natural causes? (Applause.) The God of nature, I suppose. (Applause.) Does his God escape? "The God of nature, in these natural causes, did not kill these inhabitants in those cities; oh no—they only put themselves right across where his car came!" But, sir, the God of nature drove his car right through their cities, and never gave them the least notice that he was coming. Surely that was almost as bad as going into the draw at Norwalk. (Laughter.) [NOTE—A short time before this speech a terrible railroad disaster occurred at Norwalk by a train of cars running into an open drawbridge, by which fifty lives were lost.] This God of nature having established in his works natural causes which produce earthquakes that will swallow up cities, if they happen to be planted in a certain place, if he was a good God one would seem to think that he would have sent some notice to the children of men, and tell them not to build the city, for his car—an earthquake—was going to plough through there. But, sir, he leaves them in total ignorance, and allows them to plant their cities and go on to great happiness and prosperity, and then, without a solitary warning, the God of nature drives his plough of destruction through their streets.

But our friend Wright is very accommodating to the God of nature. If he were half as accommodating to the God of the Bible he would not find so much difficulty. I should like to know what can be found in that manifestation of the God of nature that goes to prove his goodness. Can the God of nature speak to men really in any way possible? If he can, why did he not give them some notice that he was going to destroy such a section of country, and that therefore they must move away from it or else he would destroy their lives? How good he must be to destroy all their labors and destroy their families! "But the man would not have been hurt when the lightning fell from heaven, if he had not been in the way of it." Indeed he would not! But did the God of nature tell him when he was walking along that he was going to get in the way below? Did he not suffer him to go on, and dash him to death in a moment?

Now, suppose we should make such a defence of the God of the Bible. The God of the Bible, when he divided the earth among the children of men, divided a certain portion to the chilren of Israel. He determined to establish that people in that land; but here is another class of men that came along, and plant themselves down in the land of Canaan, to possess the land that God had designed for a particular people. Instead of keeping their own inheritance they plant themselves there in that land. The time comes when the God of the Bible is determined to put his people in possession of the land which he reserved for them at the creation.

Now, sir, what does he do? Why, it is true he does not send an earthquake through the land and take them all by surprise. Did he give them no notice of what he is going to do? At first he waited until their corruption was such, in wickedness, that they were no longer to be endured. He had previously informed Abraham (see Gen. xv., 16) that the reason why he would not at an earlier period cut off the intruders in Canaan was, that "their iniquity was not yet full." But when it was full, and God's purpose to put Abraham's seed in possession of the long-promised land was now to be accomplished, he does not take them by surprise: he gives them forty years' notice that he is going to dispossess them. And during that forty years he performs certain miracles or actions which were designed to convey to the inhabitants of the land that fact, that the God of the Bible was determined to bring a people in there to whom that land belonged. He gave them timely notice of it, and they who were believing saved their lives, as Rahab and her family. But all did not believe. Suppose, then, that he commissioned his people to destroy that people out of the land, has he done anything worse than the God of nature, who destroyed the cities we spoke of. The question is not whether we can defend the God of the Bible, but whether he can be defended in view of the law by which he is to be tried. We might make the same remark in regard to pestilence.

Our friend Wright told us that this, too, was a natural affair; but suppose it is a natural affair—suppose it is in the course of nature, I ask again, who controls that course of nature? Is it the God of nature? and if so, I ask if the God of nature is not chargeable with this terrible crime of sweeping millions of the human race away by the most desolating pestilence?

Just here, at this point, I beg leave to be permitted to read a little from some eminent men on the other side of the question. The names of Hume and Bolingbroke are well known by my friends on the opposite side of the question. Here let me say that I do not despise any man for being a Deist. I do not use the term Deist ever reproachfully. It is simply one who rejects what we denominate revelation. He believes in God, and revelations of the God of nature. I cannot wonder that there are so many Deists in the world, when they suppose that the God of the Bible will do certain things which are attributed to him. I wonder that the whole world are not Deists under the theology in which we have been trained. (Hear, hear.) But if we have the time, we will show that these most objectionable doctrines, which have led so many into the rejection of revelation, have no foundation in the Bible. [The speaker read from Mr. Hume's "Essay on Providence and the Future State," as found in Dr. M'Colloh's Analytical Investigations concerning the Credibility of the Scriptures," vol. i., p. 97.]

Allowing the gods to be the authors of the existence or order of the universe, it follows that they possess that precise degree of *power, intelligence, and benevolence which appears in their workmanship*; but nothing further can be proved, except we call in the assistance of exaggeration and flattery to supply the defects of argument and reasoning. So far as the traces of any attributes at present appear, so far we conclude that the attributes exist. *The supposition of further attributes is mere hypothesis;* much more the supposition that, in distant regions of space, or periods of time, there has been or will be, a more magnificent display of those attributes, and a scheme of administration more suitable to such imaginary virtues.

Last night we were told to remember that the Bible says *yea*, and the Bible says *nay*. Now Mr. Hume, who is a Deist, says *yea*, and then the Deist here says *nay;* then their theology may be called in question as well as ours. [MR. WRIGHT—To be sure.] And who shall decide? That is the question exactly. (Hear, hear.)

Again Mr. Hume says: "The great source of our mistake in this subject, and of the unbounded license of conjecture which we indulge, is, that we tacitly consider ourselves as in the place of the Supreme Being, and conclude that he will, on every occasion, observe the same conduct which we ourselves, in his situation would have embraced as reasonable and eligible. But beside that, the ordinary course of nature may convince us that almost everything is regulated by principles and maxims very different from ours; beside this I say, it must evidently appear contrary to all rules of analogy, to reason from intentions and projects of man to those of a being so different, and so much superior. In human nature there is a certain experienced coherence of designs and inclinations, so that, when from any fact we have discovered one intention of any man, it may often be reasonable from experience to infer another, and draw a long chain of conclusions concerning his past or future conduct. But this method of reasoning can never have place with regard to a being so remote and incomprehensible (as God), who bears much less analogy to any other being in the universe than the sun to a waxen taper, and who discovers himself only by some faint traces or outlines, beyond which we have no authority to ascribe to him any attribute or perfection."

Lord Bolingbroke, in his Works, vol. iv., pp. 87, 88, says: "We are made able to arrive, by a proper exercise of our mental faculties, from a knowledge of God's works to a knowledge of his existence, and of that infinite power and wisdom (intelligence) which are demonstrated to us in them. Our knowledge concerning God goes no further." Lord B. continues: "We are in absolute ignorance of the real essence and inward constitution of every sensible object. How much less reason is there to expect any knowledge of the manner of the being, nature, and essence of the invisible God, or of his physical and moral attributes, beyond what his works, the effects of his nature and attributes, communicate to us? This degree, this sufficient degree of knowledge concerning God, is a fixed point, on one side of which lies Atheism, and metaphysical aud theological blasphemy too often on the other."

Now I ask the congregation who have heard this morning, whether one Deist does not say *yea*, and the other *nay*—whether the God of nature is not as much at variance with himself as the God of the Bible?

There is one other point that I shall notice in the remarks of my friend Wright this morning, particularly. He tells us that Jesus was good—a good man. Thank him for that. He says that Jesus founded a sect. Any harm in that, friend Wright? [Mr. WRIGHT—Yes.] Very well, how did he found it? In any other way than you are founding a sect now? [Mr. WRIGHT—Yes.] *No.* Well, but what of that? Was the sect good at the outset? Yes; my friend Wright acknowledged that the persons concerned in it, at the outset, were good men. [Mr. WRIGHT—Yes.] I thank him. The men that were first concerned in founding this sect were good men, true men, faithful men, Christ-like men; and they demonstrated their integrity to the truth, by contending for the truth even unto death, at the hazard of their lives. What then? Since that period this sect have become corrupt, and done certain things injurious to society. I am rather glad my friend Wright said that "those who *assume* to be this sect have had an injurious influence upon the world." Don't you say so, Br. Wright?

Mr. WRIGHT—Mr. Chairman, if it is proper to answer, I may answer; but yes or no would not express what I should want to say. I meant this, that those who profess to be guided by the spirit of Jesus, but have no more affinity to that spirit than Satan has, have perpetrated the foulest crimes. I do not believe that a man under the guidance of the spirit that Jesus had would ever commit those horrible sins.

Mr. STORRS—He says these men do not belong to Jesus. What then, have they to do in pouring contumely upon this sect, or the system Jesus introduced? Why bring them to this stand, when he says himself they have no affinity to Jesus? He has given us the argument. He has told us that Jesus was good—that the men to whom he committed this work were good, true men. He has now told us that those who *assume* to be of that class act just as contrary to Jesus and his first ministers, as Satan does to God. I will use the expression for him, although I do not know that he used it.

I will not stop to investigate the fact whether Jesus did found a sect or not: but if he did found one, I ask upon what principles he founded it? My friend Wright will not deny but that the principles were right. He says that he was a man. Very well; suppose he was nothing but a man, then could he foresee that such glorious principles as he laid down would be corrupted and perverted, and entirely departed from, on the supposition that he founded a sect?

Now, sir, I ask again, what were the principles upon which he founded that sect! "Ye know," said Jesus, to those very men who were to preach his truth, "Ye know that they which are accounted to rule over the Gentiles exercise *lordship* over them; and their great ones exercise authority upon them. But so *it shall not be among you;* but whosoever will be great among you, let him be your servant," or minister; that is, one to minister to them—to do them that service which they might need for their welfare or happiness; but he charged them most solemnly that they should not exercise lordships over one another, and the apostle Paul to the Gentiles comes forward and in writing to the church at Corinth, says: "Not for that we have *dominion* over your *faith*, but are helpers of your joy."

Here, sir are the principles of the founder—if you will have it so—of this sect; and I ask, sir, if it is not clear and plain that the founder of this sect, if it be a sect, did clearly denounce and condemn the course which those who "assume" to be of this sect have pursued for centuries past? Why, then, sir, are we cited, I ask again, to the wickedness of those *professing* to be of this sect, "who say they are Jews (Christians), but are not—but do lie?" Why are we cited to them as any reproach upon Christianity? "If Jesus was a good man," say you "he ought to have known just such rascality would have come up?" Indeed! but then you say that he was a man. I have answered my friend only on his own ground.

HEBREWS X., 29.

BY HON. O. S. HALSTED.

TO THE EDITOR OF THE HERALD OF LIFE: I observe that in your "Response to Dr. Field," in your issue of Feb. 5th, and in answer to his quotation of the E. V. of Heb. x., 29, "of how much sorer punishment shall he be thought worthy" etc., you give the Syriac reading, "How much more, think ye, will he receive capital punishment who hath" etc. The Syriac gives the true sense, and with your remarks on that reading is a sufficient answer to the E. V., verse. But a true rendering of the Greek quite as effectually shows that the E. V. verse is wrong. I give the Gr. of verses 28, and 29, v. 28. Any one having put away (a) law of Moses, without compassions upon, or, by, two or three witnesses shall die: [that is, as a finality. For the language, two or three witnesses, see Deut. xvii., 6, Matt., xviii., 16, John viii., 17; 2 Cor. xiii., 1.] v. 29, *Poso cheironos timorias*—By how much of an inferior punishment, think ye, shall be deemed meriting *ho*—who—[for, he or she who] the Son of God hath trodden down (metaphor, says Donegan, spurned). *Posos* is, How much; and *Poso* is the dative of it; the dative is used also for the ablative, the Gr. not having, or using, the ablative. We thus have for *Poso*, By how much, *cheironos timorias* are in the genitive singular. *Cheironos* is the genitive singular of *cheiron*, an adjective, defined by Donnegan, worse, inferior, weaker, less powerful. We thus have By how much of an inferior, a weaker punishment, think ye, etc.? [That is, By how much will his punishment be inferior, or, weaker?] Taking the two verses together, the sense of v. 29 plainly is, Do you think that he who who hath spurned the Son of God will not receive the same punishment as he who put away a law of Moses? Do you think he will receive a punishment inferior to, weaker than, the same death? And our word *worse* is frequently used in the sense of *weaker*, inferior. We say (for example) of one getting weaker in sickness, he is getting *worse*. The Lat. in v. 29 uses the comparative of its adjective *deter*, defined by Ainsworth, "ill, naught, bad, in any kind, of things, or persons; weak, feeble." And if the Latin had left out its word *magis*—more, and had put the comparative of *deter* which is *deterior*, in the genitive singular and its word for punishment in the genitive singular as the Gr. does, the Lat. would correspond with the Gr., thus, How much of a weaker, feebler, punishment etc.; that is, than the death mentioned in v. 28. We use the verb deteriorate, from the Latin, in a sense very suitable to this verse: we say, deteriorated, in the sense of made inferior, weakened. The sense of the verse is, How much will his punishment be deteriorated from that mentioned in v. 28? That is (the interrogative form being often used for affirmation) his punishment will not be at all deteriorated. But this would not suit orthodoxy. Hence the Lat. inserts *magis*, and gives *deteriora supplicia*, the accusative plural, instead of the genitive singular. The Rheims is, How much more [inserting the word *more* for the inserted Lat. *magis*] do you think he deserveth worse punishments, who hath trodden under foot the Son of God, etc. The Ital. is, Of how much *peggior* punishment? Graglia defines *peggior* worse; and *peggiorato*, grown worse. Hence *peggior* answers to the Gr. and Lat., weaker, feebler. The E. V. is, Of how much sorer punishment, etc.? We do not know whence the E. V. got its word *sorer*. It seems to have been thought that the word *worse* was too ambiguous, it being used in different senses; and that therefore an improvement must be made upon the Romish version; that orthodoxy should not be left to stand upon the Lat. *deter*, nor the Ital. *peggior*, nor the Rheims *worse;* that *sorer* was a surer word. Now let us see how *sorer* fits. In v. 28 the punishment is death without compassions. In the Bible sense of death there can be no *sorer* punishment. But orthodoxy says, death to the wicked, is eternal life in torment. Will it tell us what its *sorer* punishment would be? Would it have God employing eternally an additional number of its devils upon him?

These two verses teach, as is abundantly taught throughout the Scriptures, that death is punishment, is the wages—penalty—punishment—of sin.

THE SPRINGFIELD DISCUSSION.

1. IT commenced on Wednesday evening, January 29th, and lasted six week-day evenings, ending the 4th inst., and was presided over by Dr. N. E. Ames, a prominent member of the Congregational church. The writer made eighteen speeches, occupying his full time. Mr. Chattaway, waving his right to close the debate, made but seventeen, and several of those fell considerably short of the allotted twenty minutes. Utter discomfiture in argument, and want of relevant matter with which to prosecute his task, explain Mr. C.'s failure to occupy his time and also his refusal to have the debate continued according to our explicit understanding. He sought to close it on the third evening, but was persuaded by the writer to go ahead. But no entreaty would have availed with him on the sixth night; the fire was too hot for him and he beat a square retreat. It is believed in Springfield that it will be many days before Mr. Chattaway will care to engage again in public theological discussion. He has found that it means *work;* that something is needed beside the mere incoherent stringing together of texts of Scripture; that the citation of irrelevant passages does not strengthen an argument. The discussion may also have taught him many other things. One can hardly see how he could come out of it without at least a suspicion that his doctrine of natural immortality has no Bible foundation for its support. In this connection I will state that Mr. Chattaway is an Englishman, has lived in this country twenty years, and is, I should judge, above fifty years of age. He has belonged to the Episcopal and the Methodist church, and from the latter he has recently withdrawn.

2. From first to last we were favored with large audiences (averaging about six hundred persons), and on several evenings some who came were unable to get into the Chapel and had to go away. The resident Universalist pastor, Rev. Mr. Nye, was present a number of evenings: Rev. Dr. Ide (Baptist) and Rev. Mark Trafton (till recently a Methodist—now pastor of the Memorial church) occupied seats on the platform on the fifth night; and on the last evening the Episcopal rector of the city, Rev. Mr. McKnight, occupied a seat in the gallery.

3. The first night was occupied with arguments from reason; the next four with arguments from the Bible; the question during these evenings having relation to the natural immortality of man, Mr. Chattaway being on the affirmative. The last evening was devoted to the question of the literal resurrection of the dead. The writer had the affirmative. Mr. C. in his second reply announced his purpose to appear no more in the debate after that evening, and afterward declined to make the closing speech. By unanimous request of the audience, I gave notice that I would continue this subject in a discourse the following evening. Mr. Chattaway informed me that he would come to hear me, and he did so—though in my sermon I did not mention him nor (that I remember) mention the debate. Mr. Nye also came and listened to the former part of the discourse. The congregation was large, though the night was stormy.

4. From circumstances (relating to incorrect rumors) that came to my knowledge, I judged it my duty, on the last evening, to state to the audience that I would be willing to continue this investigation in public with any minister or ministers of the city, only asking that I might be permitted to occupy one-half the time.

5. The discussion has created a new and widespread interest in our views among the people of Springfield, and the precious truth has *manifestly* received a decided onward impulse in that city. Facts illustrative of this remark might be given, but I have not time to write them. Our brethren there feel much encouraged.

6. One interesting fact I will give. The discussion converted our Moderator, Dr. Ames. When it commenced he believed in natural immortality—before it closed he believed in immortality through Christ. When I preached in S., on the 12th of January, Dr. Ames stated in our prayer-meeting, that his godly mother was "in heaven"—now, with Paul, he believes she sleeps in Jesus awaiting the resurrection at the last day. The new-found light is fire in the good Doctor's bones, and he will not fail to let his light shine. It is my prayer that, in humble dependence upon God, we may all forget the things that are behind, and reach forth unto those that are before. R. W.

MISDIRECTED EFFORTS.

A GREAT deal of interest is manifested now-a-days in the work of converting the heathen to Christianity, and for that purpose a large amount of treasure is annually expended in fitting out missionaries to various unenlightened peoples, and in maintaining them there. The intentions of those so deeply interested in this project may be, doubtless are, of the purest character, but, saying nothing of the fact that the movement has its foundation in the unwarranted assumption that the whole world is to be converted to Christianity previous to the coming of Christ, we very much question the propriety of spending treasure and effort upon an attempt to improve the condition of beings thousands of miles away, to the neglect of myriads in our very midst, whose situation, both morally and physically, is very much worse. In all foreign missionary efforts, the expenditure is so greatly disproportioned to the limited success achieved, as to suggest the idea of unjustifiable outlay. What! says one, put a value, in paltry dollars, upon the salvation of your fellow men? No, not just that. But it should be remembered that in the city of New York, for instance, more than half a million people never have the gospel preached to them (most others have it miserably corrupted), there being neither places where they can hear it, nor men who are willing to preach it, and among whom exist vice, misery, degradation and shame, to an extent and in such aggravated forms, as they do in no known heathen land. This being so, we are hardly justified in converting one foreign sinner at a cost which will convert at least two or three domestic ones, whose condition is more wretched. Nor is New York an exception. There are many localities where the gospel is little, if any, more generally preached. There are plenty of church edifices of magnificent designs, with lofty steeples, elaborate decorations, and roomy, luxuriantly-furnished pews, for which fabulous prices are paid, where people go to be entertained for an hour or two, on Sunday, by professional gentlemen, who well understand what is expected of them, and comprehend that anything short of it would soon work a serious embarrassment of their finances. People in the lower walks of life look upon these structures but never enter them, well knowing they are not wanted where the rich and fashionable resort. There are men and women enough ready to go to some distant part of the world and try their hand at the introduction of Christianity among heathen, because there is a sort of romance connected with it, but in the suffering field of home they see nothing to do. A reverend gentleman remarked to his audience, a few evenings since, that "when religion becomes a religion of a class, it is no longer of God, who is no respecter of persons. In the city of New York but a small minority of the eight hundred thousand inhabitants have the gospel preached to them. Suppose Paul had sent word to the Corinthians that he would go and preach for them if they would agree to pay him $2,000 a year salary. How long would it have taken him to establish a Christian church there? The church must be as free and universal as the common schools, and they also must be something more than places to preach in. The poor classes need as good preaching as the rich. Walking up Fifth avenue, one would suppose that we were the most religious of men; but how is it at the Five Points? We are just waking up to the fact that we must 'go to the front.'" If the same amount of treasure, and the same number of laborers sent abroad, were

judiciously employed in our own land, we are firm in the conviction that very much more suffering would be alleviated, and many more sinners be turned to Christ. L. C. T.

"THE LION BEARDED."

SOME time since STEWART CARLISLE, Wilmington, Delaware, sent the notorious R. W. Landis, formerly of Paterson, N. J., now in Wilmington—a challenge to discuss the immortality question, Landis having been preaching against our views, and repeating some of his old misstatements, which he promulgated in his book, some years since, published by the "Methodist Book Concern" in this city. It seems, for some cause, L. keeps silence, and returns no answer to Carlisle, so the latter comes out in the *Wilmington Daily Commercial*, Feb. 13th, with the following

CARD FROM MR. CARLISLE TO DR. LANDIS.

R. W. Landis, D. D.—Dear Sir: After patiently waiting for an answer to my former article addressed to you in regard to a public debate on the Immortality of the Soul, with its kindred subjects, without receiving a reply from you, I have thought it would not be out of place to inquire why a debate carried on in the spirit of Christian kindness for the single purpose of eliciting truth and an earnest desire to let the public have an opportunity to judge between the opposing theories, might be productive of good. We believe so, and are perfectly willing that our views shall be subjected to the severest Scripture criticism, and if not found in harmony with the sacred volume of inspiration, we stand ready and willing to renounce them at once and forever, and the same honesty of purpose that we claim for ourselves, we are willing to accord to you. If, then, both parties are sincere, and both think they have the correct view of truth, what harm can come from discussing the subject publicly? None that you can possibly see. It is true we do not rank among what the world call the mighty, the noble, the wise, nor even the D. D.'s: our rank is rather among those whom the apostle Paul calls "men of low estate." We are not men "seeking after notoriety," but after truth, and where truth leads it is our purpose to follow, regardless of the favor or the frowns of those who oppose truth.

Paul the apostle tells us not to mind high things, but condescend to men of low estate. Now, if the apostle condescended to men of "low estate," and you are following after and teaching the same truths, and we are willing to receive truth as he taught it, then what harm can possibly come from a frank, open, manly discussion as to which party teaches truth as he taught it; certainly none at all. True, error may be exposed, but our Father in heaven will see that his truth shall receive no injury from a candid investigation. And now, Dr., in view of the high position you have attained as a scholar and an author, having written a work of considerable size and delivered a course of lectures on the doctrine in dispute, perhaps there are none better qualified than yourself to meet in debate, and, by the superior advantages you possess, expose in all its hideous deformity what you suppose a dangerors error.

Do not content yourself with standing behind masked batteries and firing random shots. Come out! Enter the arena and strip for the fight, and by your massive arguments throttle the hideous monster and hold him up till friend and foe declare him dead, dead, dead, beyond the hope of a resurrection. Then the whole Christian world will "thank you for your timely work and your praise will be on all the churches."

And now if you can persuade yourself or be prevailed upon by friends to accept an invitation to a discussion, be kind enough to let me know. Very respectfully yours,

STEWART CARLISLE.

Wilmington, Feb. 8, 1868.

NOTE BY ED. OF HER. OF LIFE.—Our friend Carlisle has got the "lion by the beard," but there is not, probably, power enough in Wilmington to draw him from "behind masked batteries:" he does not care to be too much exposed to the "Sword of the Spirit;" he is more familiar with other weapons. Let C. publish L.'s statement from the Preface of his Book, about us, in Paterson, and the refutation of that slander, and see if the shot does not make the lion quiet. Try it, C.

AN alphabetical list of ninety-two sects in England has been published. Among them are some curious names, but they are those chosen by the sects themselves. The following are among the most peculiar: Apostolico, Baptized Believers, Christian Israelites, Christian Teetotallers, Electics, Hallelujah Band, Peculiar People, Providence, Ranters, Wesleyan Reform Glory Band.

HOW TO BE CHEERFUL.—A cheerful life must be a busy one. And a busy life cannot well be otherwise than cheerful. Frogs do not croak in running water. And active minds are seldom troubled with gloomy forebodings. They come up only from the stagnant depths of a spirit unstirred by generous impulses or the blessed necessities of honest toil.

THERE are flowers that are repulsive at first sight, but when closely examined unfold a world of beauty—and so with men. We should never judge a man from first sight, for he may have good qualities which will develop themselves on acquaintance.

LEARNING.—Learning is wealth to the poor, an honor to the rich, an aid to the young, and a support and comfort to the aged.

THE HERALD OF LIFE.

NEW YORK, JANUARY 19, 1868.

NO IMMORTALITY NOR FUTURE LIFE, EXCEPT IN JESUS CHRIST ALONE, AND BY A RESURRECTION AT THE LAST DAY IF DEAD, OR A CHANGE IF ALIVE.

RESPONSIBILITIES.

The Editor holds himself responsible for none of the sentiments of Correspondents. The Editor's articles do not all appear under what is called the "Editorial Head." Any articles without a signature, or which are not credited to another source, the Editor is responsible for, without saying whether he wrote them or not he leaves the reader to judge of their authorship. Let these things be kept in mind in reading the Herald of Life, and the praise or blame will rest where it ought.

A "NATURAL FIT."

"FITS" where? In the *N. Y. Ledger*. Who fits so naturally into that sheet? The "Rev. Henry Ward Beecher." Who says that? Read the following letter to Bonner, the publisher of that paper, and you will see:

MY DEAR MR. BONNER: You have herewith the last line of Norwood. I began it reluctantly, as one who treads an unexplored path. But as I went on, I took more kindly to my work, and now that it is ended I shall quite miss my weekly task.

My dear old father, after his day of labor had closed, used to fancy that in some way he was so connected with me that he was still at work; and on one occasion, after a Sabbath morning service, some one in a congratulatory way, said to the venerable and meek old patriarch:

"Well, Doctor, how did you like your son's sermon?"

"It was good—good as I could do myself." And then, with an emphatic pointing of his fore-finger, he added, "If it hadn't been for *me* you'd never have had him!"

If anybody likes Norwood, my dear and venerable Mr. Bonner, you can poke him with your finger and say, "If it hadn't been for *me* you never would have had it."

You ask me to resume my old place, and write for you regular or occasional articles on any of the ten thousand topics that are interesting. I shall be glad to do so. I have got so used to the *Ledger* that I seem to fit into its columns more naturally than anywhere else. I am, truly yours,

HENRY WARD BEECHER.

REMARK BY ED. OF HER. OF LIFE.—How "natural" the process of temptation. $25,000 for writing "Norwood" made the author "fit" into the *Ledger* "more naturally than anywhere else." When we read the foregoing letter, we could not help thinking of the following story:

A PROVIDENCE boy, five years of age, having stolen a can of milk, his mother took him to task with moral suasion, and wound up her discourse by exclaiming, "What in the world was you going to do with the milk, anyhow?" "I was going to steal a little dog to drink it," was the crushing reply.

How many "little dogs" in the *churches* will now run after "the can of milk"—the *Ledger*—who would never thought of such a pool to quench their thirst but for having been *stolen* "to drink it." How "naturally" it "fits."

THE APOSTOLIC COMMISSION.

TO WM. H. WHITMAN: *Dear Brother:* Your difficulty in regard to certain transactions of some of the Apostles, we think arises from the common supposition that all they said and did was by direct inspiration. On this subject Dr. McCulloh has thrown much light in his "Credibility of the Scriptures," (new edition, v. I., p. 345 and onward) where he has distinctly shown that the Apostles had no commission to add anything to what Christ had personally taught them, and that their whole work was that of "WITNESSES" to what they had seen or heard from him; and that their inspiration consisted wholly in the gift of the Holy Spirit to "bring all things to" their "REMEMBRANCE whatsoever" Christ had "spoken unto" them. They were not authorized to promulgate any new doctrine or practice other than what their MASTER had personally delivered to them. In other matters they some times followed their prejudices as Jews; and all the Jewish converts adhered to the law of Moses, as is evident by the language of James to Paul, recorded Acts xxi., 20, "Thou seest, brother, how many thousands of Jews there are which believe; and they are all zealous of the law," etc. This Jewish prejudice continued till the destruction of the temple service, when "the sacrifices were made to cease." The language of James to Paul was only a few years previous to the fall of Jerusalem.

If Christ taught his disciples to baptize with water (after his resurrection) he taught them to do it "in the name of the Father, and of the Son, and of the Holy Ghost." We have no account that they ever used that formula when they baptized; but if they did, then it follows they did not (as is assumed) baptize after Christ's example, or "to represent his death and burial," unless the Father and Holy Ghost died and were buried, also; for the baptism was equally in these names as in the name of the Son. But we wish not to revive the baptism controversy. We have said all we wish to say, in our tract on "THE ESSENTIAL BAPTISM," and are willing those who differ from us should practice according to their own view of the subject; only we pray them not to substitute water for the Spirit, without which no man can be raised from the dead, and hence must perish.

ELD. KNAPP IN CALIFORNIA.

NOT long since, we were informed by Eld. Teft, of Stockton, that Eld. Knapp had arrived in that place and was saying some pretty hard things against such as held our views on the Life question. We did not speak very favorably of him, and ventured to suggest that he would hurt himself more than us. We see by a letter by a correspondent in California to the *Advance*, at Chicago, Illinois, that we were not far out of the way in what we said. From that letter we take the following extract, which shows the man. The writer says:

"ELD. KNAPP—known to all men at least by fame—has been preaching some four weeks in the city of Stockton, with little or no results. Large congregations are drawn together to see and hear the preacher's eccentricities; beyond that there is but little interest. The Baptist paper of this city announced his arrival by speaking of him as one who came to preach a 'whole gospel.' The same paper intimated that Br. Earle had benefitted Pedo-Baptist churches and denominations more than his own, but now the man had come who would not shrink from the whole gospel. Let your readers make their own inferences. Brother Knapp is a little restive at the slow progress of events. He took occasion, a few days ago, to tell the Stocktonians 'that of all the perverse and mean devils he had ever known, the Stockton devil was the meanest and biggest of all.' What stuff!"

Sure enough, "what stuff;" but what other stuff could be expected from such a fountain of self-seeking, and such ignorance of what the gospel is? If he had not a theological hell, and a plenty of obedient "devils" to help him stir up its flames, *his* "revivals" would soon be known no more. "Stockton devils" could not stoop to this "mean" subserviency to a buffoon who disgraces the name of a Christian ministry.

A YOUNG THEOLOGIAN.

"A LADY out with her little girl and boy, bought him a rubber baloon, which escaped him and flew up in the air. The girl, seeing the tears in his eyes, said: 'Never mind, Neddy, when you die and go to heaven, you'll dit it.'"

Baloons have their attractions in heaven as well as little babies and great ones. Why should they not have? Ministers teach the lesson that as their babies and friends die, their souls go to heaven; and in this way that place becomes attractive. Why should not the little folks learn the lesson, and think if their baloons fly up they have gone to heaven too? Especially when the string breaks and it mounts on high out of their sight? They have some reality about their views; for they see their baloons go up; while the learned theologian does not pretend to see souls go that way, but asks us to take his word for it. Surely the "little girl's" logic is far more convincing than the older theologian's assumptions. The young theologian is quite as likely to be right as the more advanced ones: so, little boys and girls send all the nice baloons you can to heaven, and that place will become quite attractive by and by. [See our article on "Heaven," last week.]

"DISTRESS OF NATIONS WITH PERPLEXITY."

WE have seldom seen anything, in so short a compass, that illustrates the prophecy of our Lord above stated, as to one of the signs of his coming again to this earth, and indicating the time near, as the following, which we take from the *New York Tribune*, of Feb. 10th Let it be read with Luke xxi., 25–28, before you.

A COMPARISON.

"Moralists of a certain class, like the three friends of Job who believed that God never permitted calamities except as a punishment for individual wickedness, are fond of pointing at the misfortunes of America, the derangement of finance, the depression of trade, the quarrels and corruptions of politics, the angry scars of war, the curse of dishonest rulers, and the hunger and demoralization of the South, as proofs that we have incurred the divine vengeance above all other peoples, and are being held up by the Almighty as a warning to the world. Not questioning that we have been pretty wicked, nor presuming to inquire too closely into the purposes of divine Providence, it may not be out of place to reflect that our misfortunes, after all, are no greater than those of our neighbors. The whole continent of Europe trembles with apprehensions of war. Italy is perpetually on the brink of convulsion. France is only held quiet in the grasp of a cruel despotism. Germany is in the throes of a reorganization of which the result is yet doubtful. Russia, in addition to the burdens of generations of maladministration, is tormented by the inevitable troubles which follow a change in the social condition of large masses of a people. Spain is little better than a moral and political bankrupt. In the British Isles there seems almost to be a general reign of misery. Famine and Fenianism together have reduced England to a deplorable condition of wretchedness, and Ireland has been for ages the reproach of her rulers. On our own continent matters are no better. The new dominion on our northern frontier, whatever may be said of its material prosperity, is dissatisfied enough with its own condition, and its people are forsaking it in such numbers to emigrate to the United States, that legislative interposition has been invoked to stop them. Mexico is just emerging, crippled and suffering, from an awful struggle; whether the end is yet who can say? The countries of South America are always at war. The islands of the Caribbean Sea are shaken by earthquakes, swept by hurricanes, drenched in the turbulent waters, and spread with wreck and desolation. Are our misfortunes greater than these, and is not the horizon of our future, at any rate, brighter than that of the other countries of the world?"

If a mere outline is thus dark, what is the filling up to be? Truly the coming of the Son of man draweth nigh; all human governments are evidently ripening for that destruction which they so deservedly merit by their long disregard of the authority of God, and oppression of those in their power: they have fed themselves and crushed the confiding people. May the kingdom of God, and his Anointed, soon come; and it will. The desired DELIVERER will "take the kingdom," and "reign in righteousness, forever and ever." "Even so, come, Lord Jesus."

"THE WORLD UPSIDE DOWN."

FROM THOMAS R. CROCKER.

BROOKLYN, N. Y., Feb. 13, 1868.

TO THE EDITOR OF THE HERALD OF LIFE: *Br. Storrs:* I wish to give you a brief account of some of the troubles our celebrated D. D.'s are going through under the pressure of the Life theme.

Some time ago I was requested by an acting pastor of a Baptist Church in our city (E. D.), to come and speak for him. Accordingly on the first Sunday of January last I complied with the request. I arrived at the church (house) a few moments before the time of commencing the services. I was met by the pastor, who was, apparently, very glad to see me, and who told me that he was very glad I came, as he had had so much labor of late that (to use his own expression) he was "played out, and did not know what to talk about." (Only think, Br. Editor, a D. D. not knowing what to talk about.) However, at the appointed time, I commenced and selected for my text Gal. iii., 11, "The just shall live by faith," or, as it should read, "The just by faith, shall live again." After making a few general remarks in regard to faith, I undertook to show under what covenant man is to live in order to obtain life through that faith.

And, first, I referred to man's creation, and showed from Gen. ii., 15–17, that the first covenant God made with man was a covenant of life and death. Life if he obeyed: death if he disobeyed.

2d, That man did disobey, and consequently died; and that terminated the covenant with Adam; and referred them to Gen. iii., 19, and v., 5.

3d, Next: God made a covenant with Noah in Gen. ix., 8, which was a temporal one.

4th, Next was a promise of a covenant as recorded in Gen. xii., 1–3, and Gen. xiii., 14–17.

5th, Now comes the covenant, Gen. xv., 18, Reason for making this covenant; Gen. xv., 6. That this was a covenant of faith; and from Gen. xvii., 19–21, showed who this covenant was confined to. That God tested Abram under this covenant of faith in Gen. xxii., and it stood the test. That God renewed that covenant in Isaac and confirmed it in Jacob, Gen. xxviii., 12–16, and Gen. xxxii., 24.

Then I assumed that in changing the name of Jacob to that of Israel was the starting point of the Israelites as a separate nation or people.

Next, I introduced the covenant of works to this particular people (the Israelites) known as the Law, Ex. xx., and contended that the law given was confined exclusively to that nation.

I then showed from Job xiii., 15, and xix., 23–28, that he (Job) was interested in the covenant of faith. Also, David in that beautiful Psalm, xxiii. Then again, Isaiah vii., 14; also Isa. xi., xxxv., and xl.

Then, for want of time, I passed over all the other worthies and came to the closing scenes of the law, or covenant of works, Malachi iii., and contended that all these (the Jews) were still under the law.

Now comes the end. Luke i., 67–76. Angels sound the glad tidings, Luke ii., 9–15. What God promised him, Luke i., 32, 33. Then I took up the mission of Christ. 1. His birth. 2. Life. 3. Work. 4. Death, and 5. His resurrection.

I contended that Christ never preached to the Gentiles. Matt. x., 1–8; also that his mission was to his own people first. See Acts iii., 25, 26, also Acts v. 29–31.

Then I contended that sin abounded in this (Israelitish) nation because they were under the covenant of law and works, but grace did much more abound, because it went over the walls of the Jewish law and extended to the Gentile nations, and included them (the Gentiles) in the covenant of faith. I showed how grace abounded. Acts xiii., 46, and the result: Acts xiii. 48, and xiv., 27. In regard to keeping the law, I referred them to Acts xv., 1–30, and read them without comment.

In regard to the Jews being eventually saved, I referred them to, and read to them, Luke ii., 34, and Rom. iv. and xi. Then I made a few general remarks on the hope of the heirs of faith; the prospect on which this hope was based; their final release from the bondage of death by a resurrection from the dead, and the taking possession of the kingdom prepared for them: where that kingdom (or, heaven) was located: the time when they would take possession of the kingdom; and closed with an appeal to Christians to love God and serve him; to live by faith on his Son, and wait patiently until our change comes, etc.

At the close of the address, the presiding D. D. (or would-be D. D.) made the closing prayer. He thanked God for the truths spoken: prayed that the speaker might be blessed abundantly, and that the words spoken might be sanctified to the church for their good, and redound to the glory of God.

After the close of the meeting I walked with him to his house. More than once he expressed his thanks that I had come, and invited me to come again. Many of the members of the church gathered around me, at the close of the service, and wanted to hear more about the way of life; it was new to them; but they said, it sounded like the gospel.

Now, what I want to show you is this: the Christian spirit manifested by that Baptist Br., that was so glad that I came to speak for him. Since that time, I understand, he has devoted two Sabbaths, of three sermons each, making six sermons altogether, in ridiculing the Bible (for all I did, was to read it to them), and proving to that church that the doctrine I read from the *Bible* was false; that it was something dreadful; that I was teaching error: and when he had exhausted all his power of language against me (for reading the Bible to his congregation) he finally closed up by saying that, I "ought to be kicked out of the pulpit!" Alas, alas, my *Brother!* Let us earnestly pray and labor that the time may soon come when error and superstition shall be banished from the land and world; when the glorious gospel of the Son of God may have free course, run and be glorified.

But the seed has been sown. Some of the members of that church have been to see me, and invited me to come there again; and I am going on Sunday, February 16th, and then and there challenge the said pastor to name one error that I advanced, and from God's holy word prove that I am wrong; or else draw back; or suffer under the verdict. Of the result I will let you know. Yours in hope of life through Christ.

SPRINGFIELD—THE DEBATE.

BR. LADD'S note in last week's issue will have led our readers to expect some outline of the discussion between Mr. Chattaway and myself. At my request Br. H. J. Sweetland took notes of the debate; my wish to have him do so arising from my hope that the affirmative disputant would acquit himself in a manner that would make a somewhat full account of his work, together with the replies to his speeches, interesting to our friends of the HERALD OF LIFE. But, as a matter of fact, Mr. Chattaway proved himself preeminently *dis*qualified for the task he had undertaken, and it would be a positive waste of space in our columns to give anything like a full report of the manner in which he filled up his time. The greater part of his proof texts were just no *proofs* at all; in other words, they were totally irrelevant. Such of his passages as do bear upon the subject it was easy to show are against natural immortality instead of affording it the least countenance. As an illustration of this remark, it will suffice to mention that the first proof text brought forward by the affirmative was Genesis ii; 7. It was not easy to find out how the text was supposed by Mr. C. to yield support to his assumption. Our question had to do with "*man*;" the passage in Genesis speaks indeed of "*man*," but only as a creature formed of the "dust of the ground." At one time Mr. C., in his confusion, affirmed immortality of the human body in its present condition, but this wild conceit was summarily quenched and we heard no more of it. Equally unsatisfactory was my friend's argument from the phrase "breath of life." It was insisted by the negative that man's immortality is no more proved by his having "the breath of life" than is that of the brute. This the affirmative seemed to admit, and John Wesley and Professor Agassiz were adduced as holding to the immortality of beasts. Mr. C., however, when pressed on the point, was not prepared to adopt or deny the view of those eminent men, and was hence to that extent unprepared insist upon the significance he attached to the phrase under consideration.

For several evenings all the implications of Mr. Chattaway's speeches were in the direction of Universalism. Indeed many of his utterances meant universal salvation or else they meant nothing at all; and yet he persistently refused to tell what he believed would become of the wicked. On the fifth evening, however, he veered toward orthodoxy, and quoted the parable of the Rich Man and Lazarus. He even went so far as to declare that he was *not* a Universalist. But even here he could not overcome his reticence or his timidity, for the negative could not prevail upon him to state whether or not he believed that an *immortal* destiny is brought to view in that parable.

It should be mentioned, as a significant fact, that Mr. Chattaway's orthodoxy came to light (so far as it came to light at all) on the evening when Messrs Ide and Trafton attended the debate.

My friend's utter bewilderment of mind was amusingly illustrated on the last evening, when he remarked to me, in the hearing of the whole audience, that if our positions were reversed, i. e., if he were on my side and I on his, I would do no better in the debate than he was doing! I audibly assented to this, and the instant laugh over the whole house showed that the listeners saw, if Mr. C. did not, that he had unwittingly admitted that he was on the wrong side of the question. But I leave my friend's performances without further remark. The discussion, in spite of his incoherent work, gave multitudes an opportunity to hear for the first time the positive grounds of our faith on the immortality question, and it is certain that much good was done. To the Lord be all the praise.

As my pen is running on Springfield matters, I will mention a fact of interest communicated in a private letter by Br. Ladd. On the 9th inst., Rev. Mr. Nye, Universalist, preached on "Immortality as taught in the Bible." In his sermon he took distinctly the ground that man is *not* naturally immortal—that there is no immortality out of Christ—that immortality is put on at the resurrection. Does the reader say that, according to this, Mr. Nye has become a convert to our Life views? No, he has not; for 1. he holds that the resurrection life is entered upon at death, and, 2. that the entire race will participate in that life. His strong text of course is, "In Christ shall all be made alive." But that he misunderstands, and the use he and those of his faith make of it should admonish all believers in conditional immortality of the danger of including the impenitent in 1 Cor. xv., 22. R. W.

Editor's Desk, N. Y., Feb. 18.

THE GLORIOUS FUTURE.

"YEA, all kings shall fall down before him, and all nations shall serve him. And blessed be his glorious name forever; and let the whole earth be filled with his glory; Amen and amen." Psa. lxxii.

Often have I thought I could imagine how David felt when he penned this psalm, especially the last part: LET THE WHOLE EARTH BE FILLED WITH HIS GLORY! *Amen* and AMEN. O, what a scene is now before us! God the Father having descended, his glory, in fulfilment of his oath (Num. xiv., 21), in mighty waves now rolls over and inundates this entire earth. Then Christ, having fulfilled his mission, which was to put away sin (Heb. ix., 26), in the presence of this innumerable company of redeemed ones, makes his returns, or presents the work as finished to the Father, which he had sent him to do, that he may be *all in all*. See 1 Cor. xv., 24–28. And as a reward for the accomplishment of this work, he and his cabinet will reign as subordinate rulers, or princes, under the Father, over the subjects which had been prepared in the days of the Lord "for the AGES of the AGES."

And as Pharaoh was greater in the throne than Joseph, so the Father will be greater than Christ. And as Pharaoh governed his empire through or by Joseph, so God will govern his vast empire through or by Christ and his cabinet. Hence Canaan, the land promished to Abraham and his seed—the Eden where the garden was planted—and among its beautiful groves Adam and Eve once dwelt, is to become the seat of God's government. And the voice of the Elohim again be heard among its vine-clad hills.

O, come, come, take a walk with me around its beautiful city, view its jaspar walls, its pearly gates, its streets of pure gold! O, see the redeemed, as they are standing upon the sunny banks of life's beautiful river, whose waters are clear as crystal, as they roll majestically along among the verdant hills of the Paradise of God. View them as they walk amid Eden's beautiful groves, recline themselves among its vine-clad hills, which will be dressed up by a hand that is all divine; their ears are saluted with the sweet notes which will fall from Eden's feathered songsters borne along on zephyr's stainless wing. The victor's palm they bear, the white robe wear, the conqueror's song sing. Behold them! The joyful multitudes purchased by the redeemer's blood, standing on the celestial hills of their Eden home. The days of their mourning are ended. They have shed their last tears; they have uttered their last groans; they have heaved their last sigh; songs and everlasting joy are on their heads. A dazzling halo of unfading glory surrounds their once suffering bodies. Smiles of angelic sweetness dance on their glowing faces, and unsullied beauty lingers at their steps. O, their sun shall no more go down, nor their moon withdraw its shining. Their saving KING is with them—their mighty God is among them. A crown of righteousness shall ever sparkle on their brows, and harmonious music flows from their gladsome tongues. No devouring curse, no wasting disease, no violence, no swelling floods, no passing storms, no sweeping tornado, no chilling frosts or winds, no blasting mildews, no raging fires, no jarring earthquakes, no forked lightnings or rattling thunders, nor marring hailstones, nor fear, nor grief can enter there. O, see them as they rise higher and higher in glory. And as angels have in past ages visited this earth—those glorified ones may be permitted to visit other parts of the empire of Jehovah. Amen. R. V. LYON.

Suspension Bridge, N. Y.

"TRUTH SHALL MAKE YOU FREE."

[THE following interesting letter illustrates the above saying of our LIFE-GIVER.—ED.]

FROM H. GARDNER.

Middle Bass, Ohio, Feb. 8, 1868.

GEO. STORRS—*Dear Sir:* Mr. Vaughan, my neighbor, has recently called my attention to some of your publications, and by his courtesy I have read "THEOLOGY OF THE BIBLE," and "LIFE ONLY IN CHRIST." I have been astonished to find Scripture so explicit in support of a doctrine that I had supposed was the product of reckless infidelity. I considered myself pretty well versed in Scripture, and acquainted with all men's opinions thereon, sufficiently, at least, to be an expounder thereof, but I find my ideas of your position were very erroneous.

I was bred a Methodist, and entered the

ministry at the age of twenty. I studied diligently to "show myself a workman," and enjoyed every prospect of success until I met insuperable objections to my belief. These I endeavored to ignore, as ecclesiastically directed, that I might walk by faith. But at best I could no longer have faith in any satisfying sense, and I slowly, reluctantly, left my position. I humbly thought I advanced toward God; my brethren thought I retreated, and I *loved* my brethren. Years rolled on: perplexities gathered about me, and I entered the Union army, not particularly loath to die, and bearing allegiance to my country, rather than to do aught else in the universe. Well, I came home almost in despair. I had examined many creeds, and found *rest* in none, save that God is surely wise and good. I doubted the Bible somewhat, at last. Then I read carefully Beecher's "Conflict of Ages," and that nearly finished my interest in theological investigation. Orthodoxy compels him to hold that, because God could not *honorably* get men miserable at one step in this world, he had done it at two steps; one in pre-existence, and the other here!!

I was on the very verge of sweeping the board, as so many noble men have been compelled to by the hard alternatives of the popular delusion. But I must confess that your views lull to perpetual repose the tremendous "Conflict." Judge Halsted has certainly relieved the original Scriptures from the burden of a hateful God.

David's History.

A DIFFICULTY EXPLAINED.

We have had an opportunity of witnessing, more than once, incidents of a kind that forcibly reminded us of scenes in the Scripture history of David, by which readers ignorant of the country in which they happened, may have been often not a little perplexed. When David was hiding in the Wilderness of Ziph, an opportunity presented itself of slaying King Saul as he lay asleep in the night, unconscious of any danger being near. Too generous to avail himself of the advantages that had come so unexpectedly and so temptingly in his way, David, nevertheless, resolved to show how completely his persecutor had been in his power. Stealing noiselessly into Saul's camp accompanied by a single follower, and passing unobserved through the midst of the drowsy guards, David "took the spear and and the cruse of water from Saul's bolster: and they got them away, and no man saw it, nor knew it, neither awaked: for they were all asleep." 1 Samuel xxvi, 12. Having performed this daring exploit, he and his attendant, Abishai, "went over to the other side, and stood on the top of a hill afar off, a great space being between them. Having got to this safe distance from the relentless enemy, David is represented in the sacred history as proceeding to address Abner, the leader of Saul's host, and to taunt him with his unsoldier-like want of vigilance in leaving his royal master exposed to the hazard of being slain in the very midst of his own camp.

What is apt to appear strange in this narrative, is the fact that these hostile parties should have been near enough to carry on the conversation which the narrative describes, and yet that all the while the one should have been entirely beyond the reach of the other. That all this, however, was both possible and easy, was verified in our presence. As we were riding cautiously along the face of the hill, our attention was suddenly arrested by the voice of a shepherd, who was evidently calling to some one whom we could not see, but whose answer we distinctly heard. The dialogue went on. Another and another sentence was slowly and sonorously uttered by the shepherd near us, and as often the response was distinctly given. At length, guided by the sound, we descried far up the confronting hill, the source of the second voice in the person of another shepherd; and learned from our Arab attendants that they were talking to each other about their flocks. Between these two men was the deep crevasses formed by the valley of the Kedron, walled in by lofty precipices, which no human foot could scale. It would probably have taken a full hour for one, even as fleet and as strong-winded as an Asahel to pass from the standing-place of one speaker to that of the other; and yet they were exchanging words with perfect ease. The mystery of the dramatic scene in the wilderness of Ziph was at an end; and we were reminded at the same time of an important truth, that in dealing with the Sacred Scripture, ignorance often makes difficulties which a larger knowledge and a deeper intelligence would at once remove. As we moved along the hill-face, dialogues of the same kind once and again attracted our notice, showing plainly that these trans-valline colloquies are of common occurrence. The facility of hearing was no doubt increased by the extreme stillness of the air, and by the voice being at once confined and thrown back by the steep sides of the hill.—*Selected.*

Glorious Triumph.—One hundred thousand of the inhabitants of the Fiji Islands have been supplied with the Holy Scriptures, and are instructed in the Word of God. There are 17,000 church members, and 1,000 native catechists, and 38 native missionaries, ordained, or on trial preparatory to ordination: 40,000 pupils are regularly instructed in the schools of the mission. When a supply of Bibles, in the language of Fiji, recently arrived at these islands, the native Christians were greatly delighted in being permitted to handle the book. One of them exclaimed, "Now let thy servant, O Lord, depart in peace, since my eyes have seen thy words complete in the language of Fiji."

Letters and Extracts.

From Daniel L. Osborn.

Findley's Lake, N. Y., Feb. 9, 1868.

"And as ye would that men should do unto you, do ye also to them likewise." To all who do as I do, when the good Herald of Life comes to hand so richly laden with good tidings, look it over to see who has written something for it. We are always glad to hear from the self-sacrificing pilgrims upon the world's highway, wending their way toward the haven of the just. And the thought called up the inquiry, perhaps somebody would be looking to see if I had written for the paper: and this called to my mind the words of Jesus, at the head of this article. Then the idea, I cannot write well enough; and if I write the Editor will throw it under the table. Well, the Editor has had a lot of patience with me in this direction; and I calculate he still will, and if some articles are declined, I know he is a better judge than I what is best to fill the valuable space of the Herald. So write, one and all. We wish to hear from you. These short letters are good, and the long ones also; so write; do not be discouraged.

Brethren, I am partially bound in, on these high hills, with snow and extreme cold, with my armor on; ready, as much as in me is, to preach the gospel; but have no way to travel except on foot; yet I think of starting out when it gets warmer, if the Lord will. And when Spring arrives, if I live, I calculate to spend my time and money, if I can get it, in parts more remote, where the Lord shall call. Then if any want me to preach the word, write me at this place, and it may save me going to public places and paying out money; and you might esteem it a privilege to entertain a stranger. My mind is in the West, where I travelled some of the time last Summer. I most wish I was there. Probably I shall not be contented till I get back to fight the battles of the Lord with Br. Lewis, some others, or alone. Let me say to the Brethren West, I have not forgotten you or your kindness. "Hold fast, that no man take thy crown." If I visit Iowa, as I think to, probably I will pass through the old battle ground. Your brother in hope of Life at the coming of Christ.

From Mrs. R. W. Pierce.

Milwaukee, Wis., Feb. 10, 1868.

Br. Storrs: Enclosed please find fifteen dollars on pledge.

I think the good cause is going forward here. There are some that are searching the Word as they never did before. Mr. Love is holding a protracted meeting, and it seems to me that it is *up hill* work. I go in occasionally to their prayer-meetings, and I am amazed to see how little there is of the Bible in their prayers. Mr. Love wanted each one should give a reason why they thought they were Christians; but I can tell you, there were but a very few that could give a *Bible reason* for their hope. There was an old *revival deacon* in to see me the other day. He told me that I had got a little frightened because I thought Christ was coming soon; and that as far as our believing that he was going to lie unconscious in the grave a thousand, or ten thousand years, he did not believe any such thing; that he should go to heaven as soon as he died; he was not going to be cheated out of so many years of happiness. I told him, that David had not ascended yet, and that he must not expect to get there before David did: and as for my being frightened because I believed Christ would come soon, there was no sight that would gladden my heart *so* much as to see my dear Saviour *this moment.* O what is there that can lift a Christian above this world like thinking of Christ, his coming and kingdom. Paul says "Comfort one another with these words." What a comfort they are to one who prays, "Let thy kingdom come, thy will be done in earth as it is done in heaven." Such is the prayer of your Sister in Christ.

From Elder T. T. Jenks.

Florida, Mass., Feb. 12, 1868.

Br Storrs: The great and glorious doctrine of the Bible, "No future life out of Christ," appears more and more blessed every day of my life. It is so consistent with the teachings of the Bible and the revealed character of God that I most heartily embrace and teach it. And when I meditate on this glorious gospel, full of "good will to man," bearing on its banner the great central, and all-pervading truth, "God is love," I am led to wonder that so few embrace it. Yet when I look over my own history in this matter, my tardiness in rejecting the traditions of men and in embracing the plain truths of the Bible, I do not so much wonder that the great mass are so "slow of heart to believe."

But "God's truth is marching on." Many in this vicinity are searching the Scriptures anew. They are digging deep; and I doubt not will find "hid treasures:" to secure which they will "sell all that they have," or part with their former creeds, for the sake of the *truth;* the which is a treasure indeed.

But there are many who refuse to examine the Life question for themselves. Still they are ever ready to pronounce anathemas on those who hold to the doctrine of "Life and Death" as taught in the Bible.

We should ever pity such; for "they know not what they do." They may think, possibly, that they are "doing God service;" but sad indeed for them, if they should "be found fighting against God."

I love and respect the people on this mountain. In years past I labored with them in the ministry. They were kind to me. Pastor and people seemed to be united.

After an absence of some four years I returned to this place. But for years I had been studiously searching the Scriptures in regard to man's nature and destiny, and on my return was fully committed to the doctrine I now hold. The result is a cold shoulder from the church, as a body. I have been requested not to sit with them around the 'Lord's table."

"But none of these things move me." I had counted the cost. I made the sacrifice for the sake of the truth, and I have no backward steps to take. I have been urged to return to my former faith, with the promise of a field of labor as pastor over a church. I unhesitatingly refused the offer. I have bought the truth at no small cost. and shall not consent to sell it for the consideration of man's favor, or for paltry gold. However, I have many warm friends in this place; both in the church and community around, who have manifested by words and acts that they believe in entire freedom of thought and action in all matters of religion. I bless the Lord for friends in these days when those who dare to follow the truth do it at the peril, at least, of having their names cast out as evil. Let us march on brethren, in love to God and man, unfurling the glorious banner of God's truth, ever praying for those who oppose us, resting assured that "we shall reap, if we faint not." Yours, hoping for *futrue* life only through Jesus, the Life-giver.

From Polly G. Pitts.

Fredericksburg, Iowa, Feb., 1868.

Br. Storrs: I feel a desire that the truth, as it is in Jesus, may run and be glorified. I attended a meeting last night, and the sermon was preached by a Universalist minister. He did not wrest the Scriptares to prove universal salvation; for he did not bring any to prove it. It is true, he took a text, and it was this—"Thou shalt call his name Jesus: for he shall save his people from their sins." He did not tell us how Christ would save us from our sins, but we would be saved from them; not altogether in this world, but in the next. O, there was no gospel in it; it was just the thing to lead captive silly folks, men as well as women; those that were laden with divers sins and lusts. When he sat down, he gave liberty for any to make remarks. As no one spoke, I asked him to read Psalm xxxvii. He could do no less, but it was like reading his own condemnation. Never did I realize so clearly, as I did then, that God's word was was like a two-edged sword. O, how it turned the bowing wall, daubed with untempered mortar, upside down. Yes, it made it as flat as the blast of the ram's horns did the walls of Jericho. It was like a stone cast into a pond of dead water; it stirred it to its edges. O, how good is God's word; how good to go to the law and the testimony; how much better is a "Thus saith the Lord," than the traditions of men. O, let us labor to spread the truth as it is in Jesus, to the glory of God; for men are dying for the lack of knowledge.

That God may keep us all from the error of the wicked, is the prayer of your sister.

From B. H. Couch.

Concord, N. H., Feb., 2, 1868.

Br. Storrs: I have been into Vermont and the north part of this State. I presume you are as well acquainted with the condition of these two States, as any one. But I am astonished somewhat when I see the superstition of religious sectarians, professing to be like Christ; especially that class styling themselves "Adventists," pretending to be waiting for the appearing of our Lord and Master from heaven. The term "waiting" is as applicable to them as to those five virgins without oil and lights. I visited towns, finding hardly one individual who dared to stand out from the old dilapidated building which is just ready to be "ground to powder," and proclaim the present truth; whole towns destitute of the real truth on the Life and resurrection through Christ only. There are many professing to be keeping the commandments of Christ who would scoff and even mock at the saying of Christ's own words.

How can such persons expect salvation through him who said, "He that believeth not in me shall not see life?" What is it to believe in Christ? It is to receive every word of his sayings: "by every word that proceedeth out of the mouth of God." Every declaration of Christ's words rejected, is one step backward into darkness.

It is unbelief in the word of God which brings damnation to man. O, my Lord, I exclaim, what can we do? We see men rejecting the plain truths of Christ and still think they are safe. Men will not hear the truth of the gospel, much less help it forward. Men believing the doctrine of future life only through Christ have been into this city the past year or two, and did not so much as intimate the doctrine, so that the people knew what they meant.

Have we got hold of a doctrine that is not consistent to preach; even that one sermon out of ten should receive but a mere tincture? On what should we base our labors for reformation?

Shall we meet false doctrine as well as unjust acts? Shall mental culture be corrected and based on fundamental truths of the gospel, as well as physical culture? Can there be anything paramount to life from the dead? What do you think of such preachers?

Does not the doctrine of an age (probationary) to come spring forth from the false doctrine of all men from Adam having a future life?

Is not this a religious dogma, and one of the false charms of the Diabolo of evil, to lull man to sleep, as a narcotic, preventing from making any exertion in this life to be "begotten of the spirit (pneuma) from above," in order to obtain any life at all in the future?

Does not the false doctrine of endless misery grow out of the old Roman Catholic dogma, viz., The resurrection of all men from Adam? Could even the Pope pray men out of purgatory but on that doctrine? Pray tell me, ye masters of theology, what error on future life is not a sprout of that thorny bramble?

How can a person have future life without the germ of life in him when he goes down?

How can any seed planted produce life if there is no germ of life in it when put into the earth?

From Louisa J. Beach.

New Britain, Conn., Feb. 13, 1868.

Br. Storrs: Many times during the past four months have I hoped that ere another month passed I should find time to write a little for "our paper," and was determined that with the opening of the new year I would make an effort to that effect. The first day of Jan., 1868, found me prostrated from an attack of hemorrhage of the lungs, induced by over exertion during these months of care, anxiety and watching in the sick room of my daughter, who has been an invalid since last May. For the measure of health I now enjoy I am thankful; but I still feel unfitted for any exertion, mental or physical.

The thought of rest a little in the future, is comforting, and sometimes, even with my love of life, and strong tenacity for it, the thought of taking rest in "sleep" is pleasant. But the Lord knows best what is needful. I can, however, say with Paul, that "to depart and be with Christ" would be "far better" than the present life, with its many ills, or death with its dreamless rest.

The Herald, in its weekly visits, is perused with much interest by my family and myself; and to me the truth never shone brighter. I watch its progress on every hand, and rejoice in the assurance that it is effectually undermining the very foundations of error, causing its lofty towers to totter, as they must eventually do to their complete overthrow. A stronger and mightier than man rules, and in that assurance, the weak may say, "I am strong." Let none be weary in well doing, for every effort rightly made to scatter the light and truth, will tell somewhere and upon some one. And we know that "our labor is not in vain in the Lord."

I have been exceedingly interested in the result of the discussion in Springfield, Mass., in which Br. Wendell has been engaged. A friend in attendance has kept me posted. I trust the readers of the Herald will be favored with a full account of the matter.

Before I close, I feel like asking those who love to pray, to remember me when they call upon the Lord. For thirty years I have been a follower of Jesus, and have had hope of salvation through him; but the past six months has been the most singular, and at times the darkest part of my whole experience. Buffetted, tried, tempted, assailed in parts where I thought myself invulnerable; sometimes in doubt, darkness, and almost despair; yet not really destroyed nor entirely forsaken. I have often thought if there was any immortality about me, it wasn't much to boast of. But I know "the fervent, effectual prayer of a righteous man availeth much:" therefore, I ask to be remembered.

From J. P. Lamb.

Cold Water, Mich., Feb. 10, 1868.

Br. Storrs: Through the kindness of a Christian mother the Herald of Life is a weekly visitor, and a welcome one. I have long entertained the views advocated by it, and some years since labored earnestly to spread the truth; but my efforts met with such bitter opposition from professed Christians that I gave up in despair and became a drone in the hive, consoling myself with the text, "Ephraim is joined to his idols, let him alone." But now I see the folly of such a course; that it is not manly, neither like the spirit of our Lord and Saviour; and as I read the Herald I ask myself, Where would that be, and the thousands of happy believers in "No Life out of Christ," if Br. Storrs and the few fearless pioneers in the great work had faltered because of persecution?

Well do I remember, twenty years ago, the first time I heard you preach in Philadelphia. And as I look back over that twenty years' conflict, loss of property, receptacle for abuse, a living target for the shafts of satan, shot from bows drawn by professed divines, and hurled from the sacred desk, well may we say, "The Lord is with you;" and your example gives us courage to try again, and to covenant with our Master that whatever talent we may have shall be consecrated to the work of explaining his will and testament to man, in hopes that some may thereby obtain the inheritance. Yours in hope of eternal life.

"May I say it? It is not hard to know God, provided one will not force one's self to define him.

"Do not bring into the domain of reasoning that which belongs to our innermost feeling. State truths of sentiment, and do not try to prove them. There is a danger in such proofs; for in arguing it is necessary to treat that which is in question as something problematic. Now that which we accustom ourselves to treat as problematic, ends by appearing to us as really doubtful. In things that are visible and palpable, never prove what is believed already; in things that are matters of practice and duty, command, and do not explain. 'Fear God' has made men pious; the proofs of the existence of God have made many men atheists. From the defiance springs the attack; the advocate begets in his hearer a wish to pick holes, and men are almost always led on, from the desire to contradict the doctor, to the desire to contradict the doctrine. Make truth lovely, and do not try to arm her: mankind will then be far less inclined to contend with her."

Mrs. Ursula Eaton, Leonardsburg, Ohio, writes: Revivals are rife at present, but the glorious gospel is not there. The great tidings of the coming kingdom of our Lord and Life-giver, Jesus Christ to rule and reign on the earth is not believed; consequently finds no place in these "revivals," so called. I do believe there are yet more people to be brought out of darkness into the saving knowledge of the truth; out of that immortal soul delusion, whose natural fruit is "spiritism;" and, if I read the organs of some sects aright, although they are professedly against "spiritism," they are already within its coils.

A. B. Van Dorem, Chicago, Ills., writes: I do wish Br. Wendell could see the way open to come and settle in our city. That there is an opening here I have no doubt. My reasons are these—many of the ministers are preaching on the immortality question: and that their idol has been hit, I have no doubt.

Obituary.

Fell asleep in Jesus, at Lockport, N. Y., Jan. 3, 1868, Br. John Peneil, aged 83 years and 9 months. Br. P. was a native of C. W., but moved to this country four years ago. He decided to follow Christ some fifty years ago. United with the E. Methodist Church, with whom he was honored and respected. But upon further investigation of the Bible, he became dissatisfied with their doctrines. Therefore he came out and united with the Christian Church, and by them he was highly respected.

He was among us who embraced the doctrine of Christ's coming in '43, to set up his kingdom upon this earth. He was the first in Port Perry and its vicinity to embrace the sleep of the saints, the destruction of the wicked, and the doctrine of the Age to Come.

Br. Peneil was a man of excellent mind. Being well versed in history, and a good Biblical scholar, having much of the spirit of Christ, he was well qualified to judge between truth and error. He left for his children and acquaintances a rich legacy. Not of this world's goods; for he did not possess them. But an unblemished character. In compliance with his request, made years ago, the writer attended his funeral, and presented to a house full of human beings, the Bible Hope of a future state. Closed by showing them how they could obtain life in the future.

R. V. Lyon.

Suspension Bridge, N. Y.

"The Glad Tidings" is the title of a new "Monthly Magazine" of 32 pages, published by "Wm. H. Spencer, Brockport, N. Y., devoted to Christ's second coming and kindred Bible truths, and the promotion of practical Christianity in its primitive purity. Terms: $1 a year, or 50 cents for six months in advance."

We have hardly time to examine the first No. just received, so as to express an opinion as to the value of it. The object is good; and, if conducted with ability, will be welcomed as an auxiliary in the grand cause of truth. We wish the publisher success in his undertaking.

Sorrows are like tempest clouds; in the distance they look black, but when above us, scarcely gray. As sad dreams indicate coming joy, so will it be with the so-often torturing dream of life when it hath passed.—Jean Paul Richter.

"I am rich enough, and can afford to give away £100 a year. I would not crawl upon the earth without doing a little for truth. I will enjoy the pleasure of what I give by giving it alive, and seeing another enjoy it. When I die, I should be ashamed to leave enough for a monument, if there was a wanting friend above ground."—Pope to Dean Swift.

He lives long that lives well; and time misspent is not lived, but lost. Beside, God is better than his promise, if he take from him a long lease, and gives him a freehold on a better value.—Fuller.

It is a fine thing, says the Country Parson, to ripen without shrivelling, to reach the calmness of age and yet keep the warm heart and ready sympathy of youth.

The believer, is sitting in heavenly places in Christ Jesus, while the world lieth in the wicked one.

The cloth of humility should always be worn on the back of Christianity.

Prayer without watching is hypocrisy; watching without prayer is presumption.—Jay.

Christianity commands us to pass by injuries; policy, to let them pass by us.

Pride is a sinner's torment, but humility is a saint's ornament.

Lukewarm Christians are nauseating to the Almighty.

The desire for happiness is natural; the desire for holiness supernatural.

True Christians do much good and make but little noise over it.

How sweet to work all day for God, and then to lie down at night beneath his smile!

Rufus Wendell has arrangements to preach as follows:

Paterson, N. J., Feb. 23d and March 1st.
Springfield, Mass., March 8th and 15th.

Eld. Wm. Roworth will preach in Franklin Hall, Jersey City, at 3 o'clock, P. M., next Lord's day. The friends have taken said hall for Sabbath meetings, regularly every week, mornings and afternoons.

The Northern Monthly, *A Magazine of General Literature,* for Feb., 1868, Vol. II., No. 4, has been received. Publication offices: No. 37 Park row, New York, and No. 244 Broad street, Newark.

We cannot speak of its merits, for we have had no time to examine it.

Dr. John Billings' Post office is South Exeter, Me.

BUSINESS MATTERS.

One Dollar each from—Thomas Pattison, Wm. H. Spence, Jacob Hallam, John L. Tatro, J. Rode, Joseph Eaton, P. H. Mitchell, Robert Haddock.

Two Dollars each from—Capt. J. Simmons, Dr. W. E. Johnson, Wm. Wright, Mrs. E. Mabbett, J. Marsten, Abel Larkin, Frederick Perret, Dr. S. P. Townsend, Dr. J. Brevort, Col. J. B. Southmayd, J. E. White, Willard S. Marston, John M. Robb, Lucy A. Janes.

A "Post-Office order" for $13 has been received from Carlinsville, Illinois. Who the sender is we have not been informed, nor how it is to be applied.

Various Sums—W. J. Waller, $1 50; Joseph K. Marshall, $5; Mrs. Esther Lewis, $3; H. N. Hazard, $1 50; B. H. Couch, 50 cents; Mrs. R. W. Pierce, $15; Clinton Bozarth, $1 50; Crocker and Haley, $25 on pledge; Sam'l H. Bursell and Mathias Wolford, $1 50 each; John F. Bush, $3; Sumner Cooper, $5 on pledge.

Tract Fund of $500.

Previous Receipts	$176 41
Polly G. Pitts, Fredericksburg, Iowa,	1 00

"THE THEOLOGY OF THE BIBLE."

Geo. W. Young, No. 25 Chambers street, near Centre street, this city, in the store of Asa L. Shipman & Son, will furnish the above-named work to any one in the city or who may call at his place of business, at $3 per copy. Persons wishing the work sent by mail should send *direct* to the author, "Hon. O. S. Halsted, 417 Broad street, Newark, N. J.;" who will send the work, on the receipt of $3, free of postage.

The work can also be had of W. S. Olmsted, Hartford, Conn.

Books, Pamphlets, and Tracts can be had at the Editor's residence; of Geo. W. Young, at Shipman & Son's Store, No. 25 Chambers street, New York; also, at the store of W. H. & L. C. Thorne & Co., No. 58 White street, and likewise at 37 Park Row, Room 40

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Poetry.

One Step More.

What though before me it is dark
Too dark for me to see?
I ask for light for one step more,
'Tis light enough for me.

Each little humble step I take
The gloom clears from the next;
So, though 'tis very dark beyond,
I never am perplexed.

And if sometimes the mist hangs close,
So close I fear to stray,
Patient I wait a little while,
And soon it clears away.

I would not see my further path,
For mercy wills it so;
My present step might harder be,
Did I my future know.

It may be that my path is rough,
Thorny, hard and steep,
And knowing this, my strength might fail
Through fear and terror deep.

It may be that it winds along
A smooth and flowery way;
And seeing this, I might despise
The journey of to-day.

Perhaps my path is very short,
My journey nearly done,
And I might tremble at the thought
Of ending it so soon.

Or if I knew a weary length
Of road that I must tread,
Fainting, I'd think my feeble strength
Will fail me ere the end.

And so I do not wish to see
My journey, or its length;
Assured that through my Father's love
Each step will bring its strength.

Thus step by step I onward go,
Not looking far before,
Trusting that I shall always have
Light for just *one step more.*

Children's Department.

A Mother's Voice.

Since the prevailing Indian troubles commenced an Indian camp was captured, together with a number of prisoners, including squaws, and some half dozen white captives, boys and girls, from five to twelve years of age. Word was sent throughout the country, inviting those who had lost children to come to the camp and identify, if possible, their children, as none of them could give any account of who their parents were, or where they were taken from, so young were they when they were taken captives by the Indians. Numbers went to the camp—many more than there were children—and, of course many of them returned with heavy hearts at being unable to find their lost ones.

Among the number who went hundreds of miles to the camp was a mother who had lost two children—a boy and a girl, one three and the other five years old—years ago. Efforts were made to persuade her not to go, and so long a time had elapsed it was certain she could not identify her children, even if they stood before her. But she could not rest; she must go, and go she did. On arriving at the encampment she found the captives ranged in line for inspection. She looked at them first from a distance, her anxious heart bounding in her bosom. But she did not see her children—at least, she saw nothing in the group that bore the slightest resemblance to her baby boy and girl as they looked when playing about her doorstep. She drew nearer and peered deep into the eyes of each, who only returned her look with a stony gaze, yet anxious one; they too, hoping to see something in her that would tell them she was their mother. She looked long and steadily at them, as her heart began to sink and grow heavy in her bosom. At last, with tears and sobs, she withdrew, and when some paces off she stopped and turned about quickly, as, apparently a thought had occurred to her. Drying her eyes, she broke forth in a sweet hymn she had been wont to sing to her children as a lullaby. Scarce a line had been uttered when two of the captives, a boy and a girl, rushed from the line, exclaiming, "Mamma! mamma!" The mother went home perfectly satisfied she had found her long lost children.

Loving Jesus Best.

"Mother," said little Hugh, coming in from an evening prayer-meeting, where he had met the Saviour, and held in his little heart sweet communion with him—"mother, would it hurt your feelings if I should love Christ more than I love you?"

"No, my son!" replied the trembling mother, as she hardly dared to think she had heard aright—"no! Jesus has done a great deal more for you than any mother has done, or can do for her dearest child."

Looking up into her face earnestly, Hugh said:

"I asked you first because I *do*, mother."

How many mothers would be willing to have their "feelings hurt" in this way? Then let them pray for the Spirit; for it is the Holy Spirit alone that can unlock the heart of even a little child, and open it to such love. We may instruct them in the most blessed truths; but the Spirit must "take of these truths, and show them unto them." The disciples, on their way to Emmaus, talked with Jesus himself: but until their eyes were opened, they "knew not that it was Jesus." The Spirit can open the eyes of the blind, unstop deaf ears, and make the dumb to sing; even more, it can call the dead to life. And this Spirit comes in answer to prayer. If you would have your child love Christ more than he loves you, pray that the Spirit may show Christ to him, not as a "root out of a dry ground," but as the "chiefest among ten thousand, the one altogether lovely."—*Child at Home.*

Calling Fish.

A pleasing incident occurred while at the house of a friend in Trimble county, Kentucky. The conversation turned on the subject of fish, when my friend remarked that he had been in the habit of calling and feeding his fish. I requested to see the novel operation. Taking some bread we walked to his pond, upon whose glassy surface not a ripple was to be seen. He began to whistle in a soft tone, and presently the water began to be agitated; and soon, here and there, all over the central part of the pond, the fishes were leaping up to the surface. He continued to whistle and to cast bread upon the water; and now the whole pond is "instinct with life," teeming with beautiful fish, swarming in dozens around a piece of bread, some nippling off little bits, othere carrying down whole pieces at a time. Nothing could be more beautiful and exciting than to see the rapid evolutions of these swimming troops, all eager in the pursuit of food. My friend informed me that when the water was high the fish would take bread from his hand. When he wished a dish, all he had to do was to call them up and feed them, when he could take as many as he wished without hook and line.—*Religious Herald.*

The Coming of Christ.

The coming of Christ, the resurrection of the holy dead, the setting up of his kingdom, and his universal and everlasting reign, are the main elements in the great Bible doctrine of the Millennium; around which all the teachings of Moses and the prophets, of Christ and his apostles, cluster. This doctrine is presented in various forms—in plain, simple language that a child could understand—in the most beautiful poetic figures and imagery, and in the most lofty and sublime symbolical representations. This doctrine underlies the whole system of revealed truth. It is the golden thread that binds all in one harmonious whole; and to the throne of God itself. The revelation of Jesus Christ and the restitution of all things, was the hope of Israel, and is the only hope of this sin-stricken and sin-oppressed world.

That the Lord Jesus, who once visited our earth, is to return to it again, must be perfectly obvious to every attentive reader of the sacred Scriptures. No unprejudiced mind can contemplate the numerous announcements of that grand and imposing scene, and remain in doubt. Enoch before the flood, saw him in the mighty distance of ages descending from heaven with myriads of his holy ones. Patriarchs and prophets saw him—conversed with him—wrote of him—and affirm in the most positive terms, that he is to stand in the latter day upon the earth. The apostles and martyrs take up the story of his coming, and glory in the prospect; and the Lord Jesus himself adds the sanction of his own name in the declaration, "Behold I come." But for what purpose is he to come?

Some maintain that he will not come till the end of all things and of time itself: and then simply to judge the world, and award its destinies. Others affirm his coming to be premillennial, for the renovation of the earth, the resurrection of the holy dead, the introduction of the latter-day glory, and the setting up of his kingdom.

Here I cannot forbear the remark, that every argument and every objection that can be raised and urged against the coming of Christ before the Millennium, lies with equal weight against his coming at the end of it to judge the world. This can as easily be done without his personal presence and supervision, as the things to be done at the beginning of that long period. If the glowing representations of his coming to set up his kingdom, and his reign, as King in Zion and over all nations, are to be turned into figures of speech, into fable and allegory—if an ethereal sense is to be assigned to them, and they are to be taken spiritually—why not carry out the principle? Why not apply this rule to the interpretation of those Scriptures which describe the process of the last judgment? If his reign is to be purely spiritual, why is not his judgment to be spiritual? If what is said of his coming before the Millennium is to be taken figuratively, why is not what is said of his coming at the end of it to be taken in the same sense? Accordingly the bold step has been made by a late writer, who maintains that "the second coming of Christ, with its associate events, the end of the world, the resurrection of the dead, and the general judgment, must already have taken place, and all expectation of these events as still future, are forbidden by the Scriptures." The whole argument is based on the commonly-received notion of a spiritual reign.

How then is the grand problem to be solved? Let us see, The high-priesthood of Christ was established on his first coming. He executed that office in the one offering and sacrifice of himself. That coming was a real personal coming. His life and death were a visible reality. And the shedding of his blood, the great atonement for sin, a most wonderful reality. How then comes it to pass, that his second coming to execute his kingly office, is to be any less real, visible, and personal? How significant the title, "The Prince of the kings of the earth." When revealed from heaven He is to take to himself his great power and reign. Then will be fully answered the prayer, so oft and earnestly repeated, "Thy kingdom come." And this is the declared purpose of his coming.

Christ told his sorrowing disciples, that when the Son of Man should come in his glory, they who had followed him, in the regeneration should sit on the twelve thrones, judging the twelve tribes of Israel. They are to be princes in his future kingdom. And the establishment of this kingdom is the hope of Israel; and the only hope of this sin-oppressed world. When I say the only hope, I do not mean that no others are indulged. Many are sanguine in the expectation that present means and instrumentalities are to convert and save the race. But I mean that the coming and reign of Christ, is the only hope presented in the Gospel. Any and every other is doomed to bitter disappointment.—*Selected.*

The Roman Question.

The Confederacy.

The Roman question is well worthy our most attentive study. It invites consideration as one of the most perplexing problems in politics, which our own or any age has ever been called to deal with. But especially does it invite attention as one of the most solemn lessons which Providence has ever read to the world. Why should that question be so difficult of solution? Why should it bring with it dangers so tremendous to the whole condition of Europe? Why should a few square miles of barren territory so disquiet the nations, and imperil their peace? Why should it be so exceedingly hazardous to decree an end to what looks the most insignificant and obsolete sovereignty in the world? Only last Summer we beheld some dozen of small potentates and sovereignties abolished—literally snuffed out. The world never missed them; not a battalion marched to defend their petty thrones. But here is what seems a pettier throne than any of them, and yet, the moment any one lifts a finger against his prerogative, or ventures to place his crown in jeopardy, all Europe is thrown into commotion and alarm; cabinets exchange angry notes; iron-clads get up their steam; armies begin their march; panic seizes upon all the exchanges of the world; torrents of blood are poured out; other thrones begin to totter, and it becomes evident that if this potentate, insignificant as he seems, must be put down, a great many more potentates shall descend into the same gulf with him. How evident it is that there is more here than meets the eye! In short, is not Providence proclaiming to all who have ears to hear or eyes to see, by making the Papal Power the great centre of alarm, retribution and punishment to nations and kings of Europe, that in the past ages it has been in connection with the Papal Power that they have most grievously sinned, and that here, where they now find the centre of their punishment, was in past ages the centre of their transgression and iniquity. The Scripture is being fulfilled before our eyes, which said, that the kings of the earth who lived deliciously with the harlot, should be made to share in her last plagues, and should cry, alas! alas! when they saw the smoke of her burning ascending unto heaven.

Let us mark how all the three parties who prominently figure in the Roman question have come to their wits' end, and have been manifestly ensnared and taken in their own trap. The three parties are Louis Napoleon, Victor Emmanuel and the Pope. Since the year 800 these three parties—the king of France, the king of Savoy, and the Pope, have generally been the most conspicuous actors in the business of the Papacy. They have commonly been found leagued together to force Propery upon the nations of Europe, and to persuade with fire and sword all who dissented from the Roman Church. Their league is not quite so firm at this day, nor their fellowship quite so cordial. God has divided their tongues, and he threatens to turn their swords against one another. But surely it is very significant that those same three parties, who have all along been so prominent in this bad business, are equally prominent at this hour, and that having had the chief hand in the bloody deeds of the past, they should now appear destined to become the first and greatest sufferers in the awful but righteous vengeance which the world was warned these deeds most surely draw down.

Let us mark the attitude of the three. Let us mark, too, now that attitude they can neither retain nor change. Not one of the three can move a foot, or advance a step, but at the imminent risk of destroying himself or of destroying his neighbor. Peril is before, behind, and all around them.

Behind Louis Napoleon is the priesthood of France. When Louis Napoleon was a poor, uninfluential, unbefriended adventurer, with no reputation among politicians, but that of possessing a genius for Quixotic and hair-brained schemes, and with just such an amount of fatalism or superstition in his constitution as pointed him out as a fitting tool for the priests to work with, he was received by them, and, despite the indifference or opposition of parties in the National Assembly, they put him at the head of the French Republic. In this capacity Louis Napoleon brought back the Pope, and set him up once more in Rome, and received his wages in being made emperor. So much for the past; but the priests of France are as powerful at this hour over the masses of the French peasantry as they were in 1851. As regards the population of the towns they are even more powerful now than they were then. And no one knows better than the Emperor of the French, that his masters, the priests, have not forgotten their old bargain, and have still the power of keeping him to it, and that he retains his throne not a day longer than he upholds the temporal power at Rome.

Louis Napoleon cannot help himself. Those who are his masters are not much in the habit of relenting, or of abating aught of the full tale of service, which those who are so unhappy as to have fallen under their power have engaged to render. Louis Napoleon has put his hand to the priests' plough, and he may not withdraw it. He must plough on till the furrow reaches its long dreary and terrible close.

Beside, Louis Napoleon has made the priestly influence supreme in France by giving it the whole field to itself. He has put down the press, he has put down the public meeting, he has put down free parliaments. France is quite as much a popish country, and rather more so, than it was eighteen years ago, when he first assumed its direction. The consequence is that the Emperor is as much the slave of the priests as ever, and must stand champion to a cause which, we believe, he at heart abhors.

As regards Victor Emmanuel, the second party in this evil confederacy, he is somewhat differently situated. He has the Revolution behind him, or rather beneath him. Every time he pauses or falters, or attempts to turn back, he hears its subterranean bellowings, and feels a quaking of the soil under him. Voices from the darkness cry to him, "To Rome, to Rome." To Rome he must go; for neither peace nor security can Italy know so long as she has another king seated in her very centre, and directing a vast scheme of intrigue and treason, ramifying over the whole country. But if the revolution in the rear urges him onward, Napoleon with the whole power of France menaces him in front.

Unhappy man. He is between two terrible evils. If he says I will disregard the September convention and go to Rome, there is the sword of France. If he says, I will obey the September Convention, and respect the "temporal power," there is the revolution. Providence has put two things in his choice—whether to die by the sword that hangs suspended by a single thread above his head, or to be swallowed up by the revolution, which is digging under his feet, every hour he delays, the grave of himself and of his house. Verily "the way of transgressors is hard."

But what of the third party, the Pope? How easily, say some, might the Pope extricate himself and all concerned from this dire dilemma. In truth it is at Rome, and in connection with the Pope, that we encounter the greatest difficulty of all.

Behind the Pope is the "Non-possumus." So recently as 1864 the Pope promulgated in the most public and solemn manner the decree that the temporal power is an essential part of Christianity, that is, of Roman Catholicism, and that it never can be given up. This decree was passed with the concurrence of the bishops of the whole Catholic world, and is, moreover, in full harmony with the whole traditions of the Papacy. To expect that the Pope will reverse his own recently promulgated decree, and violate all the traditions of the Papacy, is to expect what assuredly will never happen. The whole priesthood of the Roman Church would feel humiliated by such a proceeding, and rather than consent to it, or permit it to take place, they will brave every risk, even though it were to the extent of provoking a revolution which might place their church as well as the monarchies of Europe in peril of extinction?

Thus the question has come into a dead-lock. Each of the three main actors in it is at a standstill. Behind Louis Napoleon is the Priesthood. Behind Victor Emmanuel is the Revolution. Behind Pio Nono is the Non-possumus. These parties cannot remain where they are; and yet how can they advance without precipitating themselves, and their kingdoms upon destruction?

How visible is the hand of God in these complications and entanglements. The kings of France and Italy entered into the September Convention for the purpose of conserving the Papacy, and frustrating the just expectations of Italy. "Now they are snared in the work of their own hands: in the net which they hid is their own foot taken." The day appears to be drawing nigh when God will execute a more terrible vengeance on past iniquities than he has ever yet done: and that is neither an intelligent nor a healthy piety which does not see the wisdom of God in snaring the sinner in the work of his own hands, and approve his justice in avenging the blood of "the saints and martyrs of Jesus" on the heads of its shedders. "Behold," it is written of the wicked man, "he travaileth with iniquity, and hath conceived mischief, and brought forth falsehood. He made a pit and digged it, and is fallen into the ditch which he made. His mischief shall return upon his own head, and his violent dealing shall come down upon his own pate." "The righteous shall rejoice when he seeth the vengeance." "So that a man shall say, Verily, there is a reward for the righteous: verily he is a God that judgeth in the earth."—*Selected*

Do It Heartily.

Divine art of turning pain into pleasure! all labor into joy! of bringing rest out of weariness, and hope of reward out of deep dejection!

"Whatever ye do." It may not be that which you would like to do. Desire must yield to duty. The entertaining book must be laid aside; the calm retreat forsaken; choice spirits, among whom the soul would "sit and sing herself away," resigned for less congenial intercourse. The plough waits for you in the furrow. In the sweat of thy brow, must thou eat bread. Fresh wants rise up and cry, "Give! Give!" Nature will not yield thee her good fruits: no, nor grace either, spontaneously. The hand of the diligent maketh rich—and thou must "sow in tears," ere thou "reap in joy." You would like to sit at noonday, under the shadow of your vine: but lo! it needs the pruning knife! The fragrance of early morning invites you, and you would fain linger among the flowers; but see! thorns and briers are fast springing up, to choke the good grain. You must work, *work!* Go not to thy labor with a heavy heart. Say not in bitterness, "I rise up early—I sit up late—I eat the bread of carefulness—I waste the day in labor, in prayer, in tears, and what am I the better? The same scene of toil returns to-morrow and to-morrow, to the end of life. I spend my strength for naught—for who thanks me?"

Now, the apostle shows us a mode of turning all this drudgery into joy—"Whatsoever you do"—planting or pruning; ploughing or reaping—"do it *heartily.*" But how take any interest in such dull work as mine? how work heartily, when nobody will ever thank me? It is not so difficult after all. "Do it heartily—*as unto the Lord*, and not unto men."

Ah! that makes a difference! "As unto the Lord." How simple and reasonable! He is my Master. He gave me my work. It is not for man I labor. He may, indeed, turn my labors to the account of man, then I shall receive a present, earthly reward. But if not, it is no business of mine. I faithfully serve my employer. He faithfully rewards me. That was the bargain.

What then have I to do with the praise of men? What if they do not appreciate my labors? What if they have no sympathy in my toils? What if I spend my pains on a barren soil that gives me back no fruit or flower?

Still I will not faint. I will not fly the noonday heat. Sometimes my Lord will invite me to rest beneath the banner of his love. For that I will be grateful, and return to my task more cheerfully. I will not grumble at the kind of work allotted to me. I will not repine, if my brother's task is lighter than mine. I will not stop to abuse the world, because it takes no notice of me: satisfied that his approval is sure; and that the rest is near: for the day is far spent—the night is at hand—and the sweet refreshment of our Father's house is already prepared!—*Selected.*

Richard Watson in a Hurry.

The following interesting incident is sent us by Mr. James Noon, of Ballardvale, Mass. He vouches for the distance over which Mr. Watson made this John Gilpin ride one Sabbath morning, as he says he has often travelled it, night and day. He has frequently heard the story told in England. Methodist preachers used to be famous for their fast horses, if not fast riding. They will find a good example in their great theologian, who beat the railroad, before it was built, in his race to the pulpit.

"About sixty years since, Richard Watson had agreed to preach two occasional sermons at Leicester. He was in London at the time, and the mail from London did not arrive in Leicester until half-past eleven, while the service began at half-past ten, so that he would be one hour too late. He, therefore, took the Coventry mail on Saturday afternoon. Coventry is twenty-six miles from Leicester. He could thus be in time. But the coach broke down, so that he did not arrive in Coventry until after nine o'clock on Sunday morning. He went to the inn-keeper, whom he knew well, and told him he must be in Leicester by half-past ten, and wanted a saddled horse. He said that he had a horse which he thought would do it, but he dare not let him have it, for he was sure to run away with him. Mr. Watson told him that was just the horse he wanted. It was brought, and he started at half-past nine o'clock. When he got on the Leicester road, the horse ran away with him. Mr. Watson said to him: 'If you are in a hurry, I am in a hurry too; you may go ahead.' And he did go, never stopping until he got within a mile of Leicester. There is a very steep hill going into Leicester. Here the horse slackened his pace. Mr. Watson reminded him that he was in a hurry, and he started him up again, so that he got to the chapel just in time. The owner of the horse was much obliged to Mr. Watson, for the horse never ran away after that."—*The Methodist.*

Underground River in Ohio.

It is not generally known that there exists, about a mile west of Fremont, a remarkable underground stream, with a swift current, and no outlet above the surface of the ground this side of Lake Erie. It was discovered several years ago by a man who was returning from a day's chopping in the woods. In walking over a slightly sunken place he noticed a hollow sound, and turning, struck the ground with his axe. The axe broke through and disappeared and never has been heard from since. Further investigation showed a rock about six feet below the surface, with a crevice a foot or more wide, in which water could be seen for several feet below. By tracing its course further down and breaking through the crust, the same phenomenon appeared again, and by dropping a piece of wood or other floating substance in the upper aperture, it was soon seen to pass the lower one, showing a strong current. A lead and line let down to the depth of seventy feet found no bottom. The supply of water is only slightly affected by drouth, and a pump set up in one of the places above mentioned has furnished the purest water to the whole neighborhood during the late dry season. It is certainly quite a remarkable stream.—*Fremont (O.) Journal.*

How to Cure a Felon.—As we often see friends suffer with these troublesome things, we publish the following cure for them, which we have heard highly recommended: As soon as the parts begin to swell, get the tincture of lobelia, and wrap the part affected with the cloth saturated thoroughly with the tincture, and the felon is dead. An old physician says he has known it to cure in scores of cases, and it never fails if applied in season.—*Journal of Medicine.*

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The original Six Sermons were first preached and published in Albany, N. Y., in 1842. Since then they have passed through many editions and been improved and enlarged, as the author received more light; but the last alterations and enlargements were made near fourteen years since, and the author has seen little reason to make any material change in the matter since, but will do so when he sees cause, if he ever does.

The Watch Tower: or, Man in Death; and the Hope for a Future Life.—A Pamphlet of 96 pages. A thorough cure for the modern necromancy, misnamed "spiritualism," which is really animalism. Price, 20 cents. Postage 2 cents.

This work is one of the first importance, and should follow the Six Sermons in all cases where there is a desire to understand the question of inherent immortality and the state of man in death, as only the knowledge of man's nature and state when dead can prepare our minds to comprehend the work of Christ in our redemption. Let none therefore fail to read this pamphlet.

Life from the Dead; or, The Righteous only will live again. By Geo. Storrs. Price, 20 cents. Postage 2 cents.

The author believes this subject is one of vast importance. It illustrates the whole Gospel scheme, and shows the mercy of God in its true light, while man is seen to be wholly mortal. It cuts up the modern man-worship, which is hurrying so many on to rank atheism. This work should be read after the two preceding ones, with which it will be seen not only to harmonize, but it is the climax to the doctrine of those works, and is the inevitable result to which they lead. The three works together form the author's "body of divinity" as he understands the Scriptures of truth.

Life only in Christ.—This embraces the whole of the three previous named works, and the Tract on Atonement, bound in one volume of 360 pages, and lettered on the back. It contains a full view of the doctrine of "No life out of Christ," as held by the Editor of the Herald of Life. Price, $1. Postage 16 cents.

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Man's Destiny.—Immortality: The Arguments from Nature and Scripture, by Rev. T. M. Post, D. D., St. Louis, Mo., Reviewed by Geo. Storrs. Price in pamphlet, 30 cents. Postage 4 cents.

The history of this work was this: Rev. T. M. Post, D. D., of St. Louis, Mo., a well known and talented clergyman, was selected by certain ministers and others, in New England, to write a Prize Essay on Immortality, for which a gentleman in New York paid $150. It was intended to have it the best that could be said or written in favor of the immortality of all men without regard to their moral character; that is, of their inherent immortality.

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GEORGE STORRS, Editor. NEW YORK, WEDNESDAY, FEBRUARY 26, 1868. VOLUME V.—NUMBER 21. WHOLE NUMBER 211.

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A Defence of the Bible.

BY THE EDITOR.

[THE following is our fourth speech in the Hartford Bible Convention.]

It may be proper for me to state at the outset that I do not stand here, and have not stood here at any part of this discussion to plead that every word in the Bible was given by inspiration. No such ground have I taken. I take the Bible to be a record, by faithful and trustworthy witnesses, of revelations that have been made by God to men, and of transactions connected with these revelations, and that the record of these transactions is not a matter of inspiration. The persons who recorded it, recorded it in their own language, according to their understanding of it. Now, sir, in regard to the general charge, I, at the outset of this discussion, called for the law by which the Bible was to be judged, and so far at least as it related to my friend Wright and myself, it was settled that natural religion, the religion of nature, or the God of nature, was the law by which the Bible was to be tried. Though we might have pressed that point further, we chose to stop at that point, and to meet our friend on that ground—his own ground—and to test the God of the Bible by the God of nature. Even supposing the God of the Bible sanctioned those dreadful things which he (friend Wright) spoke of—which may be a question of itself—we have, in comparing the God of nature with the God of the Bible, shown, at any rate, that the God of the Bible is no worse than the God of nature, and therefore the God of the Bible cannot be brought in guilty under the law by which he was to be tried. If it is pleaded that the God of the Bible sometimes acted one way and sometimes another, we say that the God of nature has acted in the same way. The God of nature sometimes gives rain, waters the earth, refreshes it with cheering showers, and causes it to vegetate and bring forth; and at other times the God of nature withholds the rain, and the earth parches up, and man and beast suffer and languish for the lack of the necessaries of life. Then the God of nature is equally as deficient in this respect as the God of the Bible, and is equally charged with acting two separate ways at different times.

We might enlarge upon that contrast, but lest we should be charged with travelling over the ground again, we do not enlarge. It has been insinuated, and something more than insinuated, that God—I suppose, of course, meaning the God of the Bible—had no right to take away man's life except to transform him, as the caterpillar is transformed into a butterfly. Now, Mr. Chairman, I have heard of the caterpillar transformation till, to me, it is worn threadbare. Sir, the caterpillar never did die, the life never was extinct; enter into that caterpillar's bed, where he has wound himself for repose; put into that bed something that extinguishes life, and see if a butterfly will ever come out. *Never.* But, sir, our friend should have followed the butterfly a little further, and then the beautiful butterfly, after fluttering in the sun, and from flower to flower, dies; and where is it now? Look at it lying in the street! where is he? emerged into some higher life? If it has emerged into some higher life, the God of nature has failed to reveal it. Yes, sir, and the God of nature has failed to reveal that a son or daughter of the human family emerges into a higher life when once they die. We call upon you to bring a revelation of nature that when a man dies he emerges into a higher state. Let us see the testimony if you have it. Let it be forthcoming. The pagan philosophers, about whom so much has been said, only speculated upon the subject. They never satisfied even their own minds by their own confessions, only while they were in argument. They thought it expedient to teach the doctrine to the vulgar multitude, because they could hold an influence over them by it, while they themselves did not believe in this immortality; and Bishop Whately has abundantly shown this in his work on the "Future States."

Why, sir, if the God of nature has revealed the certainty that man lives after he is dead, I ask why it is that these recent developments which are called "Rapping spirits," have made their appearance? Is that the God of nature, sir? This very resort to rapping spirits is an acknowledgment that the God of nature reveals nothing in regard to man's future life.

I shall now proceed to notice some few of the criticisms which have been made upon the Bible, or the teachings of the Bible, and which have been urged upon the attention with great pathos, as showing that the Bible was as bad as the resolution says. Perhaps I may as well begin in relation to the attempt to prove from this Bible that the God of nature has revealed the moral perfections of God. I have taken the ground that nature or natural religion goes no further in regard to the doctrines of God than that there is a God, or that there are gods, one or many, possessed of great power and intelligence; that the God of nature does not reveal, with any certainty to man's mind, the moral perfections or character of that being or of those beings. An appeal has been made to our Bible which gives us to understand that if our Bible is true, my position is not true; and if the Bible has taught a doctrine of that character, we are to conclude that nature does teach the moral perfections of God. We are referred to Paul's Epistle to the Romans, chapter i.: "Because that which may be known of God is manifest in them," or to them; "for God had showed it unto them, for the invisible things of him, from the creation of the world, are clearly seen, being understood by the things that are made." What invisible things are clearly seen? The moral perfections of God? Are they clearly seen? Paul, what do you mean? "Even his eternal *power* and *Godhead.*" That is just what I said. His being, his existence, his power and intelligence, it is clear, are manifested by natural religion, but beyond that the apostle does not affirm that it goes, and he specified the very points to which we referred.

Next, sir, we have a criticism on the expression of our Lord in Mark xvi., 16, and if I am not mistaken, that verse has been quoted uniformly alone, without regard to its context—without regard to anything that is said in connection with it. The text, as quoted, is this: "He that believeth and is baptized shall be saved: he that believeth not shall be damned." This is brought as a charge against the Bible, as threatening the most terrible penalty for unbelief, when it is affirmed a man can not believe without evidence. Well, I shall not disagree with any on that point. I do not believe a man can believe without evidence; nor did the blessed Jesus require that any one should believe without evidence. He expressly declares as a principle of his religion that if he had not come and spoken unto them they had not had sin. Just look at the connection: "And he said unto them, go ye into all the world and preach the gospel to every creature. He that believeth and is baptized shall be saved; and he that believeth not shall be damned," or condemned. Why condemned? Because they did not believe arbitrarily, without evidence? No, sir. He directed his disciples to preach the gospel—good news—glad tidings—the gospel that the God of nature never preached, and never can—the gospel of a future life by a resurrection from the dead. He told them to go and preach, and the apostles did go and preach that gospel.

The gospel of Jesus Christ is the proclamation, the glad tidings to a benighted world that the God of nature has failed to enlighten, that there is another life, which may be obtained by the dying children of men, and that that life is God's appointment through the Lord Jesus Christ, and by him and through him *alone.* These were the tidings to a dark world, speculating, unable to find out what was beyond the dark clouds of death. "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. The God of nature teaches no such principle of self-revival. It remains for the good news of God to bring to view the possibility of obtaining immortality and eternal life.

To talk, then, about an arbitrary command to believe without evidence, is talking wrongfully against the Bible. No, sir, I am free to admit that the God of the Bible does appeal to man's reason; and I am willing even to go a step further, if my friends on the other side will like it better, and so far as to say that whatever may profess to be a revelation that contradicts palpably, plainly, true reason, is not a subject of belief.

I notice another criticism we have had on this occasion, which is in chapter xxiii. of Matthew: "Then spake Jesus to the multitude, and to his disciples, saying, The Scribes and the Pharisees sit in Moses' seat; all, therefore, whatsoever they bid you observe, that observe and do; but do not ye after their works, for they say and do not." It is said here that our Lord Jesus Christ requires that whatever the Pharisees bid them observe and do, they were to do. Where did they sit? In Moses' seat. Then "to the law and to the testimony, if they speak not according to this word, it is because there is no light in them." If the Scribes and Pharisees did not speak according to the law and to the testimony, Jesus never commanded them to obey them—never. There has been something said in the course of these remarks by our friends on the opposite side about the Mosaic priesthood, about the corruptions of the Jewish priesthood, as if that were an argument against the religious institutions of Moses. I beg, right at this point, to be indulged with the privilege of reading a remark of Dr. McCulloh, in his work to which I have before referred. In 1st volume of his work, page 209, he says:

"Though the prophets always urged the nation in the most earnest manner to a strict observance of the institutions of Moses, it is abundantly evident that they could not have formed any party with the priesthood; for not only have they entirely abstained from *commending* the order, but their writings are full of censures and denunciations against them for transgressing the laws of Jehovah, and for failing in their moral duties toward the nation at large. It is hardly necessary to remark that Jeremiah and Ezekiel, the only two prophets taken from the priestly tribe, are as express in their censures of the priesthood as other prophets." He adds, in a note: "Collins, the Deist, was so much struck with the amount of censure cast by the prophets upon the priesthood, that he terms them"—these prophets—"free-thinkers, not discerning that though the prophets censured the irreligion or the immorality of the priests when they had thus transgressed, yet they universally sustained the institutions of Moses in the most urgent manner, as being constitutions of Jehovah. However, the observation of this writer is important, for even his superficial examination of the prophetical writings was sufficient to show him that there could be no collusion between the prophets and the priesthood."

These prophets, then, do denounce the corruption and wickedness of the priesthood, and denounce it so severely that even this intelligent Deist was constrained to acknowledge there could be no collusion between them. But, sir, it has been said here, on this stand, that the Mosaic priesthood was a "contemptible foolery." If I were disposed to retaliate—but I am not—I would say that another criticism that I am about to notice is a most "contemptible" criticism, but I will not use the word only as borrowed.

The remark I am about to read, you will find extracted from Dr. McCulloh, in his work, page 240. Dr. McCulloh says:

Lord Bolingbroke, however inimical to the theory of the divine constitution of Christianity, has not hesitated to render the clearest testimony to its excellent morality, as the following extracts from his writings will abundantly show. And his observations on the subject of theological teaching not only is creditable to his discernment, but does justice to the actual merits of Christianity, which most other Deists have endeavored to confound with the false teaching of men.

That is just what is being attempted here. Lord Bolingbroke says in his fourth essay, section 5th:

The gospel teaches universal benevolence, recommends the precepts of it, and commends the observance of it in particular instances occasionally, always supposes them, always enforces them, and makes the law of right reason a law in every possible definition of the word beyond all cavil—I say beyond all cavil, because a great deal of *silly cavil* has been employed to perplex the plainest things in nature, and the best determined signification of words according to the different occasions on which they were used.

He makes the law of right reason a law in the definition of the word, "*beyond all cavil.*" There, sir, I believe is Lord Bolingbroke's right-reason observation. That is a noble sentiment; I take delight in praising it, coming from a man called a Deist. He was a man that rejected the Bible as a revelation, but was a believer in God. I will read another extract from the same author. He says:

The gospel of Christ is one continued lesson of the strictest morality, of justice, of benevolence, and of universal charity.

Is such the testimony we have heard in this place from the followers of Lord Bolingbroke? I hardly dare say followers. No, sir. The Bible has been attacked by "silly cavil." It has been attempted by such a cavil to show that the Lord Jesus condemned even the desire of marriage.

We come now to that text as recorded in chapter v. of Matthew, on which the cavil or criticism was made: "Ye have heard that it was said by them of old time, Thou shalt not commit adultery; but I say unto you, That whosoever looketh on a woman to lust after her, hath committed adultery with her already in his heart." It was said here (by Mr. Wright), that Jesus declared that whosoever looketh on a woman to *desire* her for his *wife* was an adulterer. I call that a "*silly cavil.*" We will not call it "a contemptible foolery." It is a perversion of the words of Jesus as palpable as the shining of the noon-day sun. Turn with me, then, to chapter xix. and 3d verse: "The Pharisees also came unto Jesus, tempting him, and saying unto him, Is it lawful for a man to put away his wife for every cause? And he answered and said unto them, Have ye not read, that he who made them at the beginning, made them male and female? For this cause shall a man leave father and mother, and shall cleave to his wife, and they twain shall be one flesh; wherefore they are no more twain but one flesh; what God hath joined together let not man put asunder." I ask any intelligent man or woman in this congregation if we are not right in applying Lord Bolingbroke's expression, "silly cavil," to such an interpretation of these words of Jesus as was given by persons on the opposite side of the question?

If I were defending a cause that needed such a cavil, I should certainly be led to believe that it was a doubtful one. (Applause).

CONFLICT OF FAITH.—"If satan and I ever did strive for any word of God in all my life, it was for this good word of Christ, 'Him that cometh unto me will I in no wise cast out;' he at one end and I at the other. Oh, what work we made! It was for this that we did so tug and strive; he pulled and pulled; but, God be praised, I overcame him, and got sweetness from it."—BUNYAN.

Devil: or Evil.

BY HON. O. S. HALSTED.

WE now give from Gesenius, whose Hebrew Lexicon is admitted to be emphatically *the* Lexicon, to which no other is to be compared, the definitions of *nhsh*, the Heb. word before given, and used in Gen. iii., where the Douay and E. V. have serpent. It is, says he, "an onomatopoietic word [that is, a word indicating its meaning by the sounds of it] equivalent to *lhsh.*" He defines *lhsh*, "to whisper; Arabic (giving the Arabic), whisperers, that is, serpents." He refers to 2 Sam. xii., 19. The participle of this verb is there used—whispering; Lat., and Douay, whispering; Ital. and E. V., whispered. And to Psa. xli., 7, the same verb is there used. The Gr., Lat., and Douay there have, whispered; the Ital. and E. V., whisper. He then gives the noun *lhsh*, and defines it a whispering, and refers to Isa. xxvi., 16. The Heb. there has *lhsh*, a whispering; the Douay has, murmuring; the Ital., a lamentation; the E. V., a prayer. He further defines this noun, "incantation, magic," referring to Isa. iii., 3. The Heb. the wise artificer, and the skilful of *lhsh*—magic; Gr., the wise architect, and the intelligent pupil; Lat., (the) wise of master-builders, and (the) wise of mystical speech; Ital., the artificer industrious, and (the man) understanding in the secret words. [It seems that architecture was considered a kind of magic, and the speech of the workmen in it as mystical: much of their speech is mystical to the unskilled in it, to this day]. The Douay gives the architect, and the skilful in eloquent speech; E. V., the coming artificer, and the eloquent orator. And for *lhsh*—"incantation, magic." Ges. further cites Jer. viii., 17. The Heb. there is, I will send *b*, among, you *nhshim*, [plural of *nhsh*], whisperers, *tsphonim*, vipers which nothing to them (an) incantation, charm; Gr., serpents killing, to which not there is to charm; Lat., serpents, princes, to whom is not enchantment; Ital., *de'*, of the, serpents, *degli*, of the, asps, against which not (there is) any enchantment: Douay, among you serpents basilisks, against which there is no charm; E. V., serpents, cockatrices among you, which (will) not (be) charmed. And for *lhsh*, "incantation, magic," he further cites Eccl. x., 11. The Heb. there is, If, or, though, sting that *nhsh*, whisperer, in not whispering, *n*, even, not is he preeminent to *bol he lhsun* (the) master of that tongue; Gr., If, or, though, sting (a) serpent in not whispering *kai*, even, not is he superior to the enchanting; Lat., though bite (a) serpent in silence, nothing to him less hath who privately detracts; Douay, If a serpent bite in silence, he is nothing better that backbiteth secretly; Ital., If, or, though, the serpent bite, not being enchanted, nothing better is worth the slanderous; E. V., surely the serpent will bite without enchantment; and a babbler is no better. [The Ital. misses the sense in the first branch of the verse, and the E. V. follows the mistake; the latter branch of the Ital. is better than the E. V. gives].

Gesenius further defines the verb *nhsh*, "to hiss, to whisper, specially used of the whispering of soothsayers;" and, "to practice enchantment;" for which last he refers to Lev. xix., 26; Deut. xviii., 10; 2 Kings xvii., 17, xxi., 6; in each of which this verb *nhsh* is used. In 2 Kings xvii., 17, after, used enchantments, the Heb. adds, and sold themselves to do *he ro*, that which bad, wicked; Gr., to do *to poneron*, that which bad wicked; Lat., *malum*, wickedness; Ital., and sold themselves to do that which displeased the signore; Douay, ... to do evil; E. V., and sold themselves to do evil. [We remember that in our youth we heard, "sold himself to the devil"]. In 2 Kings xxi., 6, also the Heb. adds, . . . to do *he ro;* Gr., to do *to poneron;* Lat., *malum;* Ital., he did to the extreme that which displeased the signore; Douay, evil; E. V., he wrought much wickedness.

The Heb. *nhsh* as a noun, is defined by Ges., enchantment, referring to Numb. xxiii., 23. The Heb. there is, For not (a, or, any) whispering *b*, in Jacob, and not divination *b*, in, Israel; Gr., For not (there is) augury, or, an augury, *en*, in Jacob, nor interrogation of an oracle *en*, in, Israel; Lat., not is augury, or, an augury, in Jacob, nor divination in Israel; Douay, there is no soothsaying in Jacob, nor divination in Israel; Ital., For not (there is) enchantment *in*, in, or, upon Jacob, neither divination, *in*, in, or, upon, Israel; E. V., surely (there is) no enchantment against Jacob, neither (is there) divination against Israel.

And Ges. further defines *nhsh* as a noun, "a serpent, so called from its hissing," and refers to Gen. iii., 1, and verses following; Exod. iv., 3, vii., 15; 2 Kings xviii., 4; in each of which the noun *nhsh* is used. He further says this noun is "used of the constellation of the serpent in the northern part of the sky," citing Job. xxvi., 13.

To show further that *evil* is often used where the word should be *wickedness*, we cite Deut. xxii., 21, 22, 24; in each of which the Heb. is, thou shalt remove, take away, exterminate, *he ro*, that, or, this, wickedness from midst of you; in v. 22, from Israel; Gr., *ton poneron*, that, or, this, wicked [thing]; Lat., the *malum*, vice, wickedness: Ital., and (so) take away the *male;* Douay thou shalt take away the evil. F. V., So shalt thou put away the evil. [We have seen that for the Gr. words *ton poneron* used in these verses, the Rheims and E. V., in 1 John ii., 13, give, the wicked one; and for *ho poneros* in Matt. xiii., 19, give, the wicked one.]

In Deut. xxii., 26, the Heb. is, *u*, but, to (the) girl thou shalt not do (a) thing; not in (the) girl (a) sin, fault, of death; for like as riseth man upon neighbor of him and killeth *caphsh*, breath—soul—of him, so this thing; Gr., . . . and kill the *psuche*, breath—soul—of him; Lat., . . . and kills the *anima*, breath—soul—of him; Douay, the damsel shall suffer nothing, neither is she guilty of death, ... and taketh away his *life* [for the Heb., Gr., and Lat., breath—soul]; Ital., ... and *him* slayeth; E. V., ... and slayeth *him.* [We thus have the authority of the Ital., and of the E. V., that to kill the breath—soul—of a man is to kill *him;* and *e converso*, that to kill a man is to kill (stop) the breath—soul—of him. And this is the plain testimony of all Scripture.]

Mark, chap. i., 13, has, Gr., *pierazomenos* [from the same verb used in Matt. iv., 37, tempted, solicited [to sin], by the satan, adversary. And Mark, who wrote the same Gospel the other three evangelists did, never uses *diabolos*, but always *satan.* The devils and devil we find in Mark are always *daimons;* Lat., *daemons* (the Gr. word); Ital., *demons* (the Gr. word). Devil in Mark is never *diabolos* in the Greek—the original—nor *diabolus* in the Lat. version. This is conclusive that the *diabolos* and the *satan* mean the same thing. Mark proves the same that is proved by the two verses before given from Rev., that *diabolos* and *satan* are but different appellations for the serpent, symbolizing the breath of evil; and that *the devil* in the orthodox sense is a Romish invention, adopted by so-called Protestantism.

We now give, from Gesenius, the definition of *stn.* He defines it, an adversary, an enemy, citing 1 Kings xi., 14, 23, 25; 1 Sam. xxix., 4; Ps. cix., 6; Zach. iii., 1, 2; 2 Sam. xix., 22; Numb. xxii., 22. In each of these verses the Heb. is *stn.* In the first four, the Douay has, an adversary. In Ps. cix., 6, it has, the devil. In Zach. iii., 1 and 2 it has, satan. In 2 Sam. xix., 22 it has, a satan. In Numb. xxii., 22 it has, against. In the first four the E. V. has, an adversary. In Ps. cix., 6, and Zach. iii., 1 and 2, it has Satan. In 2 Sam. xix., 22, it has adversaries. In Numb. xxii., 22, it has, an adversary. In Ps. cix., 6, the Heb. *stn* an adversary, Douay, the devil, E. V., Satan, in the second clause of the verse, means a wicked man, in the first clause: the clauses are connected by the Heb. *u*—even, or, yea. I add Ps. cix., 4, where the Heb. is, they became, or, are become *stns* to me; Ital., to me they are been adversaries; E. V., they are my adversaries.

Gesenius then says, *stn* with *he* before it, *he stn*, means adversary *kat' exochen* [by way of eminence—*that* adversary]; and he says, it here "assumes the nature of a proper noun," [orthodoxy would have it that it actually gives personal being, and makes *stn* the orthodox personal devil], "and is satan, the devil, the evil genius [the genius of evil] in the later theology of the Jews, who seduces men," (citing 1 Chron. xxi., 1., and saying, compare 2 Sam. xxiv., 1) "and then accuses and calumniates them before God," [that is, which seduces men to sin, and *then*, after actual sin, the sin accuses them. Does orthodoxy's devil accuse men of sin? The breath of evil, "the evil genius in the later theology of the Jews," seduces men into sin, and the sin committed accuses them to their conscience—the divine monitor, and so, before God,] citing Zach. iii., 1, 2; Job. i., 7, ii., 2, and verses following; and he says, "compare Rev. xii., 10." The Gr. there is *ho kategoros*—that accuser. [Gesenius uses *who*—*who* seduces, because he has said that *stn* with *he* before it "assumes the nature of a proper noun." He does not make *he stn* a person. But here is the key, the secret of the Romish versions making their personal devil. And the E. V. followed their lead.

To show that Ges. had no idea of making orthodoxy's personal devil by his word *who*, we now compare the verses he cites to be compared: 1 Chron. xxi., 1. The Heb. there is, And *iomd*, arose, or was caused to stand, *stn*, (an) adversary *ol*, in, upon, or, against, Israel, and instigated David to number Israel. (This verb *omd* is used, says Ges., not only of men, but of inanimate things, citing for the latter use of it, Deut. xxxi., 15; Josh. iii., 16; xi., 13.) The Gr. is, And *este* [from *istemi*] arose, or, was caused to stand (said of persons or things, says Donnegan) *diabolos* (a) tempter, seducer, deceiver, *en*, in, upon, or, as to, Israel. Lat., But *consurrexit*, arose (said of inanimate things, says Ainsworth) (a) satan against Israel, and stirred up David, etc. Douay, And Satan rose up against Israel: and moved David, etc. Ital., Now Satan was raised up against Israel, etc. E. V., And Satan stood up against Israel, and provoked David to number Israel.

The verse to be compared with 1 Chron. xxi., 1, is 2 Sam. xxiv., 1. The Heb. there is, And was increased (the) nostril of Jehovah to kindling upon Israel, and he instigated David *b*, in, or, among, them, to say, go number Israel; (Ges. says, the nostril is used for anger, which shows itself in hard breathing;) the Gr. uses the word *anger* in the verse; the Lat. uses its word *furor*, (the) fury, madness of (the) Dominus; Douay, And the anger of the Lord was again kindled against Israel, and stirred up David among them saying, Go, etc.; Ital., And the anger of the *signore* was kindled anew against Israel, and he incited David against them, saying: Go, etc. E. V., And again the anger of the Lord was kindled against Israel, and he moved David against them, etc.

Now, on comparison of these two verses, 1 Chron. xxi., 1 and 2 Sam. xxiv., 1, was it orthodoxy's Satan—its Devil—in 1 Chron. xxi., 1, that instigated David? or was it something adverse, an adversary, Gr., (a) *diabolos*, tempter, seducer, deceiver—a tempting, seducing, deceiving, suggestion? Will D. make orthodoxy's Devil out of the Gr. *diabolos* in 1 Chron. xxi., 1?

[To be Continued.]

The Drama.

A NEW YORK city morning journal, speaking of the prospect of the establishment of dramatic colleges in the States of Ohio and New York, expatiates at length upon an assumed necessity for such institutions and mourns over the intellectual shortcomings of theatrical performers. It remarks, that the play is often marred by awkwardness, stupidity, and misconception; the text is torn to pieces, and then badly mended by stammering tongues; tragedy is smothered in rant, and the most delicate conceptions of comedy hopelessly vulgarized; for the gentlemen all strut like blackguards, and the ladies all simper like waiting-maids, until the stage, which should be the mirror of politeness, the school of good manners, and the examplar of refined demeanor, degenerates into a blundering coarseness which is far below the decency of private life."

God-fearing people, who engage in constant watchfulness of themselves lest through weakness of the flesh they are led into anything which by influence of word or precept may encourage iniquity, and thus work injury to others, sometimes well-nigh enjoy the almost perfect freedom from care and perplexities displayed by self-serving worldlings; but it is a universally-attested truth that the many and varied habits of life have each their difficulties and trials. Even that class of pleasure-seekers who so much frequent our gilded, bewitching, and brilliantly-lighted theatres are annoyed by the "awkwardness" and "stupidity" of their entertainers, who rant, stammer, and "hopelessly vulgarize" (speak the words softly) "the most delicate conceptions of comedy." "The gentlemen," it says, "all strut like blackguards, and the ladies all simper." Many plays are of such character that a faithful presentation of them requires the practice of a degree of intimacy between male and female actors which too frequently developes into crime; and still more of them partake so largely of obscenity that they are fruitful schools of licentiousness.

Does then, the T—e believe that *any* condition of refinement in manners to which young men and young women might be brought in colleges of the sort it so earnestly recommends woud not gradually and surely give way under the demoralizing influences of the stage, and its corrupting associations? Does it expect graduates in this school of vice to be free from a "coarseness which is far below the decency of private life?" Does it think people who boldly disregard the most sacred social relations; who defiantly outrage the wisest usages of civilization, can put on true politeness and gentility at pleasure as they would a garment, and so far misrepresent themselves as to act other than as blackguards and simperers? Would it place refined people in positions where the peculiar exposure to evil influences render corruption of morals and manners inevitable, and suppose they will make their actions in those positions "the mirror of politeness, the school of good manners, and the examplar of refined demeanor?" If so, it will surely be disappointed, for such expectations can never be realized. "Do men gather grapes of thorns, or figs of thistles?" Very many men theatre-goers would be utterly unwilling to entertain at their own homes those they pay so liberally to be entertained by, and their objections to doing so would be based, largely, upon considerations of morality. Is it less an encouragement of vice to support it by contributions of funds, and countenance it by voluntary presence, than to admit into social intercourse those who practice it? It is true *some* plays (they are *very* few, comparatively) are not unchaste, or improper: but *many* contain more or less that is impure, while such as are notably indecent are far more favorably received

by the public, as instanced in one recently withdrawn after having been performed several hundred consecutive nights, and always before immense audiences. Encouraged by its success, the proprietor of another theatre soon afterward, as might have been expected, commenced the presentation of one still more offensive to purity and decency. Still, as such exhibitions are demanded by the people, they will continue to increase and flourish; but it becomes the duty of all, who name the name of Christ, to discountenance them at all times and in all reasonable ways.

Between the followers of Jesus and those who care for nothing beyond this temporary, fleeting existence, the line of distinction should be plainly drawn in this, as in all other respects. We would on no account advise gloominess of countenance, or moroseness of manner on the part of Christians, as, to our mind, such demonstrations indicate a lack of spiritual-mindedness, and close communion with God, rather than an abundance; for when inward peace and joy abound, they will radiate and be seen and felt by others; but professors of religion should engage in nothing upon which they cannot, in all confidence, ask God's blessing. Let all indulgence in anything calculated in any degree, to check spiritual growth, or operate as a stumblingblock to others, be monopolized by such as cannot bring reproach upon the cause of truth and righteousness. If people *will* seek to be entertained by women who "simper," and by men who "strut like blackguards," they should be afforded no opportunity to point to any professed lover of Jesus as one who in any way sympathizes with them in their reckless chase after the miserable phantom of earthly pleasures. They who acknowledge the Lord as their God should serve him and render no homage to Baal.

L. C. T.

Kindness Most Effective.

When Isaac T. Hopper lived in Philadelphia, his attention was drawn to a colored waiter, called Cain, who was remarkable for profanity. Neither persuasion nor rebuke had any effect to change this bad habit. One day Hopper encountered him in the street quarrelling and pouring volleys of oaths that made one shudder. Having faith in fines and constables, Hopper took him before a magistrate, who fined him for blasphemy. Twenty years after, Isaac met Cain, whom he had not seen for a very long time. His outward appearance was much changed for the worse; his garments were tattered, and his person emaciated. This touched the Friend's heart. He stepped up, spoke kindly, and shook hands with the forlorn being. "Dost not thou remember me," said the Quaker, "how I had thee fined for swearing?" "Yes, indeed I do; I remember what I paid as well as yesterday." "Well, did it do thee any good?" "No, never a bit; it made me mad to have my money taken from me."

Hopper invited Cain to reckon up the interest on the fine, and paid him principal and interest. "I meant it for thy good, Cain, and I am sorry I did thee any harm." Cain's countenance changed; the tears rolled down his cheeks; he took the money with many thanks; became a quiet man, and was not heard to swear again.—*Selected.*

Peace Preserved by Prayer.

Mr. Johnston, of West Africa, in one of his journals, relates the following of a very poor but pious native of that benighted country. Well, indeed, would it be if more enlightened and more favorably-circumstanced Christians would learn a lesson from this godly member of a despised race, and all do likewise. Such a practice faithfully observed would certainly lessen the number of family difficulties which are such fruitful sources of reproach and dishonor to the church. He says:

In visiting a sick communicant, his wife, who was formerly in our school, was present. I asked several questions, viz., if they prayed together, read the scriptures (the woman can read), constantly attended public worship, and lived in peace with their neighbors? All these questions were answered in the affirmative. I then asked if they lived in peace together. The man answered, "Sometimes I say a word my wife no like, or my wife talk or do what I no like; but when we want to quarrel, we shake hands together, shut the door, and go to prayer, and so we get peace again.

This method of "keeping peace," writes Mr. Johnston, "quite delighted me."

L. C. T.

"If Thou Knewest the Gift of God."

Perhaps there is no cry more striking than that of the Eastern water-carrier. "The gift of God," he says, as he goes along with his water-skin on his shoulder. It is impossible to hear this cry without thinking of our Lord's words to the woman of Samaria: "If thou knewest the gift of God, and who it is that saith unto thee, Give me to drink, thou wouldst have asked of him, and he would have given thee living water."

It is very likely that water, so valuable and so often scarce in hot countries, was, in those days, as now, spoken of as "the gift of God," to denote its preciousness;" if so, the expression would be exceedingly forcible to the woman, as well as full of meaning.

The water-carrier's cry in Egypt must always rouse a thoughtful mind to the recollection of the deep necessities of the people, of the thirst which they yet know not of, and the living water, which few, if any, have offered to the poor Moslems in that great city, and makes him wish and pray for the time when the sonorous cry of "*ye qatee Allah*" shall be the type of the cry of one bringing the living water of the gospel, and saying, "Behold the gift of God."—*Selected by* L. J. B.

THE HERALD OF LIFE.

NEW-YORK, FEBRUARY 26, 1868.

NO IMMORTALITY NOR FUTURE LIFE, EXCEPT IN JESUS CHRIST ALONE, AND BY A RESURRECTION AT THE LAST DAY IF DEAD, OR A CHANGE IF ALIVE.

RESPONSIBILITIES.

The Editor holds himself responsible for none of the sentiments of Correspondents. The Editor's articles do not all appear under what is called the "Editorial Head." Any articles without a signature, or which are not credited to another source, the Editor is responsible for, without saying whether he wrote them or not he leaves the reader to judge of their authorship. Let these things be kept in mind in reading the Herald of Life, and the praise or blame will rest where it ought.

Questions and Questioning.

We are often questioned on various subjects and answers asked through the Herald. Sometimes these questions are anonymous; at other times with the person's name. Anonymous communications, as a general rule, receive no attention by us. Others contain questions we have repeatedly answered, and do not choose to do so again just now. Beside, answers may be found in some of our printed works, named in our Catalogue.

Some questions are such that we cannot see the propriety of opening our columns to their discussion, because we regard them as not in the range of the objects for which the Herald of Life was established.

The following communication, with questions, is an interesting one; but some of the questions we cannot discuss, for the reason already assigned. It is from an unknown friend in Iowa, but accompanied by his name. We publish it, withholding his name, to let our readers see how minds abroad are exercised. We shall follow it with some remarks.

Geo. Storrs: *Dear Sir*: I would like to know the ordinances of your church. I belonged to the German Baptists, but was expelled for believing that the dead are unconscious between death and the resurrection. I have read a great many of your pamphlets. I am convinced that man is mortal, and that Christ will establish his kingdom on earth. There are quite a number here who believe as I do, and we are everywhere evil spoken of. I am determined to know the truth. I want you to answer the following questions.

1. When was your church first organized and by whom?

2. Why do you baptize by single immersion? did not the apostles baptize by trine immersion? does not history teach us so, and the commission Christ gave, Matt. xxviii., "Go into all the world," etc? If I was certain about the mode of baptism I would not care what they would call me. This is something that puzzles me.

3. Do you practice feet-washing?

4. Do you observe the holy kiss?

5. Do you believe in going to war, voting?

Let me hear from you by letter if it is not too much trouble. Give me all the information that will be edifying to me. Yours in love.

1. On "Church Organizations," we have sent you our printed views; but will add, as a body of people we have no organization; i. e., according to the common idea of that matter. Believers in different places are left to adopt such measures, for the management of their local affairs, as they judge most for the good of the cause of truth among themselves. "*Our* church" acknowledges no other test of fellowship than that the person gives evidence that Christ has received him; and it makes no demand for attention to any *outward* "ordinances" for recognition of membership; they are at liberty to attend to such as they believe are required of them; but we expect them to do so in charity; not making their practice a rule for others, nor substitute outward observances for the inward life of God.

"*Our* church," then, was organized by its Head, Christ Jesus; and "the Lord added to it," and still adds to it, "such as are alive" by the power of his truth and spirit. Our work is not to organize a church or churches; but to "show men the way of life," and to urge them to accept Christ as the Life-giver; He takes care to *organize* them, in his own way, by "baptizing them by one Spirit into one body." No outward ordinance or organism can do this.

2. Personally, we do not baptize any one, in any way; not believing in the "commission" to any man, since the apostles, to do that thing. They had power to baptize with the Holy Spirit, by laying on their hands. No other men ever had that power: they were Christ's Legates; but had no power to communicate this prerogative to other men. Hence all Gospel baptism, since the apostles ceased their labors, has been by a direct communication of the Spirit by Christ himself, without human aid. No substitution of some outward ordinance will profit those who overlook or disregard this gospel baptism of the Spirit, by the Head of the church. For further remarks on this 2d question we refer you to our tract on the "Essential Baptism," which we have sent you.

3. Each one is left to act in that matter as he pleases, provided he acts in charity, not making his practice a rule for others.

4. The same answer as to question 3.

5. None among us that we know of, are in favor of war. As to voting: each one acts according to his own conviction of duty, answerable only to God.

We have answered you through the Herald, because we have no time to spend on private correspondence on matters of the character here presented.

A mistake.—By some means, in making up our paper last week, a short article got into the columns of "Letters and Extracts," which belonged somewhere else. This intruder follows a letter from J. P. Lamb: It should be stricken out.

Notice to Subscribers.—On account of the scarcity of money, we have to some extent departed from our rule of discontinuing the paper when the time *to* which the subscriber had paid arrived. We have in this volume, taken into account the difficulty of their raising funds and continued to send the paper to a considerable number who had paid nothing on this volume. Quite a number of these have responded, thanking us for the favor, and forwarding their subscription for the volume. Three numbers more will complete the first half of the present volume. Such as have not responded to this time, are urgently requested to renew their subscriptions at once, as we must take some action on such cases, soon. Let us hear from you as early as possible.

A New Proposition.

It is proposed to publish one thousand of the pamphlet, "Life from the Dead: *or the Righteous only will live again*," in a cheap form, for gratuitous circulation. The cost will be about $50; or, five cents per copy, counting nothing for the use of the stereotype plates of the Editor. The work to be printed by donations. Who will help in the matter? Please let us know immediately. The person furnishing funds can have the full amount returned in the work, if he chooses; or he may designate who he will have them sent to for distribution. When sent by mail, the postage will be added to the cost.

PLEDGES FOR THIS PURPOSE.

E. Wolcott, Oceanport, N. J.—Paid $2.
Edwin Haynes, " " " " $2.

To Samuel L. Walter: Will you please give us the name and post-office address of each person, and the amount to be applied to each out of the post-office order ($13) you sent us from Carlinville, Ill.? It is impossible for us to give the proper credits to subscribers without it; or, to tell how your account stands with this office. Also, please tell us where we shall send books, pamphlets, and tracts: as we wish to send some to you as a donation.

"Samuel T. Spear, D. D."

There have been some pretty severe criticisms in our paper on some of the sentiments promulgated by this gentleman. We are happy now to be able to speak of other matter from his pen which we highly approve. We had much rather speak in praise of any man's production than in condemnation, if we can do so in truth; and in the present case it gives us great pleasure to record the following sentiments from Dr. Spear. Thus he speaks:

"The independence of the pulpit is an essential element of its power. The minister whose great idea is to preach what, as he supposes, will be agreeable to the people, is too much concerned about his position, and perhaps his salary, to be a man of real power with the people. Acting upon this theory, he is quite sure to lose the vital inspiration of his work, often not knowing what to say, never saying anything with force, inviting attacks in all directions, and, if he be a man of any proper sensibility, thoroughly disgusted with himself. The independent and positive man, who honors his own convictions and has convictions to honor, if gifted with a fair amount of common sense, is, after all, the man whom the people are most likely to trust and respect. Every preacher will succeed on this basis."

A Delicate Subject.

Some weeks since we received a work entitled "Abuses of the Sexual Functions." We read it carefully through, and finally concluded to leave the work to be made public by advertising sheets, so we have passed it till now; but seeing some of our religious exchanges notice and advertise it without a note of dissent as to any of its contents, we feel constrained to say what we think of the work. We say, then,

1. The book is full of valuable information, such as all young persons, especially, ought to have in possession, and make a practical use thereof, thereby saving themselves untold sorrow, disease and sin.

2. The book must be read as the production of a man who has overstepped his calling in relation to the intercourse of men and their wives. He may be a "eunuch," for aught we know, of necessity or from principle; but that can give him no authority to set aside the advice and injunction of one who knew the mind of the Creator as well as the author of this book. We think any man or woman may as well learn of Paul the obligations and rights of married life as to look to the book of which we are speaking, for such information. We trust we shall not be considered indelicate if we quote the apostle's counsel in this matter; and those who are living in violation of this counsel will not take it amiss that we call attention to it in this connection. Here it is:

"It is good for a man not to touch a woman: nevertheless, to avoid fornication, let every man have his own wife, and let every woman have her own husband. Let the husband render unto the wife due benevolence; and likewise also the wife unto the husband. The wife hath not power over her own body, but the husband: and likewise also the husband hath not power of his own body, but the wife. Defraud ye not one the other, except it be with consent, for a time, that ye may give yourselves to fasting and prayer; and come together again, that satan tempt you not for your incontinency." 1 Corth. vii., 1 to 5, and onward.

The book referred to sets at naught this apostolic counsel, most clearly. By not following this advice of Paul, thousands of families have been utterly overthrown, as to peace and harmony, and one or the other or both parties led to commit the very sin "in heart," if not in fact, that the apostle said every man should have his own wife, and every woman her own husband, "to avoid." We need not enlarge on the apostle's language; it is too plain to need comment. The man or woman that does not mean to follow it, let them remain single. But if married, neither party has the right to refuse to practice "due benevolence," nor to separate him or herself from the other "except it be with consent," and then only "for a time," etc. Let the motto in this matter, as in all others, be, "Temperate in all things."

With these remarks, or protest, we advise all who can get the book to read it; for, as we said, it has a vast amount of important information that ought to be in possession of all young people. Published by Dr. E. P. Miller, 15 Laight St., New York. Price $1.

Brief Items.

My preaching labors since my return from the West, in addition to the Springfield discussion, have been as follows: January 12th and evening of 13th, in Springfield Mass.; 19th in Salem; 26th, at the residence of our sisters, the Misses Hobbs, in Cambridgeport, Mass.; February 2d and evening of 5th, in Springfield; evening of the 6th, before the Conference in Westfield, Mass.; 9th in Salem; 16th, in New Haven, Conn. (Day's Hall); 23d, in Paterson, N. J. On Friday evening; February 21st, I took part, in Paterson, in a public discussion on Spiritualism. This evening I am to preach in that city on "the tendencies of Bible Materialism contrasted with those of the Immaterialism of modern orthodoxy, with notices of the recent utterances of Rev. Dr. Hornblower on the subject." I am also to speak in P. on Wednesday and Thursday evenings, and on next Sunday.

In Springfield the prosperity of the cause we love seems to have been greatly promoted by the erection of their commodious "Bethel Chapel." A similar undertaking began to be talked of in New Haven when I was there, and some of the brethren are strongly desirous that it shall succeed. A recent letter from Br. Aaron G. Hudson, of Minnesota, informs me that our Lake City friends are hoping before long to be able to have a house of worship. Br. H. also writes some very agreeable things about my paying them another visit, and making Lake City my home; but *these* matters we will not agitate seriously just now.

A letter received within a few days from Br. Stewart Carlisle renders it probable that Br. McClary and he will at an early day arrange for a course of lectures on the Life views in their city—Wilmington, Del. I shall endeavor to be ready to serve them whenever they say the word.

My Western friends, who have been expecting to hear from me by letter, will very soon have tangible proof that I have not forgotten them.

Sister Emeline T. Hobbs has written me an account of a lecture she heard by Ralph Waldo Emerson on the immortality of the soul. I shall offer her letter for publication in next week's paper.

E. W.

Editor's Desk, N. Y., Feb. 25, 1868.

A Fearful Responsibility.

Whenever a professed teacher of the way of salvation divinely appointed, assumes a position that is directly calculated to so mislead his fellow men as to peril their eternal all; we may well exclaim, fearful indeed is the responsibility such an one is taking on himself. The manner in which water baptism is taught and administered by some leading Advent preachers, is, in our opinion, ruinous to the eternal interests of a multitude of people. I saw in the *World's Crisis* not long since an appeal coming from the pen of a "revival" Advent preacher, the main gist of which amounted to this, "*be baptized.*" I am, to some extent, at least, acquainted with the manner of labor adopted by the above named-preacher, and am fully satisfied that the one great object with him is, to get these who come under the influence of his ministrations, "into the water." I do not object to baptism as an ordinance; so far from that I believe it to be an ordinance in the gospel church. But when you convey an idea, and impress that idea on the minds of those who come under your influence that merely being immersed in water seals their passport to eternal life, you are practicing on them a damning deception. And what short of this is it to tell people that water baptism will "wash away their sins?" That water baptism is "the law of remission." In the first place, if merely being immersed in water will, or can wash away our sins, what need of a Christ? In the second place, this sentiment reduces Christianity to a mere system of works. In the third place, its direct tendency is to destroy in the church of Christ the last vestige of spirituality remaining. In the fourth place, it undermines from the foundation all experimental, or vital, personal religion. And lastly it is a perfect system of consummate dogmatism; opposed alike to the tender sympathies that always animate the Christian heart, and the entire genius of the Christian system. Mark you, if it is by being plunged in water our sins are washed away—if this is God's plan, then of course none will ever get rid of their sins unless they are immersed in water. Again, if baptism is "the law of remission," it follows as a matter of course that all who neglect to comply with that condition must remain in their sins, and lose eternal life. Away with such monstrous absurdities. The Bible tells us plainly, that we are sanctified, justified, purified and saved, not by water, but by faith. If there is anything dear to the real Christian, it is the evidence through the indwelling of the Spirit of God, that he has been "renewed by the Holy Ghost;" "sealed by the holy Spirit of God." received "the earnest of the Spirit in his heart;" been "made partaker of the Holy Ghost;" that the same Spirit that "brought again from the dead our Lord Jesus, that great Shepherd of the sheep," abides in him as a divine principle of resurrection power, a beginning in embryo, of that future life of immortality in glory, promised to all the good. But this water system comes in and offers a substitute *for all things.* And what is it? Simply being dipped in water! "Surely your turning of things upside down shall be esteemed as the potter's clay."

S. W. Bishop.

Eatontown, N. J., Feb. 1868.

"What is our Hope?"

BY JAMES L. BOYD.

Br. Storrs: We often now-a-days, hear it alleged against those who believe in and advocate the view of Life *future* only for those who believe *in* and through him who *is* "The Way, the Truth, and the Life," that they ride this hobby to the exclusion of all other doctrines and views of the Scriptures, and that its advocates have entirely (or nearly so) lost sight of the immediate coming and kingdom of our Lord Jesus Christ. But we would here say, that if any gainsayer or caviller of *the* blessed hope only knew, by experience, how greatly the lovers of Life only in Christ are rooted and grounded in this fundamental truth that maketh its possessors stand as it were in the "forefront" of truth's primary thought, they would probably learn a new wrinkle in their own experience; and that is that they would more intelligently see that the Life believer *daily* and hourly, in every eventuation of earthly history, and in every manifestation of his fellow man's doings, as natural man, a yet stronger incentive to "look unto Jesus," the "*Author* and Finisher of his faith;" and that because *his life is* "*hid* with Christ in God," and "that of all the members of the church of the First Born both of the quick and the dead, are waiting for, and hastening to *the day* of the "manifestation of the sons of God," when Jesus our Life-giver shall be revealed, "the second time," without a sin offering unto salvation. For truly, "Christ our life" is the one only hope of his church, and of the world (to come). They would thus know that Life believers are, of all others, the most clearly interested, in truthfully believing and looking for the "coming and kingdom of our (blessed) Lord Jesus Christ." And why? Because *in* and through him only have they any expectation of *a future life* and a residence in the new world, "wherein dwelleth righteousness." And, for one, I can aver, that never; in my twenty-five years' experience of looking for Jesus Christ's second advent, has *my* faith been more keenly alive to the proposition or more ardently desired the fruition of the Christian's hope than for the past nine years, since my mind became finally and without a doubt settled in a conviction that had exercised me several years previous to 1859, that believers in Christ only will rise again from the dead, and that those only in the quick who *are* looking for him can have a hope of partaking with him and his risen church in establishing and ordering his kingdom in the "world (or age) to come."

Another sneering objection is often repeated in my hearing and in that of others who are of like faith that we, as a people, are *prayerless*, or less given to prayer than are those who believe that the wicked must rise from the dead, to be "rewarded according to their works," that is to say, must be tormented in the "lake of fire" ere they are permitted to be consumed, destroyed, annihilated. I would remark as to that, it becometh not that any child of God should boast of the amount, length and breadth of his individual prayers or that of the "prayers of saints," of those who profess to "put on Christ;" but my experience has certainly not been to refrain from praying, "Thy kingdom come, our Father; and thy will be done on earth as it is in heaven." And that, I apprehend is the gist and essence of all prayer, acceptable unto God, our Father. And to our Lord Jesus Christ those who have the earnest of the blessed hope and life in them, do know that their heart's great aspiration is, daily, and as they "see the day approaching," "Come, Lord Jesus, come quickly." Let "the wickedness of the wicked be no more." "Take to thyself thy great power," etc.

In conclusion, Br. Storrs, we would say, that the beauty and excellence of Christ is best realized and apprehended by the lovers of Life only *in* him; for they feel that their "justification, sanctification and redemption" is bound up in him who is *their* only and chief glory; that in looking unto him for all that they have now, and expect to receive in the future, they do *best* accord unto "him, the glory due unto his holy name;" that "Life and immortality" shall alone come through him, because God, his Father and our Father, hath raised him (Christ), who is our Forerunner, from the dead, and given him the privilege to collect his "flock of sheep," his "friends," "who are called chosen and faithful," to him, being "*the* Way, *the* Truth, and *the* Life."

Philadelphia, Feb. 1868.

Cause and Effect.

BY ELD. J. PARRY.

Our orthodox Millennarian brethren, who believe in the immortality of the soul, and the partial reward of the righteous at death, have considerable trouble to account for the admitted fact that the Scripture doctrines of the resurrection of the dead, and the personal reign of Christ on the earth, are so little regarded by professing Christians in the present day. They seem at a loss to account for this indifference and neglect of doctrines so clearly revealed in the Bible. They have discovered a great many "fungi". [*See Prophetic Times, Feb.*] that have from time to time hindered the growth of the doctrines in question, and, as they think, well nigh destroyed their vitality in the church.

Have these estimable brethren never thought or conjectured that there may be other "*fungi*" nearer home than those they have mentioned, that have, for ages, proved still more fatal in their malignant influence on these doctrines than any they have yet discovered? The popular dogma of the immortality of the soul, and that death is the gate to endless joy in heaven—these are, without doubt, the deadly parasites that draw the life blood from the doctrine of the resurrection of the dead, and render the second advent of Christ a useless incumbrance in modern theology; and, in consequence, these sacred truths are ignored or lost by the great majority of the so-styled Christian teachers in our day.

"A bird in the hand is worth two in the bush," and a reward near at hand will naturally take precedence of one at an unknown distance.

What other "fungi" there may be to sap the truth of the gospel of the kingdom—and no doubt there are many—the one that, above and beyond all others, is accomplishing this diabolical purpose is that first lie of the serpent—"Ye shall not surely die." So long as this is believed and cherished in opposition to the sure word of prophecy, that "the soul that sinneth it shall die;" and the righteous will be recompensed in the earth, and not in heaven, at the resurrection of the just, and not before—so long as these traditions of men make the word of God of none effect, we cease to wonder at the present state of doubt and unbelief in the churches on these precious truths. As sure as effect follows cause, our orthodox friends must revise their theology from its very foundation before they can expect to see the full fruit of their labors in winning souls to love and long for the coming of Christ as their best and only hope for a future life.

This will be no easy task, as some of us have experienced in embracing these Scriptural views; they may lose their popularity; and friends and kindred may cast out their name as evil, but in these last days, when the love of many waxes cold, and men will not endure sound doctrine, it is no time to confer with flesh and blood; the day of the Lord is at hand, and we may yet be required to give up *all* for Christ, if we would be his disciples indeed. With some who love the praise of men more than the praise of God, the sacrifice of worldly gain and popularity may be to them the one thing needful that God requires to test their love and obedience to him. Cost what it will, let us remove every impediment out of the way that would retard the knowledge and belief of that blessed hope, the glorious appearing of our Lord and Saviour Jesus Christ.

Davenport, Iowa, Feb. 18, 1868.

A Negro Bishop.

In the third volume of Steven's History of the M. E. Church occurs the following narrative, illustrating the spirit and usefulness of the distinguished Bishop Asbury. It is beautifully suggestive of the good each Christian might do, by always being as ready as he and his black disciple to hand the Gospel torch to others. "Let him that heareth say come."

An affecting instance of not only his sympathy, but his usefulness in this respect, is related by a Southern itinerant, a fact which is historic in its character, as giving origin to a society of a hundred members. As he was journeying on the highway in South Carolina, he saw a slave called "Punch," fishing on the bank of a stream. The bishop stopped his horse and asked:

"Do you ever pray?"

"No, sir," replied the negro respectfully.

Asbury alighted, sat down by his side, and instructed and exhorted him. The poor man wept; the bishop sung a hymn, knelt with the astonished slave in prayer, and left him.

Twenty years passed, when the bishop was surprised by a visit from the negro, who had

come over sixty miles to see him and thank him, for his well-directed instructions had been successful in his conversion. Forty-eight years after the first interview, the Methodist itinerant who relates the story was appointed to a plantation mission, where it had been reported, there were many colored but unrecognized Methodists. He found there "between two and three hundred members in society." "I met a herdsman" he writes, "and asked him if there was any preacher on the plantation."

"O yes, massa, de old bishup lib here!"

"Is he a good preacher?"

"O yes," was the reply; "he word burn my heart!"

He showed me the house. I knocked at the door, and saw before me, leaning on a staff, a hoary headed-black man, with palsied limbs, but a smiling face. He looked at me a moment in silence; then raising his hands and eyes to heaven he said, "Now, Lord, lettest thou thy servant depart in peace, for mine eyes have seen thy salvation!" He asked me to take a seat. "I have," he said, "many children in this place. I have felt for some time past that my end was nigh. I have looked around to see who might take my place when I am gone. I could find none. I felt unwilling to die and leave them so, and have been praying to God to send some one to take care of them. The Lord sent you, my child; I am ready to go." Tears coursed freely down his time-shrivelled face.

It was "Punch." The bishop's passing word had raised up an apostle, who had, through all these years, been ministering to this neglected people.

Letters and Extracts.

FROM THOMAS R. CROCKER.

BROOKLYN, N. Y., Feb. 20, 1868.

BR. STORRS: As you have seen fit to publish a letter of mine in your issue of 19th inst., headed "The World Upside down," I think that I ought to let you and your numerous readers know the result of the second interview.

I sent word to the beloved brother, who said so much about my teaching error, that I would meet him on Sunday afternoon, Feb. 16, at the church (House) where I had previously spoken, and, before his good people, discuss the question more fully (just what I wanted), and see if he or the Bible was in error; as I was very anxious to know how he could prove the Bible in error, and a false teacher, and not upset his own creed, which he pretends to prove is right by the same Bible.

At the appointed time, I was there, with my witnesses (the Bible), ready for trial; when, lo, and behold, the opposing council did not make his appearance; but I found another brother there in his place, who is now at school laboring for the D. D.ship. (Hope he may get it.) He wanted to preach and I wanted to hear; so we were both satisfied.

He selected for his text, "My departure is at hand;" and such a sermon you never heard: and when he had finished I do not believe there was a single man or woman in the congregation but what was ready to take him by the hand and bid him "good-by," and rejoice that the time of *his* "departure was at hand." (It is a pity that more of them are not "ready to depart" at least from the desk.)

After he had finished I asked permission to make a few remarks. I alluded to my former discourse; told them what I had heard had been said about it, etc. I requested the deacons of the church to ask the brother absent to take my discourse (I left it with them to give him), carefully study it, and make a note of every error; and when he had done so let me know, and I would come and defend the same or else be man enough to acknowledge that I was wrong.

I then took up the text the brother had spoken from and showed why Paul was ready for his departure, "I have fought a good fight, I have finished my course, I have kept the faith." 2 Tim. iv., 7. The result of which was, "There is laid up for me a crown of righteousness." Verse 8. Who would give it to him? "The Lord, the righteous judge." Verse 8. When would he receive it? "At that day" when he shall appear. Verse 8. Also Luke i., 32 and 33. "He shall be great, and shall be called the Son of the Highest; and the Lord God shall give unto him the throne of his father David, and he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end." Why, Paul, do you believe he will come again? "For the Lord himself (personal) shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God." 1 Thess. iv., 16.

How the second coming of Christ would benefit Paul. He had believed on the Son; and Christ had promised to give him everlasting life, and raise him up at the last day. John vi., 23.

The benefit of the resurrection. "They that are accounted worthy to obtain that world (not heaven, as some teach) and the resurrection from the dead, cannot die any more, . . . and are the children of God, being the children of the resurrection." Luke xx., 35, 36.

Well now, Paul, you have got immortality and eternal life. Where is your heaven? Why, "Blessed are the meek, for they shall inherit the earth." Matt. v., 5.

After making a few remarks on each of the above quotations, I sat down; the meeting was closed; after which the deacons got together and decided that they would not allow their D. D. to make any more assertions that what had been said was false, until he had taken up the previous passages and proved them wrong. As I left the cry came, "Come over and help us." And so the work goes on. Give God the glory.

FROM CHARLES E. PHILLIPS.

NORTH HERMON, ME., Feb. 23, 1868.

BR. STORRS: Although a stranger to you in person, yet I feel that we are not strangers in the Lord, for the truth unites Christians wherever they are. It has been about one year since I embraced the truth of "No Life out of Christ." And I can say that never, until then, did I see the harmony of the Bible. Oh how blessed! What a loving God we have. I see beauty, love, blessedness, and glory in him now, as never before.

But again, when I see those who profess to love him, and look for his appearing soon, fight such plain, heavenly, Bible truths, I am led to inquire, Lord do they love thee as well as they do the traditions of men?

Here in Hermon there is quite a large body of Adventists; but out of them all there are but our or five who dare belive with all their hearts. It has been but a short time since I sent for the HERALD OF LIFE; but I can say, it is the most welcome visitor that I ever saw. I wish there were three a week. There are such heavenly truths with such a spirit of love, that no one can fail to see that it is meant to do good and spread the truth. Oh, how glad I am that I, poor and unworthy as I am, ever gave my heart to God, and feel willing to suffer with Jesus here so as to reign with him in the new earth when he comes. Thank Heaven for the light that we have down here. There always is a truth for the church to live on, and that will keep them when nothing else will. We see this even in the Advent body. Those who have rejected the "No Life out of Christ" have gone back, and got married to the governments of earth, and so got proud and lifted up. But I will dare to be true, knowing I have a work no other can do.

I would request the prayers of all the saints that I may live humbly, obey my heavenly Master, and meet all the pilgrims in that world of glory where death and sorrow never can come. Yours, in love.

FROM REUBEN CADWELL.

CORTLAND, N. Y., Feb. 10, 1868.

BR. STORRS: As Luke xx., 36 has been used to teach, by implication and contrast, a "second death," after a resurrection—and may perplex some, as it did me, I here suggest the thought that removed the difficulty from my mind, and may perhaps from some others.

The expression—"neither can they die any more," has been taken to teach that there are some in that state who would die *more*, or again. Now, to me it is very evident that the contrast is not with others in that state of being, but with those in this life. The text itself shuts out the possibility of any obtaining "that world, and the resurrection from the dead," but the "worthy;" and this would seem to contradict the above inference.

But to the question: Where was the dying continued and repeated, or dying "more?" It was where "they marry and are given in marriage." So that the first of seven brethren unto the last died, and afterward the woman of the seven husbands, also. But not only these but others continued to die. But those who obtain that state "are not given in marriage," "neither can they die any more," as here, where both continue to take place. Thus the text assuredly teaches, not the different condition of persons in "the resurrection," but between that state and the present.

Rev. xx., 6, has been used in a similar manner. "On such"—the resurrection saints—"the second death hath no power." Between whom is the contrast here? Between these saints and other persons raised, or to be raised, to life? I think not, for we have no account of any made alive from the dead being destroyed by it (unless the 15th verse is an exception) nor of any "cast" therein ever dying but once; and of death and hell not at all, unless ceasing to exist be dying.

That the verse referred to would be more in harmony with others, in the punishment of the wicked of *that age* (see xxi., 8; xxii., 15), than to suppose it designed to teach the utter destruction of all the living wicked and dead not found written in the book of life, without the possibility of a revival to life. And this was made manifest by the things written in the book. Whether "the lake of fire" is literal or a symbol, and used to represent destruction, or the instrument of destruction, by being cast therein, is not material to my purpose, since it is only liable to "hurt" those, or have "power" over none, except men in the flesh, or who are not overcomers. For on the resurrected the "second death hath no power."

FROM ELD. SAMUEL L. WALTER.

BUNKER HILL, ILL., Feb. 12, 1868.

BR. STORRS: I preached in Lebanon on the 25th and 26th of January, had a good time; the Lord was with us, and one brother gave in a good testimony, at the close in favor of Life only in Christ. It did me good. I hope the brethren will see the importance of committing themselves for the truth and sustaining it, let it cost what it will. To do so it is important that they should have "faith in God" which shall exclude doubt from the heart, and give assurance that God, who hung the sun, moon, and stars in their orbits, can remove mountains, as the Saviour has said; or, whatsoever is embraced in the prayer of faith; for the Saviour said to one, "Be it according to your faith." I believe we ask in accordance with the will of our Father, when we do not doubt in our heart, and believe we have the things we ask." God's will is to give us just what we want, and believe for. "Thy faith hath made thee whole." We cannot fail when we "Trust in the Lord forever; for in the Lord Jehovah is everlasting strength."

We have no room for doubt; because, "He that spared not his own Son, but delivered him up for us all, how shall he not with him freely give us all things?" I want to cease from dishonoring God by my doubts; and have the faith that rests on God's word; and shall be reckoned for righteousness. I pray the Lord to help me, and the host of God to be strong in faith "in him that raiseth up Jesus our Lord from the dead."

I started the 27th on foot (it was snowing, and the roads very rough) to go twenty miles. I found it very hard to make my way. I became wet with perspiration. My clothes and boots were wet also. After travelling about sixteen miles I was quite exhausted. I got a chance to ride four miles. I became cold; my boots froze and my feet were frost bitten, so that when I got out of the wagon I could hardly walk. It was near an hour before I could get my boots off. I found a resting place with a Methodist brother's family, by the name of Lewis. They were very kind. May the Lord bless them. On the 28th I started again to go 18 miles. I was unable to perform the journey. I travelled over twelve miles by one o'clock. I stopped to warm and rest me at a house in Ridgly. They gave me a good warm dinner. The Lord bless them for their kindness. When I started again, I found that I could not walk, so a gentleman took me to the railroad station, where I had to wait till nine o'clock, P. M., to go five miles, to Bunker Hill, where I rested for a day, and then went to Br. R. Gibbs', where I have ever found a good home and kind friends; and Mrs. Walter was with them. I expect to meet this family in the kingdom. After recruiting a while, I went to Clyde. I found the Baptists holding a protracted meeting. I hope good will be done. I did not attempt to hold meeting, but went to theirs. Sabbath morning Eld. Brown gave me some attention. His text was, "Blessed are they which do hunger and thirst after righteousness," etc. He said his text proved the immortality of the soul, because mortal could not hunger and thirst after righteousness; and that mortal could never be immortal; and the Scriptures taught the soul was immortal and deathless." All this, when Paul says, "This mortal shall put on immortality." But, thank God, the truth had got such hold on the minds of many, that they said to me, as I passed them, "This mortal shall put on immortality." I tell you the leaven of God's word is at work. I next went to Carlinville, and there found the Adventists holding meeting. The Baptists had kindly let them use their house. They had a good hearing. Br. Calkins came out square on the doctrine of Life only in Christ; and immortality put on when raised from the dead, and the near approach of God's kingdom. I gave away a large number of tracts "No 1. Questions on Immortality." I saw that the doctrine was agitated among the Baptists on Sunday evening, before their meeting commenced. Sabbath morning I went out three miles and spoke on, "When Christ who is our Life shall appear," etc. One brother said while I was speaking, he saw that, No Christ, no life and no resurrection. I think the truth is working like leaven hid in meal. I expect, when I go there again to do all that I can to show that if men are not in Christ they cannot get life. God's penalty is death; not torment. May the Lord speed the right, and let his truth triumph. I am on my way to Lebanon and Centralia.

I am anxious to settle down in some place which I can call home. I do not like being houseless. I dare not rent a house without a prospect of paying for it; so we have lived, for the last eight months, wherever we found a place; but so far the Lord has provided. Yours in hope of life.

FROM T. W. WRIGHT.

CINCINNATI, OHIO, Feb. 15, 1868.

DEAR BR. WENDELL: I redeem my promise to write to you; your visit to us, and preaching of the truths we love, will always be remembered with pleasure, yet we thirst for more. Would that, each Lord's day, we could meet and talk together of things that accompany salvation.

Your preaching has, I feel assured, not been in vain. I have talked with some who mani fest a better spirit as I try to tell them of our blessed hope, while, on the other hand, bigots are more contentious—a good sign, showing that you must have hit the mark. Said one to me, "Your Elder is a disturber of the peace of the church." I remarked that if the peace he spoke of was of that kind we find coupled with "safety," it had better be disturbed.

Onward in hope shall be our watchword. Clouds of error shut out the light of our dear Master's return. Be it our aim to clear them away, that the sun of righteousness may shine in on the church.

I commend you to the grace of our precious Life-giver. "Be not weary in well doing," said my wife. "I have such excellent yeast; it does not operate very soon, but when it does, I have to hasten and bake it, and see what fine bread is the result." A cheering thought here, my Brother. The leaven of life in Christ we are infusing in the mass will yet work with a power that truth alone possesses. God is leading the heralds of his pure truth "in paths they know not, in a way they have not known." He will yet "make darkness light before them," and crooked places straight. Peace be with you. Greeting in the Lord, to your family, and all that love our Lord in sincerity. Write to me. In brotherly love, yours.

NATHAN CALL, Durham, Province of Quebec, writes: My paper has failed to reach me for four weeks. We get no gospel preaching here only what we glean from your paper, and it seems a long time to wait for one encouraging word to cheer our heart. We have a plenty of fire-and-brimstone preaching. I sent your book, "LIFE ONLY IN CHRIST," to our preacher. He read a little and tossed it aside. It was enough for him to know it was "turning the world upside down."

NOTE BY THE EDITOR.—We have taken all the care possible that your paper should be properly directed, and we have placed it in the Post Office, here, with our own hands, every week. Where the fault is we cannot tell. We have remailed you the four missing papers, and prepaid the postage.

DANIEL M. MILLER, Adell, Wisconsin, writes: I take much comfort in reading the HERALD OF LIFE; especially your sermons, and some other matters, much more than I do in hearing such preaching as we generally have, spiced strongly with endless torments. I had begun to disbelieve such doctrine, and to think it could not be consistent with the love of God to his creatures. I thank him, and give glory to his name, that my eyes have been opened by a brother's putting into my hands some of your works on the subject. I hope you may have a long life, and prosper in spreading the light through the world, and that it may be the means of opening blind eyes and leading men in the right path to worship God, and to cease charging him with being a demon. Do you have your paper printed in German? I want some German tracts on the subject. I am now in my 68th year, and if I understand you right, your church is the first I have found that I could unite with—Life only in Jesus.

NOTE BY THE EDITOR.—We regret exceedingly that, as yet, we have no German tracts or papers on the Life theme. We hope some remedy will be found for this lack of service, among that people, soon.

As to our "church," our brother is, doubtless, laboring under the impression that we are doing as all sects do, i. e., *organize* churches on our peculiar faith. Personally, we have nothing to do with any such business, and never have had, since we openly espoused the glorious truth of ONE HEAD, ONE LIFE-GIVER, and "NO LIFE OUT OF CHRIST." Our object is not to *organize* a church, or churches, but to spread the truth everywhere, and in all places. *Our* church is the one church, "the body of Christ;" into which Christ alone can induct any man, by imparting to him the Holy Spirit of God, which is the baptism by Christ, and the only method whereby a perishing child of Adam can become a true member of "*the* church of God." All such persons, who are of this church, by this means, are of the "one body of Christ;" and, collectively, constitute the only church known of God or of the Bible. All others are sectarian machines. Yet, many in those establishments are of the true church, but are in bondage through the unavoidable circumstances in which they have had their birth and education. Such we pity and pray for, and strive to cause the light to shine on their pathway, that they may be delivered from the grievous slavery wherein they are held, knowing by our own experience in years past, that their subjection to such views of the character and government of God, is as near being in a theological hell as any false position can place a living man. May the light of the glorious gospel of Christ, the LIFE-GIVER, soon shine on their darkness and bring them into the freedom which Jesus gives to such as accept him as their only hope of life, future and eternal.

A SELECTION.

THE following glimpse of Christian experience, from the pen of "B. S.," in the *Watchman and Reflector*, will be appreciated by those who are endeavoring to walk by faith, not by sight. L. J. B.

MY PATH.

I have long been a child of Providence, led by an invisible hand in a way not of my own choosing, and dependent at every step for guidance. Often it has been sinuous, and its curves and angles and zigzags have been perplexing to a mind intent on progress. Much of it has been up-hill and as much down-hill, scarcely any part of it over a plain. It has ever been narrow, skirted on either side with a thorny hedge, wounding me when I have deviated. It never has been light far in advance of my movements. Seldom have I been able to see farther than just enough to take one step more; but, generally, as I have taken that step, I have found the gloom clear away for another. If at any time the darkness has not immediately retired, and the next step has seemed impossible, then, by waiting a little and praying for light, the way has opened for that step; occasionally, however, I have not been permitted to wait, for there has been a pressure from behind urging me onward, and a voice before me has bidden, "Go forward," and then, by raising my foot and setting it down in the direction of the pressure and the voice, I have found it resting on something that would bear me. Thus have I moved, slowly but safely, along my pilgrimage, never able to do more than present duty, and compelled to leave the future to my Guide and Provider.

And what more do we need in our journey heavenward than a knowledge of what to do next? Who of us could use more? The only question for practical life pertains to the next step. Let that be taken as God directs; what more or better can any man do?

Many disadvantages would have accrued from knowing more in my path than the next step. Had I foreseen some of the rough and thorny ground I have actually trodden, I should have been dismayed and my courage would have failed. Could I now see what may be fact, that after a few more steps my journey would be abruptly terminated, I might be unfitted to take them. Were I to foreknow that my path is to be greatly extended, might I not faint in weariness and discouragement?

To the Christian pilgrim, who has heaven in prospect, a knowledge of the temporal future would be an embarrassment.

Thus step by step I onward go,
Not looking far before;
Trusting that I shall always have
Light for just one step more.

A MINISTER once prayed in the pulpit, that "the Lord would bless the congregation assembled, and that portion of it which was on the way to church, and those who were at home getting ready to come, and that in his infinite patience he would grant the benefit of the benediction to those who reached the house of God just in time for that." The clergyman suceeded in breaking up a bad habit which had resisted all legitimate appeals.

DR. LATHROP was a man of generous piety, but much opposed to the noisy zeal that seeketh the praise of man. A young divine who was much given to enthusiastic cant, one day said to him—"Do you suppose you have any *real religion?*" "None to *speak* of," was the excellent reply.

A MAN'S true prosperity often begins when he is said to be ruined, and he is ruined when he is said to be prospering.

AN austere sanctimoniousness in a minister or layman of the church, is as repulsive to people as a ghost is frightful.

THOUGH charity may make your purse lighter one day, yet it will make it heavier another.

LET every minister, while he is preaching, remember that God is one of his hearers.

LIBERALITY does not consist in good words, but in good works.

OBITUARY.

FELL ASLEEP in Jesus, Jan. 21, 1868, ADDIE P., eldest daughter of Brother and Sister J. H. MORGAN, of Sutton, N. H. Aged twenty-five years and five months.

Over ten years of close intimacy with the deceased and her family, coupled with her dying request that I perform this last sad service for my friend, induces me to pen a few lines in memory of one, whom to know, and to be *capable of appreciating*, was to love.

Nature had endowed Addie with more than average mental capacities, but while yet in her youth, ere they were fully developed, consumption with a sly and stealthy step began to "hunt for the precious life."

But it was not her mental endowments which formed her chief excellence. Mere wealth of intellect can never so endear its possessor to the hearts of friends. A fine sense of honor, a clear intuitive perception of right, and a heart full of tenderest sympathy for every form of suffering, these were the qualities which left her with few equals, and certainly without a superior, in the wide circle of my acquaintance. In vain the sophist spun his misty web, thinking thereby to obscure the path of justice or of right. Thinner than gossamer it seemed to her clear moral vision; and her penetrating glance dispersed at once its thousand bewildering subtleties.

Addie was an uncompromising friend of right. The stern old maxim, "Let justice be done though the heavens fall," would have found an answering chord in her heart, and as it seems to be a law of mind that our abhorrence of evil is in exact proportion to our appreciation of the good, she became the sworn foe of wrong and oppression, in all its forms and phases, as a matter of necessity.

Seldom, or never, did she commit the grave mistake, so common in our day, that of judging of the character of an action, by the *social position* of the actor; consequently she had no honeyed words with which to gloss over vice in high places. She judged by a purer standard, and the higher the station occupied, the more sternly was its occupant held to that standard; on the principle that our responsibilities always keep pace with our facilities for knowing the good and right way. But while these noble traits of character commanded our admiration, it was her outgushing sympathy for the miseries of suffering humanity which the most effectually won our hearts. Such sympathy the poorest beggar, old, ragged, and forlorn, shared equally with the less revolting forms of woe: and never did she appear more lovely, than when, with moistened eye, she strove to wipe the tear from sorrow's cheek, or pluck the cruel thorns from misfortune's pillow.

With a mind and heart thus constituted, it is not strange that the great truths which distinguish us as a people, should have early engaged her attention. Her father, in his letter announcing her death, says: "Addie embraced Christ at twelve years of age, when she thought as a child, and understood as a child; but the knowledge and judgment of riper years imparted strength and symmetry to her faith and hope." To be once rationally convinced of a truth, amounted with her to a life-long conviction. For nearly eight years (if my memory serves me) the disease which terminated her frail existence was slowly, but surely, draging her to the tomb. The tender assiduous care of parents and sister, though it doubtless, *delayed*, could not *prevent* the final result. Many times during those long years of wasting and decay, it was my privilege to be with her; but for an account of the closing scene I am indebted to the letter referred to. From it I learn that her last hours were full of suffering, and also of consolation. With pressed and difficult breathing, swollen feet, sore mouth, and a raging thirst, for five consecutive days her emaciated form had to be supported in the arms of her friends; but her trust in God was firm and abiding; and amid her sufferings she would bless the Lord, and triumphantly exclaim, "The blood of Jesus Christ has washed me clean; bless his holy name!" "Her countenance (writes her stricken parent) continually bore the expression of suffering, appearing almost unnatural until about the last half-hour, when we laid her back on the pillow. The rest was as calm and peaceful as an infant going to sleep. Her distorted countenance changed to a sweet smile, which sat serene upon her lovely face, and told us Judah's Lion had wrenched the prey from the monster's grasp, and committed it to angels' keeping." By her request, Elder J. Couch preached the funeral discourse, to a large assembly, from 1 Thess. iv., 13–19, a text of her own selection. Thus pass the good and beautiful away.

We saw her slowly wasting day by day,
Our Addie:
And knew ere long she'd pass from earth away,
Our darling Addie!

We knew it—yet our hearts bled none the less,
O, Addie!
We only felt the more thy preciousness,
Our darling Addie!

Farewell! a crown of life is waiting thee,
Dear Addie;
We'll meet again in immortality,
Our darling Addie!

MRS. L. R. H. BISHOP.

Eatontown, N. J.

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Poetry.

The Guests.

"Behold, I stand at the door and knock; if any man hear my voice and open the door, I will come in unto him, and will sup with him, and he with me." Rev. iii. 20.

Speechless sorrow sat with me,
I was sighing wearily;
Lamp and fire were out; the rain
Wildly beat the window pane.
In the dark we heard a knock,
And a hand was on the lock;
One in waiting spake to me,
Saying sweetly,
"I am come to sup with thee."

All my room was dark and damp,
"Sorrow," said I, "trim the lamp,
Light the fire and cheer thy face,
Set the guest-chair in its place."
And again I heard the knock:
In the dark I found the lock—
"Enter, I have turned the key,
Enter, stranger,
Who art come to sup with me!"

Opening wide the door, he came,
But I could not speak his name;
In the guest-chair took his place,
But I could not see his face:
When my cheerful eye was beaming,
When my little lamp was gleaming,
And the feast was spread for thee,
Lo! my Master
Was the guest that supped with me.

—*Selected by* L. J. B.

Children's Department.

A Story for Boys.

Many years ago a celebrated Italian artist was walking along the streets of his native city, perplexed and desponding in consequence of some irritating circumstance of misfortune, when he beheld a little boy of such surprising and surpassing beauty that he forgot his own trouble and gloom in looking upon the almost angel face before him.

"That face I must have," said the artist, "for my studio. Will you come to my room and sit for your picture, my little man?"

The little boy was glad to go and see the pictures and curious things in the artist's room; and he was still more pleased when he saw what seemed to be another boy that looked just like himself smiling from the artist's canvas.

The artist took great pleasure in looking at that sweet face. When he was troubled, irritated, or perplexed, he lifted his eyes to that lovely image on the wall, and its beautiful features and expression calmed his heart and made him happy again. Many a visitor to his studio wished to purchase that lovely face; but, though poor, and often in want of money to buy food and clothes, he would not sell his good angel, as he called this portrait.

So the year went on. Oftentimes as he looked at the face on the glowing canvas, he wondered what had become of that boy.

"How I should like to see how he looks now!" I wonder if I should know him? Is he a good man and true, or wicked and abandoned? Or has he died and gone to a better land?"

One day the artist was strolling down one of the five walks of the city, when he beheld a man whose face and mien were so vicious, so almost fiend-like, that he involuntarily stopped and gazed at him.

"What a spectacle! I should like to paint that figure, and hang it in my studio opposite the angel boy," said the artist to himself.

The young man asked the painter for alms, for he was a beggar as well as a thief.

"Come to my room and let me paint your portrait and I will give you all you ask," said the artist.

The young man followed the painter, and sat for a sketch. When it was finished, and he had received a few coins for his trouble, he turned to go; but his eye rested upon the picture of the boy; he looked at it, turned pale, and then burst into tears.

"What troubles you, young man?" said the painter. It was long before the young man could speak; he sobbed aloud, and seemed pierced with agony.

At last he pointed up to the picture on the wall, and in broken tones, which seemed to come from a broken heart, said:

"Twenty years ago you asked me to sit for a picture, and that angel face is the portrait. Behold me now, a ruined man; so bloated, so hideous, that women and children turn away their faces from me; so fiend-like that you want my picture to show how ugly a man can look. Ah! I see now what vice and crime have done for me."

The artist was amazed. He could scarcely believe his own eyes and ears.

"How did this happen?" he asked.

The young man told his sad and dreadful story; how, being an only son and very beautiful, his parents petted and spoiled him; how he went with bad boys and learned all of their bad habits and vices and came to love them; how, having plenty of money, he was enticed to wicked places until all was lost, and then, unable to work and ashamed to beg, he began to steal and was caught and imprisoned with the worst criminals; came out still more depraved to commit worse crimes than before; how every bad deed he performed seemed to drive him to commit a worse one, till it seemed to him that he could not stop till brought to the gallows.

It was a fearful tale, and brought tears into the artist's eyes. He besought the young man to stop, offered to help him, and tried his best to save him. But, alas! it was too late. Disease contracted by dissipation, soon prostrated the young man, and he died before he could reform. The painter hung his portrait opposite that of the beautiful boy; and when visitors asked him why he allowed such a hideous-looking face to be there, he told them the story, saying, as he closed, "Between the angel and the demon there is only twenty years of vice."

The lesson of this tale is the tale itself. You who read it can tell what it is. Think of it often, and heed it always.

Photographic Pictures of God. Or, God as Set Forth by Three Classes.

The First; or, Orthodox Picture.

Mr. Benson, an eminent English minister, in a sermon on "The Future Misery of the Wicked," says, "God is present in hell, in his infinite justice and almighty wrath, as an unfathomable sea of liquid fire, where the wicked must drink in everlasting torture . . . . the presence of God in his vengeance scatters darkness and wo through the dreary regions of misery. As heaven would be no heaven if God did not there manifest his *love*, so hell would be no hell, if God did not there display his wrath. It is the presence and agency of God, which gives everything virtue and efficacy; without which there can be no life, no *sensibility*, no power. God is therefore himself present in hell, to see the punishment of these rebels against his government, that it may be adequate to the infinity of their guilt; his fiery indignation kindles, and his incensed fury feeds the flame of their torment, while his powerful presence and operation maintain their being, and render all their powers most acutely sensible; thus setting the keenest edge upon their pain, and making it cut most intolerably deep. He will exert all his divine attributes to make them as wretched as the capacity of their nature will admit." ("How long, O Lord, how long?") Mr. Benson, answers: "So far from the justice of God making any approach toward satisfying itself, the sinner outstrips justice in the race." He says: "They must be perpetually swelling their enormous sum of guilt, and still running deeper, immensely deeper in debt to divine and infinite justice. Hence, after the longest imaginable period, they will be so far from having discharged their debt . . . . they will find more due than when they first began to suffer." Henry, in his commentary, says: "By the damnation of the wicked the justice of God will be eternally satisfying, but never satisfied." God is love. God so loved the world that he gave his only begotten Son that whosoever believeth in him should not perish.

The Second; or, Mortal Resurrection Picture.

The *Mortal* Resurrectionists say, Man is an animal by nature, and of himself has no immortality; and although in death he is like the beasts that perish; and, as the wise man says, "For that which befalleth the sons of men befalleth the beasts, even one thing befalleth them: as the one dieth, so dieth the other; so that man (in death) hath no preeminence above the beast, for all is vanity; all go unto one place: all are of the dust, and all turn to dust again." Eccl. iii., 19, 20. Here man is said to be vanity and dies like the beast; and as the wicked have no life-giving power in them, to quicken them into life eternal, God, in order to disply his wrath, and amuse and satisfy the righteous that he has done right, and also to let these poor wretches see what they have lost, gathers up their dust and makes them mortals again; re-creates our fathers, mothers, brothers, sisters, and children, in order that we, who may be so fortunate as to attain unto eternal life, may have the satisfaction of seeing these relatives and friends suffer the anguish that God is pleased to visit on them; for, does not Paul say, "But unto them that are contentious, and do not obey the truth, but obey unrighteousness; indignation and wrath, tribulation and anguish, upon every soul of man that doeth evil: of the Jew first, and also upon the Gentile?"

"Where is the retribution," they ask, "the Bible speaks of, unless you bring these sinners back again? How will you have weeping and wailing and gnashing of teeth? And how will you reward every man according to his deeds? God," say they "is a just God, and his justice demands that they shall be brought forth to suffer for their sins. Death," they say "is no punishment at all: the righteous die as well as the sinner; and when the sinner is dead, he will not feel the punishment! No, no; they must be brought forth to the day of wrath! Is not our God better than the orthodox God? Their God is never satisfied, but always tormenting. Whereas our God only wants to be satisfied; and when he has held them over the fire long enough to let all the redeemed see that his justice is satisfied, then he will let them drop into the fire, and so end their misery. Verily, our God is love."

The Third; or, Bible Picture.

The first instance we have of God's display of love to man, was that to Adam. God said to Adam, when giving him the law, Thou shalt not eat of it; for in the day that thou shalt eat of it, thou shalt surely die. And God to make good his word, and carry out his love to the man whom he had placed on trial, after he had eaten of the forbidden fruit, displayed his goodness and love to the man. But how? "And now, lest he put forth his hand, and take of the tree of life, and eat and live forever: therefore, Jehovah God sent him forth from the garden;" away from the Tree of Life. Jehovah was not willing that this man should suffer one day longer than the penalty required, which was during his natural life.

The second instance of the display of Jehovah's love was that to Cain, after he had killed his brother. The Lord said unto him, Where is thy brother? Cain denied the crime; thereby making himself a liar as well as a murderer. The Lord said unto him, "And now art thou cursed from the ground, which hath opened its mouth to receive thy brother's blood from thy hands. When thou tillest the ground it shall not henceforth yield to thee its strength: a fugitive and a vagabond shalt thou be in the earth." Surely, all this could be accomplished this side of a resurrection. And Cain said to Jehovah "My iniquity is greater than that it may be forgiven." (Bernard's Bible.) "Behold," says Cain, "thou hast driven me out from the face of the earth; and from thy face shall I be hidden" (that is, I shall have no protector in thee) "and I shall be a fugitive and a vagabond in the earth . . . . and every one that findeth me will slay me." And Jehovah said to him . . . . "Whoever slayeth Cain, vengeance shall be taken on him seven fold." God did not want any help to carry out his own punishment, and therefore gives Cain the assurance that he should suffer no more than the penalty. "God is love."

We find a little further on in the history of our world, when the whole human family were becoming wicked in the sight of God, he makes this declaration, "And every living thing that I have made will I destroy" (blot out) "from off the face of the earth, and every living thing: all in whose nostrils was the breath of life, of all that was upon the dry land died."

Here God displayed his mercy and love to a wicked world when they neglected the preaching of Noah, and would not listen to the offer of mercy that God saw proper to make them. He blotted them out of existence. And now, in this our age, when the world has become corrupt before God, and is about to perish, God so loved the world that he gave his only begotten Son, that whosoever believeth on him should not perish, but have everlasting life. "He that believeth on the Son of God hath everlasting life; and I will raise him up at the last day."

Man is mortal, and like the beasts that perish; yea, "like sheep they are laid in the grave, and death shall feed upon them." But thanks be unto our God, there is a way of escape. "I," saith Jesus, "am the resurrection and the life." "Your fathers ate manna in the desert, and are dead." They went down into sheol, God's resting place for the wicked. "He that eateth my flesh and drinketh my blood, dwelleth in me, and I in him . . . . And as I live by the Father, so he that eateth me, shall live by me." But as the wicked have no Christ to dwell in, they dwell in the grave. Our God is a God of love. Look on these *pictures* and choose ye which of them ye will have.

Jacob Grim.

Philadelphia, Feb. 15, 1868.

Remarks on Isaiah xxvi., 19.

By Reuben Cadwell.

I have thought it might be for my benefit, and for some others, to present some evidences that Isaiah xxvi., 19, teaches the "raising up of the tribes of Jacob, and restoring the preserved of Israel." If any have something better to show that this is said of all the righteous dead, of whom "God is their God," it would gratify me to see it in the Herald.

The prophet had been speaking in the 16th, 17th, 18th verses of a time of trouble in which Israel had been brought to a painful sense of their helpless state, and unprofitable service to God, in fulfilling their mission to the nations of the earth, in their salvation, and in the overthrow of those wicked nations, which they had been formerly ordered to destroy, lest they should bring them into bondage, lead them into idolatry, cause them to adopt the customs of the heathen, and therefore forsake the God of Israel. "Neither have the inhabitants of the world fallen," I take to be an acknowledgment of their failure in carrying out this heaven-ordained mission in order to bless the nations of the earth. Psa. cvi. 34–43. In this state of discouragement from want of power, and spiritual and national life, the prophet, by the spirit, assures them in the language of the text, "Thy dead men (Israel dead) shall live; together with my dead body (Judah's dead dody, of which the prophet was a member, and associates himself) shall arise."

Let us now consider the language and beautiful metaphors brought forward in the latter part of this verse, showing who are most probably meant. "Awake ye that dwell in dust." This is quite as applicable, if not more so, to the condition of Israel, before described, as to the literally dead awaking, that "dwell in dust." That to *these* there may be some things which in part agree, and with the remainder of the verse, but in other respects the agreement is very doubtful. 1. The reason given for awaking, "for thy dew is as the dew of herbs;" or as dew to herbs of the earth, so shall, etc. "And the earth shall cast out her dead." The fruitfulness of the seed of Jacob is brought to view in verse 15, and is here represented by *thy dew*, which causes to grow, bring forth, and manifest vegetation out of the earth. So their fruitfulness being intimately connected with the earth and "in blessings of heaven above, and of the depth beneath," should cause it to cast out from obscurity a multitude of people united in one great and flourishing nation in the midst of the earth." That "thy dew" should be taken for fruitfulness and literal offspring (Hosea xiv., 5) rather than the spiritual children or those who sleep in Christ, looks to me most probable. Although Psa. cx., 3, in the marginal reading, conveys the idea of Christ, that "more than the womb of the morning, thou hast the dew of thy youth," or, "thy people"—the offspring of thy youth, are more in number than the dew drops from the womb of the morning. But why should this thought, joyful as it is, be made the main reason, or cause of their awaking?" and especially the earth be represented as casting them out, and as "her dead," which can only harmonize with the ideas before suggested. Verses 20 and 21 seem to confirm the idea that the prophet had been speaking of the two houses of Israel as having been dead, but now as living; or to be made *alive*, but not as yet out of the reach of trouble. For he says, "Come, my people, enter into thy chambers . . . . for the Lord cometh out of his place to punish the inhabitants of the earth for their iniquity; the earth also shall disclose her blood, and shall no more cover her slain." This language, to me, is inapplicable to immortal saints, caught up to meet the Lord in the air. For they are incapable of being hurt And if it is applied to living saints, who may escape the things that shall come on the earth, yet these are not all of God's people; and if they are his people, they have not much to do, as it appears to me, about entering their chambers and shutting their doors about them; for the hope of the quiet that would follow after the "indignation" should be past.

Allusion, I think, is here made to the children of Israel's entering their blood-consecrated chambers as a token of faith in the covenant of life, when the destroying angel smote all the first born of Egypt. It is likely the text refers to their living in similar circumstances in the future, and will be saved by similar means.

Perhaps they may enter these "chambers" when they "flee to the valley of the mountain," and shall find him who shall be to them a "covert from the wind and tempest," and the "blast of the terrible ones is as a storm against the wall." If I am not mistaken, the "dead," and the "slain" in the last clause are the same people, a "people" formerly "trodden down" and "slain" by their enemies; of which enemies, when "the Lord cometh out of his place to punish the inhabitants of the earth," he will require the blood of *that* people. And hence the earth will disclose (their, or) her blood, and no more cover her slain," but "cast out her dead." Isa. xviii., 2; xxvii., 7. May the Spirit lead us into all truth, that we may be sanctified by it, through the Lord Jesus. Amen.

Cortland, N. Y., Feb., 1868.

A Spiritual Body.

The apostle Paul in discoursing on the resurrection says with reference to the body of the believer, "It is sown a *natural* body, it is raised a *spiritual* body," 1 Cor. xv., 44, from which some have been led to deny the corporiety of the redeemed in glory—confounding "spiritual" with "spirit." The impropriety of this is seen, however, when we turn to other passages where the same word occurs. Thus, speaking of men in the flesh, the apostle says: "But the *natural* man receiveth not the things of the Spirit of God; . . . . but he that is *spiritual* judgeth [or discerneth] all things." 1 Cor. ii., 14, 15. "If any man think himself to be a prophet, or *spiritual*, let him acknowledge that the things I write unto you are the commandments of the Lord." 1 Cor. xiv., 37. "Brethren, if a man be overtaken in a fault ye which are *spiritual* restore such an one in the spirit of meekness." Gal. vi., 1. In these texts the ones addressed, or spoken of, were not spirits, but persons actuated, "or led by the Spirit of God." See Rom. viii., 4, 6, 14. The same term is also used among ourselves, as when we say of a devout Christian, "he is very spiritual." A "*spiritual body*" is not therefore a *spirit*, but a "body," made alive, actuated and controlled by the spirit of God: as it is written. "Thus saith the Lord God; Behold, O my people, I will open your graves, and cause you to come up out of your graves, and bring you into the land of Israel. . . . . And shall *put my Spirit in you, and ye shall live*, and I shall place you in your own land." Ezek. xxxvii. 12, 14. "But if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also *quicken your mortal bodies by his Spirit* that dwelleth in you." Rom. viii. 11. "Who shall change our vile body [literally, our body of humiliation, or humbled body], that it may be fashioned like unto his *glorious body*, according to the working whereby he is able even to subdue all things unto himself." Philip. iii., 21. We are waiting, therefore, not for the destruction, but, "for the redemption of our body." Rom. viii., 23.

The probability is, that the spiritual body will be composed of matter similar to that which composes our bodies now, but greatly and wonderfully changed, purified and beautified. The wonderful and beautiful transformations that matter is capable of, are truly amazing. I have before me, say, the unsightly slime or ooze from a swamp or morass—also a beautiful, full-blown rose. What a contrast! But let each be analyzed and it will be found that precisely the same elements are in both; farther, by planting a tiny seed in the first, you may occasion its transformation into the second.

I hold in one hand a piece of pure charcoal, in the other a diamond. One is soft, black, crumbling, little worth. The other hard, beautiful, glistening, the most valuable and coveted thing of earth. And yet, chemical analysis shows the two to be of precisely the same materials, but differently arranged.

As God fashions the most exquisitely beautiful things from shapeless, unsightly dust—the rose, the lily, or the diamond—so from dust, even like that in our own bodies now, he can fashion bodies like the glorious form of our Saviour—bodies fit for the beautiful heaven of bliss, love, and purity where he dwells. "It is sown in dishonor, it is raised in glory." —*Selected.*

As long as the sea was calm his disciples suffered Christ to sleep; but when they were like to be drowned, they awoke him with a "Master, save us; we perish."

From Samuel S. Call.

Elliotta, Minn., Feb. 11, 1868.

Br. Storrs, and all the Dear Brethren *scattered abroad*: As our conferences and social meetings (with most of us) are through the Herald of Life, I take this method to let you know my whereabouts; and that I still live, by the spirit of God that dwelleth in me.

I arrived here Jan. 26th, very tired with my journey, and nearly sick. By a short rest I have improved in this healthy country. There is a beautiful, clear, and healthy air here.

Since I have become able to travel, I have visited most of the neighbors, preached four times, held one public discussion with Elder Rathburn, he affirming that the wicked dead must be made alive, by Christ, and suffer the second death; in order to receive the due reward for their sins; as their first death was to atone for (or, in consequence of) Adam's transgression. I took the negative, as I was the challenged party. I showed the different judgments God had executed from time to time upon the children of men: commencing with Adam, following down to the destruction of the Jews. I then showed them what Paul said in 1 Corth. x., how they suffered these judgments on account of their own sins, and they were set forth as ensamples (or, examples) on whom the ends of the world are come. We spoke thirty minutes each, and three times each.

I showed them, in the second place, what Christ came into the world for; that he came to seek and to save that which was lost; that he came not to destroy men's lives but to save them; and that God gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life: and that if they did not believe on the Son, they shall not see life.

I showed the testimony of the prophets, Christ and his apostles, establishing the non-resurrection of the wicked dead by unimpeachable witnesses; and that Christ said, those that were raised were equal to the angels, and were the children of God, being the children of the resurrection; and that he also said, Luke xx., 36, "Neither can they die any more;" and that "the world seeth me (Christ) no more." But to his disciples, "Ye see me," or shall see me, "because I live, ye shall live also." Why? Because, "As the Father hath life in himself, so hath he given to the Son to have life in himself;" and "whomsoever he will, he quickeneth." Whom will he quicken? Whomsoever the Father willeth; for he came down from heaven, not to do his own will, but the will of the Father which sent him. John v., 30, and John vi., 38. "And this is the *Father's* will which hath sent me, that every one which *seeth* the Son, and *believeth* on him, may have everlasting Life; and *I* will raise *him* up at the last day." "And this is the will of *him* that sent me, that of all which he hath given me I should lose nothing, but should raise it up again at the last day." Here we find to whom he will give life, and when he gives it; and the reason is, that he should lose nothing. This agrees with Paul, 1 Corth. xv., 23, "Every man in his own order; Christ the first fruits; afterward, they that are Christ's at his coming," which is the only order given.

I feel to thank God, that the light has been presented (although done by one of his weak searvants) and the true teaching of the word presented for the consideration of the people. It has already begotten an inquiry into the word, to see if these things are so; and they are daily calling on me to ask questions concerning this new doctrine; yet there are some who have heard of the doctrine of Life only in Christ; that are not yet fully acquainted with it.

I feel to thank God, that when prejudice and the traditons of the elders are laid aside, the task is very easily accomplished. The hardest part is to make men see that they are following traditions, thereby making the word of God of none effect. But the servants of God must be patient and continue in well-doing, and they will reap in due season, if they faint not.

As the result of my labors here, my brother-in-law and sister have embraced the doctrine of Life only in Christ; which fills my heart with joy and thanksgiving to him who doeth all things well. I also send you two new subscribers. My post-office address, for the present is, Burr Oak, Iowa.

A person had better have a full-fanged and wide-awake adder in his bosom than a downright worldly and persistent ambition in his heart. The victim of it may not see it to be so, and may claim that his life proceeds rather comfortably and safely: but men whose hearts are stayed on the right things, and who by a daily religious experience know what real joys are, and how contented and happy, and well anchored, in the midst of all storms, God would have his earthly creatures be, they understand that the over ambitious man's life is an every day failure, and that he is pushing on to a crowning failure—a failure, that is, to meet the Lord and Judge of men in peace.

So the libertine, the man in hot quest of money, the man whose law, joy, and morning noon and evening stand-by is liquor, the groundling politician who goes upon his belly (his knees, at any rate), all the days of his life, and eats dirt, and has small offices or big ones—these and a thousand more of various names, belonging to the same family, do all come short of the full felicity and success of life, because they take it up and live it on an undivine theory—forgetting it was meant to be a mere preface to greater things, the porch to a more commanding and blessed career, and that time separated from eternity is a pitiful fragment and futility.

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A DEFENCE OF THE BIBLE.

[THE following is our last speech in the Deists' Convention at Hartford, Conn., in 1853. It had been preceded by denunciations of the Bible because it taught the doctrine of eternal torments.—ED. OF HER. OF LIFE.]

I need not again state the position I occupy. It is possible that some of my friends on the opposite side may think that I grant them all they contend for. I have not contended that every word in the Bible is inspired: I have only contended that it contains a history of revelations in certain ages, made by certain instruments, which God has employed; and a history of certain facts and transactions which were connected with those ages in which the revelations were made. I shall go perhaps a step further—that no man is called upon to receive as a revelation that which plainly and palpably contradicts right reason. If, therefore, I was convinced that there were doctrines in this Bible claiming to be inspired of God, that contradicted my sense of what was right, when weighed in the balance of right reason, I would not feel myself bound to receive them as a revelation from God, because the God of the same Bible says, "Come, now, let us reason together." He appeals to our reason, and that very appeal imports that he has nothing to say that will shock right reason. I feel for the position, condition and situation of many intelligent friends on the other side, who, loving and appreciating virtue, reject *the Bible*, as they suppose, though in fact they reject the traditions of men and the corruptions of theologians. They suppose, indeed, that the Bible teaches certain doctrines which shock their reason; and they reject the Bible, supposing that these doctrines are contained in it, and if they really think so I cannot blame them for rejecting it. I do not know how they could feel otherwise than they do while they suppose that book contains some of the doctrines attributed to it by theologians.

The most horrible and shocking of all doctrines the last speaker on this stand referred to, and therefore I feel called upon to refer to it myself in my remarks this evening. That speaker came forward with the declaration that the Bible taught the doctrine of *eternal misery*. With that assumption I take issue. I deny it. The Bible teaches no such doctrine, either in the Old or New Testament. I admit that theologians, professing to understand what the Bible teaches, have taught such doctrines; and she may have supposed that theologians ought to know whether the Bible taught it or not. But theologians may, in these last days, be as mistaken in regard to these things as other men. I take the position that there is not a solitary expression in the Bible that countenances the *theological* notions of hell. What is the theological hell? I will sum it up from the catechism? It is, that there is a dark, bottomless pit, full of fire and brimstone, where the wicked drink in eternal, unmitigated torture—torture continually increasing, and without end. That is the theological notion of hell; and if the last speaker really supposes that the Bible teaches such a doctrine, I cannot blame her for rejecting the Bible. She says that the Bible does teach it; and what text does she quote to prove it? She could not tell us exactly; but I will tell you that the first text referred to by her is found in Mark ix., 43, and it relates to the expression of our Lord, "If thy hand offend thee, cut it off; it is better for thee to enter into life maimed, than, having two hands, to go into hell, into the fire that shall never be quenched," etc.

This was the text mainly relied on in proof that the Bible teaches a hell of endless torments. I mantain that no such doctrine is taught by this declaration as has been assumed. To settle this point we want to get a clear and Scriptural explanation of the term "hell;" and I wish the congregation to mark distinctly that the text says, "It is better to enter into *life* halt, or maimed, than to be cast into hell." The very expression tells you that life is what is to be lost if the person does not pursue a certain course, and not endless torment to be endured. Now, there are in the New Testament three words that are translated in our language "hell;" *gehenna, hades*, and *tartarus*; the latter occuring but once, and that in 2 Peter ii., 4. The term "gehenna" occurs twelve times in the New Testament. The term "hades" occurs eleven times, and ten times out of the eleven is translated "hell," and once in 1 Cor. xv., 55, is translated "grave." The term "gehenna" and the term "hades," in the original, have entirely different significations, as every one knows who knows anything about the original. But we are not, on this account, to throw any blame on the Bible; the blame lies on the translators. The translation is not inspiration. It is the work of fallible, erring men, and in no place erring more than in translating hades "hell."

In the Old Testament (Hebrew), the only term that is translated "hell" is *sheol*, which occurs sixty times, and thirty-one times out of sixty it is translated "hell." It has precisely the meaning of *hades* in the New Testament; and yet thirty-one times in the Old Testament it has been translated "hell," and at other times "grave," etc., according to the judgment of the translators.

My time is so limited, of course, that I have to take but a mere glance at this subject. The term hades does not occur in the text quoted this afternoon, but the term gehenna. The translators might better have left it untranslated. We will give you an explanation of it, as given in "The Polymicrian Greek Lexicon," by Greenfield. "*Gehenna*, properly the valley of Hinnom, south of Jerusalem, once celebrated for the horrid worship of Moloch, and afterward polluted with every species of filth, as well as the carcases of animals, and dead bodies of malefactors, to consume which, in order to avert the pestilence which such a mass of corruption would occasion, constant fires were kept burning."

The term *gehenna* is composed of the words *Ge*, a valley, and *Hinnom*, a man's name. Dr. George Campbell, an eminent divine—and orthodox, by the way—tells you that the term gehenna never occurs in the Greek translation of the Old Testament, nor in any classic author in the world. Then we are shut up to the use of the term among the Jews. What did it mean among the Jews? Place yourself one moment in Jerusalem, where Jesus stood; look outside of that city and see the Valley of Hinnom, *gehenna*. That valley, in the days of the ministration of Jesus, was the receptacle of the filth of the city, carcases of dead animals, and the bodies of malefactors. What purpose did it serve? Was it designed to *preserve* and keep in existence everything cast into it? Every one knows that whatever was cast into that gehenna was cast in there to be made an end of. When the Saviour says, "It is better to enter into *life* maimed than to be cast into hell" (gehenna) he only uses an expression equivalent to saying, "It is better for you to possess life, to continue in being, by losing one hand or one eye in the present time, than to be *totally destroyed* at last for your sins." The term, then, in the text, imports a total or entire destruction, and not preservation under any circumstances. It has no such signification as theologians put upon it.

The idea that the term *unquenchable* fire imports a fire "never to go out," or that shall "burn eternally," it is easy to show, by its use among the Jewish prophets, has no such meaning, but simply imports utter destruction that cannot be resisted. And such is its common-sense meaning always. A gentleman's house is on fire, and the firemen hasten to his assistance; he says, "Effort is useless, it is unquenchable." Does he mean the fire will burn eternally, or simply that the house will be totally destroyed? If the fire could be quenched, some part of the house might be preserved; but it is unquenchable, and therefore total destruction is certain. Any schoolboy knows that is the common-sense meaning of the term, however theologians may pervert it. The text, then, gives no support to the notion of the "theological hell," or endless torments.

If the term *hades*, so often translated "hell," had been uniformly translated, we never would have reason and common sense shocked by the doctrine of endless torture. No, never. Why do the translators sometimes translate, in the Old Testament, the term *sheol* "hell," and sometimes "grave?" I will compare two texts—one found in the Old Testament, where the term sheol occurs, and one in the New Testament, where the term hades is used as the proper correspondent of the term sheol. In Psalm xvi., 10, it is said of the Messiah, "For thou wilt not leave my soul in hell," (the original is *sheol*), "neither wilt thou suffer thy Holy One to see corruption." In Acts ii., 31, Peter, speaking of David, says, "He seeing this before, spoke of the resurrection of Christ, that his soul was not left in hell"—hades, not gehenna, an entirely different word, and having an entirely different meaning, and yet our translators have translated it the same as though it were gehenna. We have shown that the terms sheol and hades are precisely of the same import. Now, when the word sheol is so often translated "the grave," why should they not translate the term hades in the same manner? They did not do so, because they believed in the natural immortality of the soul; and if they had translated, "thou wilt not leave my soul in the grave," they would say that Christ's soul died, as it did. "What, Christ's soul die!" Yes, Christ's soul died. "You mean Christ's body?" No; whatever constituted Christ [which means *the anointed one*] went into the grave and died; and had the translators been faithful in translating here, we should never have heard of Christ's going to the theological hell. Rather than give up the doctrine of the immortality of the soul, they would send Christ to hell! Yes, to a hell of endless torments! But, unfortunately for their theory, he got out of it, and so others may. The fact is, sheol and hades never mean a place of suffering. The terms signify, "covered," "out of sight," and are used in the Scriptures almost uniformly to signify the state of the dead—a state which is hidden from our view—and this the testimony of the Bible clearly confirms. It says, Eccl. ix., 10, that "in *sheol* there is no knowledge," and, consequently, no suffering.

I must charge our translators with being warped by the doctrine of the natural immortality of the soul. In the passage 1 Cor. xv., 55, wherein it says, "O, grave, where is thy victory?" the original term is *hades*. Why not translate it "hell" here as in every other instance where the term occurs? Because if it had been it would have proved that there is to be a victory over hell. In Hosea xiii., 14, it says, "I will ransom them from the power of the grave, I will redeem them from death; O, death, I will be thy plague; O, grave, I will be thy destruction." Why not translate the word *sheol* in this passage "hell" instead of "grave?" Because it would have conveyed the idea that a soul could be delivered from hell. The term used here is *sheol*. "I will redeem them from death; O grave—O sheol—I will be thy destruction." Had it been translated hell instead of grave, it would have proved that hell is to be destroyed, and consequently all the wicked in it delivered or destroyed with it. The fact is, sheol nor hades has never any such sense as theologians attach to the term hell. The doctrine of eternal torments, or the theological hell, then, is not a doctrine of the Bible.

DEVIL: OF EVIL.

BY HON. O. S. HALSTED.

[Concluded from last week.]

FOR instances of the use of the Heb. verb *nsha*, to deceive, we give several passages: Ps. lv., 15, Heb., Let death deceive upon them, [a personification of death; the meaning is, come unexpectedly upon them] let them go down to *shaul* (the grave) alive, [that is, so suddenly that it shall seem as if they went down alive] for *roul* (plural) wickednesses—indwellings of them, in *qrb*, entrails of them. Ges., citing this verse under *nsha*, gives, "let death deceive on them." The Gr., Lat., and Douay give, Let death come upon them, ... Gr., into *hades* living; Lat., into *infernus* living; Douay, alive into hell. The Ital. is, Let the death put to them the hand upon the back, let them go down *soterra*, under ground, all alive. E. V., Let death seize upon them, (*and*, inserted, why?) let them go down quick into hell; for wickedness, etc., [For the Heb. *qrb* used in this verse the Gr., Lat., Douay, and Ital., have, entrails in other places; see p. 2 of Index to "The Theology of the Bible." And in Exod. xxix. 13, for *qrb*, the Gr., Lat., Douay, and Ital., give, entrails; E. V., inwards.

In Jer. xxx., 9, the Heb. uses the same verb, thus: deceive not (the) *enphsht* (plural of *enphsh*)—breaths—souls—of you; the Gr., uses the plural of *psuche*; Lat., deceive not your *animas*—breaths—souls; Douay, deceive not your souls; Ital., and E. V., deceive not yourselves.

In Jer. xlix., 16, the Heb. is, Fears, or terrors, of thee [that is, which thou hast inspired in others] have deceived thee, the pride of heart of thee [hath deceived thee].

In Gen. iii., 13, the Heb. is, And said that woman, that *nhsh*, whisperer, deceived, me; Gr., *hepatese*; deceived me; Lat., and Douay, deceived me; Ital., misled me; E. V., beguiled [that is, deceived] me.

In 1 Tim. ii., 14, the Gr. is, And Adam not *hepatethe*, [the passive of the same verb used in the Gr. of Gen. iii., 13,] not was deceived; but the woman *apatetheisa*, [participle of the same verb,] being deceived, *enparabasei gegone*, in, or, through, (a) going beyond, (a) mistake, (an) oversight, happened, or, became; Lat., And Adam was not led aside; (the) woman, but, being led aside, *in prævaricatione fuit*, in prevarication was, or, with prevarication was alive. Ital., And Adam not was misled, but the woman, having been misled, was *in* (*cagion di*), in, for, or, upon (cause, reason, motive, excuse, of) transgression. Rheims, And Adam was not seduced, but the woman being seduced, was in (the) transgression; E. V., And Adam was not deceived, but the woman being deceived was in (the) transgression. The Rheims and E. V. of the verse does not give the sense of Paul's language. It may be that the Ital., by the words it inserts, gets nearer to it. In justice to the woman it should be stated that the word *was*, in the Rheims and E. V.—the woman being deceived, *was* in etc., would be expressed in the Gr., and often is, by *een*, from *eimi*, to be; whereas the Gr. word used is *gegone*, became, happened, from *gignomai*; and this seems to be the sense which best accords with her being deceived.

This verse, 1 Tim. ii., 14, suggests thoughts on the question which has for ages vexed ecclesiastics, and still vexes them—the question of "the origin of evil"—of the breath (principle) of evil—the liability to err. But we will only ask a few questions, and make a few remarks.

What was it that deceived, misled, Eve? Was not Adam then with her? It is plain from Gen. iii., 6 that he was. He was not deceived. Not deceived by what? By orthodoxy's Devil? Was it not something in the woman that deceived, misled, her? Gen. iii., 6, gives the answer: E. V., she saw that the tree was good for food, pleasant to the eyes, and a tree *to be desired* to make (one) wise. What was it that overcame Adam? He was not deceived by any thing from without, nor by anything within himself. It is easy to see what overcame him, if we are to read the narrative of the temptation literally. What man in his situation would not have done just as he did—yield to the temptation, allurement, of his beautiful and lovely female, toward whom was his desire? Is the narrative of the temptation, or is it not, an allegory?

The question of the origin of evil is the question of the origin of moral agency. Did not God intend that men should be moral agents having *to pneuma to hagion*—the breath the holy, and *to pneuma to poneron*—the breath the evil—bad—the breath of holiness, and the breath of evil? Had not God a right to introduce, in his own way, moral agency; to make moral agents?

I have very recently seen it stated, that the late Professor Stuart of Andover was accustomed to remark, "Only show me God's right to create a moral being, and the rest is clear." The Professor's trouble as to God's right to create a moral being was due to the system of so-called theology he had embraced—starting with the dogma, the immortal soul, immortal spirit, and ending with the consequent immortal orthodox hell. His trouble was, and certainly a very trying one, to understand how God, foreknowing the consequences, could impose immortality on beings he himself constituted moral agents, liable to err, and foreseeing that they would err. How he could introduce a system which would result in eternal misery to beings of his own creation. If the Professor had struck out of his theology the root-error—orthodoxy's immortal soul—his trouble would have ceased at once. Who will question God's right to give men this life as moral agents—having the breath of holiness and the breath of evil, as a state of probation for immortality, or the non-attainment of it? By giving this life and not a life eternal he does no wrong to any one.

This controversy about the introduction "of moral evil" has been among orthodox theologians. Their efforts have been, to relieve God of the responsibility of introducing "moral evil;" and they have resorted to different hallucinations—erroneous imaginings—to do so; but the question is still as far as ever from being settled among them; and it will so remain until they abandon their cherished dogma. Strike that out, and all difficulty vanishes.

Without intending to go so far, we find that we have cut the Gordian knot which orthodox D. D.'s have so long tried in vain to untie. Mountains sink into plains when approached with the true light of Scripture. Tracing the word *deceive* has led us into this digression. We have seen that death is said, or invoked, to deceive; and that pride of heart is said to deceive. What was it that deceived the woman but an *epithumia*—an eager desire, longing for, stronger in her than in Adam, for Paul tells Timothy that Adam was not deceived.

MISSION TO THE FREEDMEN.

WE have been much interested in the accounts given by Eld. J. V. Himes, in the *Voice of the West*, of his visits among that people at Memphis, Tennessee, and other places. It seems several of the colored men thereabouts have embraced the Advent and Life doctrines, so far as they have heard them. We the give following extract, dated at Memphis, Tennessee, giving some account of one of these colored preachers, and some connecting circumstances;

WEDNESDAY, Jan. 29.—Br. Jackson preached last evening to a crowded house. All hearts were stirred. It struck deep. God is with this young man. Brn. Leslie and Reed, and Sr. Northup, were surprised and delighted. I hope he will prove true and faithful. He says this subject is in his heart and in his bones, and he must go all about among the freedmen, or, as he says, *to his race*, and tell them that Jesus is soon coming.

This morning had an interview with Br. Jackson, when he told Br. Reed and others his experience, and how he came into the truth. "Why," said he, "I was a member with you in de second coming before I ever heard of you. Now I got in the light I see where I stood in de Spirit—just with you. Why, we stand in de shoes of John de Baptist—just as he did about de first coming. We must now proclaim de second coming, and prepare de way of de Lord."

This evening Br. Jackson preached again. It thrilled all hearts. It astonished me, for I did not know as he had so full an understanding of the word of God. Brn. Leslie and Reed were overjoyed at hearing and seeing another one to help in the good work. The church here were also edified. It has given us all new courage to see help coming from the freedmen for the freedmen. And this is only the beginning. More are coming.

To-day several barrels of clothing were received; two through Sr. Stoddard, from the church in Worcester, Mass. They were just the articles needed, and the barrels were well filled, Scripture measure, and not an article but what was good, and fit for use. God bless Sr. S. and her associates, and help her in this good work. Another barrel was received from Lake Village, New Hampshire, as we suppose, in which Br. Knowles, no doubt, had a hand. And like those from Worcester, it was filled with all sorts of good things, for which they have the thanks of all.

It would have done you good, brethren and sisters, to have seen Brn. Leslie, Reed, and Jackson, with Sr. Northup and myself, at *the opening*. There was joy, gratitude and love. Joy at the reception of so many good things, gratitude to the kind friends who sent them, with an *increase* of love to dear ones who had remembered us, and the suffering ones of our charge.

Br. Jackson looked on as he saw the articles taken out, one after another, with astonishment. Finally he said: "What kind of people do ye have to de North? Dis do look like apostolic church. I never did see it so afore. They used to tell me you Northern people be *bad* people. But I did not b'lieve 'em. Now I knows you loves us."

Br. Jackson worked all last season for one that was called "a Reb," and lost all his labor and had no remedy. He is poor, and very poorly clad, and no means to clothe himself; and had no means even to come to us, and so I met his expenses. And, now, said we all to him, Br. Jackson, the Lord has sent some of these things for you. And then we looked out a suit and fitted him out complete, both for comfort and decency. If he knew whom to thank he would send his gratitude. But said he, "I never did see such people as you be. God bless 'em."

THURSDAY, Jan. 30.—In conversation with Br. Jackson this afternoon, speaking of the condition of saints immediately after death, he said he had been taught that each saint was rewarded *at death*. "But," said he, "this did not seem true to me. It seems to me dat dey all take an *even start*, and all unite to crown him Lord of all at de second coming. It so seem to me, but I did not see de light clear as I does now."

He said: "If de day of de Lord is not coming on his people as de thief, den it follows dat he must give 'em warning before he do come. And I b'lieve dis light your church is giving now is dat warning."

At night Br. Jackson spoke again. First he read the second chapter of Matthew, and made some general remarks on the first coming of Christ. He then took Colossians iii., 1–4, and preached a close and faithful sermon on the second coming, and the glorification of God's people.

THE PRESENT YEAR.

POLITICALLY speaking, there is every indication that the year upon which we have entered will be fraught with results of the greatest import to every waiting disciple of Christ. We are no alarmist, nor would we wish to beget false expectations in the breast of any one, yet we feel safe in saying that it is our opinion that the student of prophecy will witness this year the working out of events that will cast much light on the prophetic word. When was there a time so pregnant with evil forebodings, among all nations as the present? When such agitation and preparation as now? Look everywhere and we see the passions of men aroused, and their minds agitated in their endeavors to solve the political difficulties that vex them. Witness the conflict in England between Fenianism and Reform with Aristocracy, or the constant agitation in Germany in their efforts to bring about a unity between the Northern and Southern districts. See the great concessions Austria is compelled to make in order to conciliate, for the time being, her thousands of dissatisfied subjects. Or take a look at Italy with her millions of impulsive people, all afire with a desire for the abolition of Papal rule and the establishment of Rome as their capital. See the state of affairs in the dominions of Turkey—her bloody deeds among her Cretan subjects, and their indomitable resistance to all efforts at subjugation. Look at Russia or France, and what mighty preparations we behold for the issues of war. Money is poured out with lavish hand for implements of death, and the ingenuity of man is taxed for the invention of some new weapon which shall prove still more destructive than any yet known. Other countries of Europe are all alive with preparation, and some are at their wit's end how to suppress threatened revolution in their midst. China is still engaged with her internal war; South America, with unabated zeal, carries on the long and bloody conflict that has raged so long, while Mexico, with her hands red with the blood of her terrible struggle, is far from being at rest. In this country it is impossible to tell what an hour may bring forth. Although the great bone of contention, slavery, has been removed, yet we see a spirit of bitterness rankling in the breasts of the vanquished, and a constant agitation of the public mind which is fraught with anything but good. It is in keeping, however, with the general strife now going on in political circles, everywhere.

Do not we see, as it were, an answer being given to the proclamation of the Spirit as sent through Joel, saying, "Proclaim ye this among the Gentiles, prepare war, wake up the mighty men, let all the men of war draw near, let them come up. Beat your ploughshares into swords, and your pruning hooks into spears. Let the weak say, I am strong!"

The war element is rampant. The ambition of men for greater power and fame is leading them on step by step toward the pit of destruction, for it is the inevitable destiny of all such aspirants to be overthrown with a mighty overthrow by the coming king. God has granted him "the nations as an inheritance, and the uttermost parts of the earth as a possession;" Psa. ii., consequently, it is only a question of time as to the accomplishment of his will concerning them. When the time comes for the assumption, the Spirit says he will "break them with a rod of iron, and dash them in pieces like a potter's vessel." What a humiliating spectacle that will be for those kings whose imaginations have become lifted up on account of the many victories that are inscribed on their blood-stained banners. But come it will, as truly as God hath spoken it. But what are the signs that shall precede this victory of victories? "There shall be signs in the sun, and in the moon, and in the stars, and upon the earth, distress of nations, with perplexity, the sea and the waves roaring, men's hearts failing them for fear, and for looking after those things which are coming on the earth, for the *powers of heaven shall be shaken*, and then shall they see the Son of Man coming in a cloud, with power and great glory. And when these things begin to come to pass then look up and lift up your heads, for your redemption draweth nigh." Matt. xxiv., 25–28

In view of the mighty preparations which are now being made for the coming struggle amongst the nations of the earth, what is our duty as enlightened saints of God? Is it to sit down in idleness and watch carelessly the progress of events? Is it to mix up in the strife of worldly men for the political preferences of the age? Is it to gratify the lusts of the flesh and trample out every spark of spirit life that exists in us? No, no! Far be it from any one of us, brethren, to act thus in view of the sore troubles that are hanging like a thick cloud over the nations. Let us rather heed our Lord's words, who says, "take heed to yourselves lest at any time your hearts be overcharged with surfeiting and drunkenness, and *cares of this life*, and so that day come upon you unawares, for as a snare shall it come on all them that dwell on the face of the whole earth." Matt. xxiv., 34. If we mix up in the affairs of the world, and harass our minds with the cares pertaining to it, we shall have our attention directed towards temporal things, and thus become like the world. But if we withdraw from this scene and retire into the Christian arena, there to do a Christian's work, "watching and praying that we may be accounted worthy to escape all those things that shall come to pass," then we shall "stand before the Son of Man" with confidence and not with shame.

Verily, "darkness covers the earth, and gross darkness the people," as Isaiah predicted, and it becomes our duty as those who have been enlightened by the Spirit's teachings to spare no pains in giving to others the glorious truths we have believed. Every chord of sympathy within us should be touched in view of the lamentable ignorance of those around us. Let us not become "weary in well doing," brethren, but "work while it is day, for the night cometh when no man can work." Gird on then the armor of God and go forth as valiant soldiers to fight his battles. Seize the weapons he has provided, and defend the cause you have espoused. A bright crown awaits the victor. Will you suffer another to take it? If not, arouse yourselves each one of you, and nerve yourselves afresh for the conflict. Let this year be one of successive victories in your efforts to subdue self as well as in your aggressive efforts on the enemies without. Let it be a year of consecration to the Lord's service. If it be true, as many expect, that our Redeemer will come this year, and enter upon the great work before him, we should all see to it that we are prepared to meet him with joy and not with shame. Remember the work he has in store for us to perform, if we are worthy of the calling to which he has called us. Let us inure ourselves to "hardness, as good soldiers of Jesus Christ," and not forget Paul's words to Timothy, that "no man that warreth entangleth himself with the affairs of this life, that he may please him who hath chosen him to be a soldier."

If wars and desolations should sweep over the earth, brethren, let us take courage. Remember him in whom we trust, who is "a very present help in time of trouble." He is our "rock and our fortress," and we need fear nothing if we continue faithful in his service. —*Selected.*

ANECDOTE OF JOHN PALMER.

NEAR fifty years ago died the Rev. John Palmer, for some thirty or forty years the successful pastor of the First Baptist Church at Shrewsbury, England. Perhaps very few men ever more fully discharged the duties of an evangelist than did he. Very often would he make his appointments, and have them published in North Wales, on the borders of which he resided, and, leaving home on Monday morning, on his little Welsh pony, he would pass from place to place, returning Saturday evening, having preached, during his absence, sixteen or eighteen sermons, to probably as many thousands of hearers. Into one locality, however, he was for many years unable to enter; the clergy had contrived to excite a most malignant prejudice against "John Palmer, the Baptist man at Shrewsbury," and the simple-hearted shepherds of the mountains were led to suppose that of all men he was one of the worst. Often did Palmer talk and pray over the spot; and at length determined, at whatever risk, to preach an out-of-door sermon there. It was a happy circumstance that he was personally known to one family only in the district, and he requested them to publish the time and place of his preaching, as well as to erect a temporary pulpit. The time came, and the shepherds and peasants assembled in many hundreds, armed with clubs and staves, determined that "John Palmer, the Baptist man from Shrewsbury," should not preach there. The preacher was met by his friends on the road, who entreated him to return, as his life was in danger. He requested them immediately to take care of his horse and carriage, and to permit him to take his own course, only stipulating that when he appeared on the ground, no one should seem to know him. In this manner, with a most commanding person, highly attractive manners, and dressed as a complete gentleman, he made his appearance, and began to inquire the cause of so large an assemblage of people. "Why, *zur*," said they, "John Palmer, the Baptist man from Shrewsbury, is coming here, and *zays* he'll preach, but he *shanna*." "Oh, oh!" said Palmer, "*he's* coming, is he?" "*Does* you know him, *zur?*" "Know him, to be sure I do. I knew him forty years ago, when he was an apprentice to a doctor, and a strange sort of man he is, too." He then went on telling them tales about John Palmer and others, till they all surrounded him, and became most intensely interested in his graphic and forcible sketches.

By and by the stranger asked, But where's John Palmer that you said was coming to preach? The answer was, he was not come, and nobody knew why. "Well," said he, "that's a pity, too, that there should be no preaching; it will soon be dark." Well, would he preach? "Why," said he, "I shall be taken for John Palmer, and be insulted." Oh, no; they would guard him. He was at length prevailed on to ascend the pulpit, when he proposed, as preaching was a solemn thing, they should take off their hats while he prayed; this concluded, he read his text, and for about an hour preached as few men beside himself could preach to such an audience. All for a while was silent as the grave, weeping, groaning, jumping, and all the other signs by which the Welsh show deep, intense feeling, followed, in the midst of which the preacher said, "Now, my lads, I am John Palmer, the Baptist man from Shrewsbury, what have you more to say to me?" "When will you come and preach again?" was the inquiry from all quarters. He often did preach there again, and that "not in word only, but also in power and in the Holy Ghost, and in much assurance;" nor was his ministry unattended with a blessing.

THOUGHTS WORTH PONDERING.

"I CAN speak it from experience," says the celebrated Erasmus, "that there is little benefit derived from the Scriptures if they be read curiously or carelessly; but if a man exercise himself therein constantly and conscientiously, he will find such an efficacy in them as is not to be found in any other book whatsoever."

"The genuine philosophy of Christ," says the same author, "cannot be derived from any source so successfully as from the books of the gospels and apostolic epistles, in which if a man philosophize with a pious spirit, praying rather than arguing, he will find that there is nothing conducive to the happiness of man and the performance of any duty of human life which is not in some of the writings laid down, discussed and determined, in a complete and satisfactory manner."

"That which stamps upon the Scriptures the highest value," says Bishop Porteus, "that which renders them, strictly speaking, inestimable, and distinguishes them from all other books in the world, is this: that they, and they only, contain the words of Eternal Life. In this respect, every other book, even the noblest compositions of man, must fail, they cannot give us that which we most want, and what is of infinitely more importance to us than all other things put together—*Eternal Life.*"

MATERNAL INSTRUCTION.—A good, sensible mother is the greatest treasure of life. Her precepts live after death and enable us to resist temptation. Many a man owes his greatness to the early instruction of his mother, and the instances are rare of a wise and worthy mother having a bad son. The eccentric John Randolph had a partiality for French politics, and was accused of French atheism. "Indeed," said he, "I should have been a French atheist, if it had not been for one recollection, and that was the time when my departed mother used to take my little hands in hers, and cause me on my knees to say—'Our Father who art in heaven.'"

THE HERALD OF LIFE.

NEW YORK, MARCH 4, 1868.

NO IMMORTALITY NOR FUTURE LIFE, EXCEPT IN JESUS CHRIST ALONE, AND BY A RESURRECTION AT THE LAST DAY IF DEAD, OR A CHANGE IF ALIVE.

RESPONSIBILITIES.

The Editor holds himself responsible for none of the sentiments of Correspondents. The Editor's articles do not all appear under what is called the "Editorial Head." Any articles without a signature, or which are not credited to another source, the Editor is responsible for, without saying whether he wrote them or not he leaves the reader to judge of their authorship. Let these things be kept in mind in reading the Herald of Life, and the praise or blame will rest where it ought.

"A DEFENCE OF THE BIBLE."

WE have now republished all our speeches in the Deists' Convention in Hartford, Conn., in 1853. To understand some remarks in the one we print this week, it is proper to state, the speaker that immediately followed us was Mrs. Rose, since known prominently in the "Woman's Rights" meetings. She had manifested a peculiar abhorrence of the Bible, and dwelt emphatically on the torment theory, which she affirmed the Bible taught. She was not alone, however, in taking advantage of that supposed doctrine of the Bible. She was exceeding restless while we were exposing the falsity of such a doctrine, and more than once interrupted us by calling our attention to texts which she could not tell where to find, nor exactly how they read, so that in these particulars we had to help her, but evidently not altogether to her liking.

The result of the discussion in that Convention was a triumph in favor of the God of the Bible. At the commencement of the Convention it was understood, and we think announced, that the adjournment, when it should occur, was to be to the first of January following [it was now June], to meet again in the same city. The finale was, an adjournment *sine die.*

The adjournment was followed by a meeting of the citizens of Hartford, in large numbers, presided over by Leonard B. Griffin, a Methodist minister, at which, among other resolutions, the following was passed:

Resolved, That the sincere and hearty thanks of Christendom are due to the Rev. Messrs. STORRS, of New York, and TURNER, of this city, for their able, manly, fearless, laborious and triumphant defence of the Holy Scriptures during the recent Convention.

The president of that Convention was JOSEPH BARKER. A few years previously he had been widely known in England as a champion against the opponents of the Bible, and had published a work there entitled "CHRISTIANITY TRIUMPHANT." That, and other of his works, as a *Reformer,* published in England, we had read some years previous to this Convention. It was but a short time before this meeting that we learned Mr. Barker had come to this country and located in Ohio. There was a rumor that he had become a Deist. We could not credit it, but the Hartford Convention revealed to our astonished eyes on our arrival there the second day after its session commenced, that he was president of the Convention. We could scarcely believe our senses; but were compelled to yield to the evidence before us, and to behold the man whose writings we had read with admiration, now uniting with fellow Deists in the attempt to destroy the faith he once so triumphantly vindicated. We had never seen him before; and when we left New York to go to that Convention, had not the slightest thought that we were to meet one we had so much admired for his noble defence of Christianity in England, as an opponent in Hartford. We knew his ability as a debater in England too well to suppose it possible that we could encounter him with any calculation of success. Our heart was sad, and almost overwhelmed at the thought of the undertaking.

We had not been in the Convention long before a new power seemed to take possession of our mind; our fears abated, and a deep conviction that God had called us to the task pervaded our inmost being. The impious resolution offered by Henry C. Wright, which we gave, as preceding our first speech, aroused us as if a direct inspiration from heaven had taken possession of us. That thought, to demand of these Deists *the law* by which the Bible, or the God of the Bible, was to be tried, came upon us in an instant, and with a power that seemed to us to be a direct interposition of God himself. As such we accepted it; and the result settled us in the unwavering conviction that no power can shake the foundation of the Bible, as to its being from God, and as far superior to all other systems of religion as the heavens are higher than the earth.

It was but a short time after this Convention that Mr. Barker abandoned his deism and became an avowed atheist. He assured his friends that such a result was inevitable, as the God of nature could no more be defended than the God of the Bible. For a year or two he spent much of his time in Philadelphia, Pa., inculcating atheism. After that we lost sight of him for several years: then a rumor came from England that, having returned from America, he had renounced his atheism; it was little more than a rumor, however, and we were in doubt about the matter for several years more, but recently a correspondence has been published, in which a gentleman in Philadelphia makes certain inquiries of Mr. Barker in relation to the rumors of his renunciation of infidelity. The following response of Mr. Barker will sufficiently indicate the nature of the inquiries made of him and his present position.

VICTOR PLACE, William St., Southport,
Lancashire, England, Nov. 21, 1867.

REV. C. COLLINS, JR., Philadelphia—*My Dear Sir:* I am happy to be able to say that I *have* "entirely renounced the views I formerly held with regard to the divine authority of the sacred Scriptures," and that I have now for nearly five years been advocating "the gospel of Christ as the only antidote for sin, and the sovereign remedy for the healing of the nations."

The change did not take place suddenly; it was spread over several years: nor can I trace it to any one event, or man, or book. I believe it commenced while I was in Nebraska, and advanced somewhat irregularly from that time to its happy consummation in 1863.

A correspondence which commenced between me and the Rev. Dr. Cooke, of London, in 1862, was of great service in accelerating the change and bringing it to a happy issue.

But to give you an account of the process in a letter would be impossible. I am thinking of preparing a statement for the press, and when it is published I shall be glad, if you desire it, to forward a copy or two to your address. If the post-office regulations allow me, I will forward to you along with this letter copies of the pamphlets I have published since my return to Christ. I would send you one I published on the Bible, but it is out of print. I have often wished to write to Dr. Berg, but I was told he had left Philadelphia.

I expected to return to America before this, but the state of my wife's health has thus far rendered it impossible.

I desire very much to have an opportunity of making known to my former hearers and readers the change which has taken place in my views and feelings, and the considerations and influences by which, under God, it has been effected.

You are perfectly at liberty to publish this statement in any way you think well. So far from having any objection to its publication, you will greatly oblige me by giving it as extensive a circulation as possible. All I should ask is, that if my statement be accompanied with any remarks, they shall be such as shall have no tendency to exasperate my old unbelieving friends. Many of them were very kind to me; and in every case, meekness, and gentleness, and love, are best calculated to win sceptics and unbelievers to Christ and his cause.

I am in connection with the Episcopal Church, though my labors as a lecturer and preacher have been mostly in connection with the Primitive Methodists, and other dissenting denominations.

The accompanying remarks, made at the close of one of my lectures here, may render my answer to your kind letter somewhat more complete.

Lamenting that I should ever have erred, but rejoicing that I have been so happily restored, I am, my dear sir, Yours most Respectfully, JOSEPH BARKER.

ADDITIONAL REMARKS.

To you, young men, who are beginning to entertain sceptical views, let me offer a word of counsel and warning. I assure you, you know not what you are doing. The path on which you are entering may seem right to you in your present state of mind, but the end thereof is death. You are preparing for yourselves matter for bitter repentance.

I have trod the dreadful path from beginning to end. I know it all. It is a weary and dismal road, and it leads to wretchedness and ruin. I have seen the terrible effects which infidelity produces on men's characters. I have had proof of its deteriorating influence in my own experience. Its tendency is to utter debasement. I have studied both sides, and what is more, I have tried both, and the result is a full assurance that infidelity is madness, and that the religion of Christ is the perfection of wisdom and goodness.

I think of my wanderings in the dark shades of doubt and unbelief with unspeakable sorrow. I would give a world if I could have my time to live over again, that I might avoid the dreadful mistake I made in turning my back on Christ and his cause, and joining the ranks of his enemies. The only comfort I have is that I was permitted to return while in the fulness of my health and strength, and in the full vigor of my mental powers; that I am allowed to speak for Christ and Christianity once more—that my family are all happy in the love of God and in the faith of the gospel, and that my large and varied experience enables me to speak of the infinite excellency of religion with an assurance, and to substantiate what I say with a kind of evidence, which, without such an experience, might have been impossible.

I have no inducement to address you thus but regard to your welfare, and to the welfare of those over whom your influence may extend, and a sense of duty to that great good God who is the Father of us all. I owe it to you, I owe it to all, to make known the result of my life-long experience; and this is the reason why I speak. I know that virtue is necessary to happiness, and that religion is necessary to virtue, and that Christianity is religion, and virtue, and happiness, in their highest and divinest forms. I have proved its power, I have felt its worth, I have tasted its blessedness, I have seen its elevating and cheering power in others near and dear to me in the hour of grievous suffering. It is—as the best and dearest creature I know on earth said to me not long ago, when apparently drawing near to death—it is "the pearl of great price;" "the one thing needful."

I could say more; my heart is full, and would fain pour forth itself in prayers and entreaties to you to return to Christ. The man that leaves the religion of Christ for unbelief, or sinful pleasures, or worldly gains, makes a dreadful exchange. He leaves the fountains of living waters for cisterns that hold no water. Like the prodigal son, he leaves the home of his soul and the love of the Father for a far country, where, after his short delusive pleasures, he must encounter the horrors of friendlessness and starvation. The prodigal was beside himself, and so are they who imitate his example. When the prodigal came to himself he returned with shame and sadnesss to his father and his home again, and when you come to yourselves you will do the same.

God grant that it may be soon. God grant that you may be brought to see things in their true light, and to seek his mercy, and give yourselves to his service without delay.

Infidelity, and sin, and all that they can give, are but vanity and vexation of spirit; but a life of faith on the Son of God, and of obedience to his gospel, "is profitable unto all things, having promise both of the life that now is, and of that which is to come."

JOSEPH BARKER.

"JOHN v., 28, 29."—Our friend in Ohio is informed that the article he speaks of, on this text has never reached us. We are of the opinion that enough has been said on it for the present. This has been our view of the matter for some time past. Differences of opinion will still exist as to its meaning or design; but one thing was long since settled—it cannot mean that wicked dead men will *live* again, when the text does not say it, and such a construction contradicts the general tenor of the Bible, and various declarations of a positive character to the contrary, too clear to be over-ridden. Here, it is our wish the matter might rest awhile, and let each one be fully persuaded in his own mind.

THE NEW PROPOSITION to publish a thousand copies of "LIFE FROM THE DEAD: or, the Righteous only will live again," seems to be well received. But we cannot venture on the work till the $50 is paid in. That amount is indispensable to commence with. To publish such a work, of 96 pages, at such a price, is a noble effort for scattering light at little cost. The design is to give them away and to do it by thousands. Not 1,000, merely; but to continue the stream, till, like the first issues of the "SIX SERMONS," a hundred thousand shall have been scattered. Can the friends of "No Life out of Christ" devise a less expensive way to get these views before the people? If not, shall we not try this? Let us hear from such as can help, as early as possible; and please answer the following questions:

1. How much will you give for this object?
2. What number of copies will you undertake to distribute?
3. How shall they be sent to you, by mail, or express?
4. Will you receive the full number your money pays for?
5. If not, will you designate how the remainder shall be disposed of? If sent by mail the postage must be added to the cost. That would be two cents on a single copy; but only four cents on three copies; and about twelve cents on ten copies.

"THE THEOLOGY OF THE BIBLE."—Subscribers for the HERALD OF LIFE, who wish to procure this work should send $2 to the author direct; and not through us. Our part of the "offer" is discontinued; but Judge HALSTED will still send the work to any of our subscribers for $2, postage free. All orders, therefore, should be addressed, "HON. O. S. HALSTED, 417 Broad Street, NEWARK, N. J." Be sure to write your own name and address plain. The price of the work to those not subscribers to the HERALD is $3. We presume Judge Halsted will not restrict our subscribers to one copy, but send to such any number at $2 each.

THIS NUMBER OF THE HERALD.—It was suggested to print a few extra copies of it, and we have done so. If any wish to circulate it, they can have five copies sent them, to one address, for fifteen cents. Single copies five cents. We have only seventy-five copies extra. That is all we can supply. If money is sent after these are exhausted, we will send you, instead, any other works you shall name to the amount.

"TRINE IMMERSION."

LAST week we published some questions from a correspondent, in which he asks, "Did not the apostles baptize by *trine* immersion?" Nearly half our papers, unfortunately, had "*time,*" instead of *trine.* We have been asked, "What is trine immersion?" It is immersing the person three times: once in the name of each—Father, Son, and Holy Ghost. Some of the professed Christians, in the third century, immersed in water to "wash away their sins;" and among other things, "They were stripped entirely of their clothes, and being wholly naked, whether *men or women,* they were then dipped *three times* under the water, in the respective names of the Father, Son, and Holy Ghost." See *Bingham's Antiq. Christian Church,* lib. 10—12; quoted by Dr. McCulloh in his "Recast of the Credibility of the Scriptures," v. ii., p. 356.

While on this article of last week, we may add our edition was half worked off when we discovered not only *time* put for *trine,* but the 3d, 4th, and 5th questions of said article lacked the three figures, designating the questions to which we responded in corresponding figures. It is essential, to understand our replies, that the reader supply them after question 2. See first article, editorial, inside, last week.

RESPONSES IN MEETINGS.

A BROTHER writes us, complaining that some Advent believers needlessly and injuriously interrupt discourses, when truth is being presented, by saying aloud—"glory—amen—yes," etc., thereby calling attention from the discourse and argument to themselves. He thinks this an evil that ought not to exist. We must confess, we think persons should avoid it as much as possible. If the preacher has anything to say, worth the attention of the hearer, the attention of the latter should not be diverted by any needless noise or responses. Few cases can occur where these responses are of as much value as they do mischief. There will often be strangers present who are disturbed by them, and the effect of a good discouse is destroyed in their minds by such interruptions. Too often, it is only a habit that some have fallen into of making vocal responses; and they may be exceedingly inappropriate to the subject. We remember when we were a believer in the popular notion of hell, that on one occasion, when we were describing the horrors of that place, one cried out, "Glory to God." It came over us, as the saying is, "like a wet blanket." As a general rule, these responses can do no good, and may do much harm. It is an old saying, "Shallow waters make a noise; but deep waters run silent." We have often witnessed that noisy grief soon subsides, while silent grief endures. Let truth sink down into our hearts; be pondered well; and let it manifest itself in our lives and sober conversation. So shall we be lights in the world.

"THE SEALED BOOK OF DANIEL OPENED."

THIS is a work published by WM. THURMAN, a few years since, and we received a copy at the time. We never considered it reliable, and took little or no notice of it then or since; it was, however, brought into special notice in the West, by Eld. HIMES, if we are not mistaken. We have just received a "REVIEW" of it, by Eld. APOLLOS HALE, of Boston, "showing it to be totally unreliable." We must confess Eld. Hale has treated the work and its author with great severity; more so, it seems to us, than we should feel justified, absurd and baseless as the work is. We had been well acquainted with Eld. Hale in 1843–4, and we counted him as one of the most mild and kind-hearted men we were associated with. He certainly makes out a strong case against the work he "reviews;" and if he is correct in his statements, he may be justified in the following severe censure, pages 39, 40. Eld. Hale says:

Two things have filled me with surprise: (1.) That our time and country and the Advent people could produce a man to get up a book containing such pretensions, and which so utterly falsifies them all. As a 'reference book,' there is scarcely a material fact that is not placed in a false light; scarcely a question that is truly stated; nor a party brought to view that is not placed in a false position. God, his angels and prophets, interpreters, historians, and chronologists, are all worked by the same profane hand into the performance of the same profane service. (2.) That such a production could find endorsers in Adventists who have occupied positions of responsibility for years, and have had within their reach means and opportunities to qualify them to speak advisedly on works of that kind, is incomprehensible. 'Woe to the world because of offences.' (*Gr., scandals.*) 'It must needs be that scandals come, but woe to that man by whom the scandal cometh!' In behalf of the dishonored cause of God; . . . . . in the name of every intelligent, judicious, but reproached and afflicted old friend and disciple of the true Advent faith, I protest against this work of Thurman's as an unmitigated and unpardonable scandal!"

This seems a severe censure. We do not affirm whether it is, or is not deserved. We certainly regret that the work reviewed should ever have found so many admirers and followers. Sure we are, it can work little else than evil, whatever might have been the motives of its author.

ELD. HALE'S Review is a pamphlet of 64 pages, printed by "Rockwell & Rollins, No. 122 Washington Street, Boston." In concluding it, he gives "A brief statement of the Argument of 1868:" that is, as the point of termination of some of the prophetic periods. He had said at the commencement, that he did "not disagree with the book [Thurman's] in one of its aspects, that which appears to indicate the end in A. D. 1868. He says "For twenty years I have been satisfied that the prophetic periods might extend to that date."

As for ourself, we took the ground more than twenty years ago, that some of those periods, if "days" in them, stood for years, would extend to the point between 1864–8. But, none of these periods marked the exact time of the second advent; though they brought us into the immediate vicinity of it. There we have stood for 23 years, so that we have not had the slightest faith in any termination of those periods fixed on by any class of Advent believers, up to this time; nor have we now any faith that those periods were ever given to determine the exact time of the advent, but only to show us when it would be "nigh, even at the door."

AN INQUIRY ON BAPTISM.

BY WM. MONTGOMERY.

Did ever Paul receive water baptism?

BR. STORRS: I wish you, or some of the brethren would answer the above question in the HERALD OF LIFE. I have been examining the subject, and with my present light I have come to the conclusion that Paul never received water baptism.

I know great stress is laid on that passage in Romans vi., by a certain class; "being buried with Him by baptism." They say, that being put under the water prefigures Christ being put into the tomb, and that rising out of the water prefigures his resurrection, and they always add, "What a beautiful figure!" But for my part, I fail to see any connection, whatever. Indeed water is not named in the chapter.

The ninth chapter of the Acts contains an account of Paul's conversion: and if ever he received water baptism it was on that occasion. Let us now examine that account carefully. See him journeying from Jerusalem to Damascus, filled with rage against all that confessed Jesus Christ, and as he drew near the city a great light shines round him, and he falls to the ground. The light was so dazzling that he was struck blind, and no doubt would have remained so had not the Lord opened his eyes, as he had a great work for him to do. On the third day, Ananias was sent to him and when he came in, he put his hand on him and said, "Brother Saul, the Lord (even Jesus that appeared unto thee in the way as thou camest) has sent me, that thou mightest receive thy sight, and be filled with the Holy Ghost." Now here were two distinct blessings that Paul was to receive as announced: and we see he did receive them without the least intervention of Ananias; for "*immediately* there fell from his (Paul's) eyes, as it had been scales: and he received sight forthwith, and arose and was baptized," or in other words, was filled with the Holy Ghost. So we see that being baptized, is, in this case, literally being filled with the Holy Ghost. Paul must have been greatly exhausted, having had no food for three days. They gave him something to eat and he was strengthened. So if Ananias did baptize him, it must have been after this; and as we have no account of it, we may reasonably conclude, that he never received water baptism, having received that of the Holy Spirit.

Hoping to hear something more on the subject, I remain yours, expecting eternal life, through Jesus Christ.

Buffalo, N. Y., Feb. 25, 1868.

REMARKS BY THE EDITOR.—We do not desire to press our views on any one on the question of water baptism. Our tract on the "ESSENTIAL BAPTISM" contains all we wish to say upon it; and we prefer that each one act in the matter according to their own conviction of duty. But if they denounce us for our views, and tell us that we set aside "one of the plainest and most positive conditions of salvation—baptism for the remission of sins," and that we are "in gross error on the first principles of the gospel," because of our views in this matter, then we say to them, "Judge not that ye be not judged; for with what judgment ye judge ye shall be judged." Let all such beware lest they be condemned far their rash judgment when the Lord shall come.

A CORRECTION.—In Reuben Cadwell's letter, last week, in the last paragraph, fourth line, strike out the word "than." That word contradicts his meaning.

CAN IT BE DONE?

BR. STORRS: I have now read the articles just published in the HERALD on the "DEFENCE OF THE BIBLE," three times, and the last with as much interest as the first. The argument is one of the most cogent against deistical notions, so common among unthinking persons, and is, withal, most powerful in vindication of the reasonableness of God's divine government. What it is to me, I think it would be to others, and I would, therefore, like to see it got up in tract form. I think it would be just the thing not only for our immediate friends, but for all who are interested in the Christian religion, to have to send broadcast over the land. Can it be done? W. K.

New York, March 2d

NOTE BY THE EDITOR.—When we commenced republishing our DEFENCE OF THE BIBLE we were in doubt if it would be thought advisable to go on with it, fearing it might be considered stale by such as had read it before. We certainly had not the most distant thought that any one would call for it in pamphlet. The foregoing communication from W. M. (Walter Macdonald) one of the "Union's DIRECTORS," was, therefore, unexpected. As to ourself, we shall act passively. We shall neither approve nor condemn the project. If the friends judge, as does "W. M.," they will act accordingly. We leave it entirely with them to decide the matter.

REVIVALS.—We learn that our friends in many places are enjoying a blessed revival of religion, and conversions are reported, and the lukewarm quickened. Salem and Springfield, Mass., and Eatontown, N. J., are among the places named. We cannot but rejoice at such good news, as will all who believe in the blessed Gospel of Jesus, which, being the power of God unto salvation to every one that believeth, only requires to be faithfully preached, with the Divine blessing, to have men turn from the error of their ways and accept eternal life. W. M.

IMPORTANT QUESTIONS.

THE following questions were first published by WM. GLEN MONCRIEFF, in Scotland, and republished by us in a tract, in this country, over twenty years ago. We are requested to give them a place in the HERALD OF LIFE at this time.—ED. HERALD OF LIFE.

CAN YOU BELIEVE?

1. Can you believe that all men are immortal, when God positively declares that *man is mortal?* Job iv., 17.

2. Can you believe that all men are immortal, when Paul says "God only hath immortality?" 1 Tim. vi., 15, 16.

3. Can you believe that all men are immortal, when Paul tells us that we must *seek for* immortality? Rom. ii., 6 and 7. What need of seeking what we already possess? Rom. viii.

4. Can you believe that a heathen Socrates brought immortality to light, when God's word says it was brought to light by the gospel? 2 Tim. i., 10.

5. Can you believe that the soul will never die, when God declares "the soul that sinneth *it shall die?*" Ezek. xviii., 4.

6. Can you believe this to be simply a spiritual death to the soul, when God's word shows that souls were cut in pieces with the sword and UTTERLY DESTROYED. Josh. x., 35, 37, 39. Chap. xi., 11.

7. Can you believe that Samson believed in the undying nature of the soul, when he exclaimed, "Let my soul (margin) die with the Philistines?" Judges xvi., 20.

8. Can you believe that Balaam believed in the endless existence of the soul, when he said, "Let my soul die the death of the righteous?" (marginal reading, which is correct). Numb. xxiii., 10.

9. Can you believe that David taught the undying nature of the soul, when he says, "God spared not their (the people's) soul *from death?*" Ps. lxxviii., 50. And again when he said "none can keep alive his own soul?" Ps. xxii., 29.

10. Can you believe that the soul is immortal, when such an expression is not to be found in the whole Book of God, but teaches so positively that it dies?

11. Can you believe that God made the man's body and put a soul into it, when Paul says the *first man was made* a living soul? He *did not* make a soul and put it into him.

12. Can you believe that the dead know more than the living, when God's word plainly says "The dead know not anything?" Eccl., ix., 5, 6.

13. Can you believe that man's thoughts live on when the body dies and the breath goes forth, when David says, "They perish in that very day?" Ps. cxlvi., 3, 4.

14. Can you believe the dead are praising God in heaven, when David says, "The dead praise not the Lord?" Ps. cxv., 17.

15. Can you believe that dead folks know more about the Lord than the living, when the Psalmist says, "In death there is no remembrance of thee?" Ps. vi., 5.

16. Can you believe that David is now in heaven, when Peter says he is both dead and burried, and that he is NOT ascended to the heavens? Acts ii., 29, 34.

17. Can you believe that there is any necessity for a future judgment and resurrection, if men are now in heaven and hell receiving their rewards? If so, what is the use of bringing them out, judging them, and sending them back to the same place again?

18. Can you believe that Paul believed in and taught the doctrine that all the good of ages past are now in heaven, receiving their reward, when he said, "If the dead rise not, then they also which are fallen asleep in Christ, *are perished?* 1 Cor. xv., 18.

19. Can you believe that Paul esteemed the resurrection of as little worth as men now do, when he said, "What advantageth it me if the dead rise not, let us eat and drink, for to-morrow we die?" 1 Cor. xv., 32.

20. Can you believe that "Death is the gate to endless joy," when Paul says it is an enemy? 1 Cor xv., 26.

21. Can you believe that Paul expected his crown at death, when he says the Lord will give it him at his coming? 2 Tim. iv., 8.

22. Can you believe that murderers will live forever, when John declares that "No murderer hath eternal life abiding in him?" John iii., 15.

23. Can you believe that the wicked will never cease to be, when God's word declares that "They shall be as though they had not been?" Obad. i., 16, 25.

24. Can you believe that the wicked will live forever and never die, when God positively declares that "All the wicked will he destroy?" Ps. cxlv., 20.

25. Can you believe that wicked men will suffer eternal pain, when God says "They shall be burned up root and branch," and be destroyed, shall perish, be consumed, die, lose life, and come to an end, and shall not live out half their days? These terms are applied to the punishment of the wicked in about two hundred texts: 1st, the wicked will be punished. 2d. This punishment will be eternal. 3d. And will consist in destruction. Matt. xxv., 46; 2 Thess. i., 7, 10.

26. Kind reader, can you believe that God will leave you uncondemned in the judgment, if you reject all the plain truths of his word? Eternal life is a gift through Christ, and not through our parents. Oh! fly to Jesus, and live forever. LIVE while the approving smiles of God shine upon your pathway. LIVE while onward rolls the countless ages that circle around the Throne of Jehovah. LIVE on the glory-crowned hill-tops of a purified earth, when the shadow of sin has rolled away. LIVE while the God of eternity holds the sceptre of the universe, and worlds obey his mandates.

"THE WORLD'S CONVERSION."

THE following is an extract from an article in the Johnstown *Independent*, a short time since. It is a letter sent that paper by Eld. WM. ROWORTH of this city.

To the Editor of the Johnstown Independent: DEAR SIR: Will you insert the following article in reply to Bishop Simpson, in your paper of January 17, 1868—headed "Jesus Conquering the World?"

I am a lover of Bible truth, and am satisfied that nothing but the truth will sanctify us, and prepare us for the kingdom of God. In the article referred to, Jesus conquering the world, I find one of the greatest fables taught in these last days, namely: the conversion of the world; nowhere taught in the Scriptures of truth; only in the tradition of men. And this doctrine is akin to many others taught in the popular theology of the day; such as going to heaven at death; the immortality of the soul; the eternal torment of the wicked; the consciousness of man in death; with other kindred doctrines nowhere taught in the word of God. Hear the Bishop, who says:

Since we were children, the world has been thrown open; the walls of China are crumbling, and almost gone; the ports of Japan are taken; the island of Madagascar is giving way; the dark land of Africa is opening up; the icy-bound shores of the North are being warmed by the gospel, and its cool breath is being breathed over the tropics. The gospel is spreading, for Christ has all power in heaven and earth; and what we have seen is a foretaste of the future. Tell me that India China, Africa, and the Cannibals cannot be converted. I tell you they can; for Jesus has all power. They belong to our Christ, and he sends us to preach the gospel to them. And I ask, for what purpose is the gospel preached to the Gentiles, but that he may, as the apostle Paul says in his epistle to the Romans, chapter xvi., verse 26, "make the gospel known to all nations for the obedience of faith;" or as Christ himself says, "it shall be preached to all nations for a witness." Matt. xxiv., 14.

This gospel, or good news, as Macknight translates it, of the kingdom, or reign of Christ, shall be preached in all the world for a witness unto all nations; then shall the end come. Not then shall the world be converted, for Christ says in the parable of the wheat and tares, in the 13th chapter of Matthew the wheat and the tares are to grow together until the harvest, and the harvest is the end of the world or age. Then the separation takes place by his sending his angels, who are the reapers, who will separate the one from the other; and Daniel says that the little horn power shall prosper and prevail until the Ancient of days shall come, and the time comes that the saints take the kingdom—not the kingdom beyond the bounds of time and space, nor a sky kingdom, but the kingdom as Daniel says in chap. vii., verse 27, under the whole heavens. And the apostle says, in the last days wicked men and seducers shall wax worse and worse, deceiving and being deceived. This answers to the time in which we live—admitted by all. And the apostle Paul, in his solemn charge to Timothy, in his second epistle chapter iv., the most solemn charge ever given to a Christian minister, says: Preach the word; for the time will come when they will not endure sound doctrine, but after own lusts shall they heap to themselves teachers having itching ears, and they shall turn away their ears from the truth, and shall be turned unto fables. The doctrine of the conversion of the world is one of the greatest fables now preached. The Bishop says:

Christ Jesus is conquering the world. He says the iron, the steam and the lightning are his. He made them long before man found out their powers. God has placed them in the world. All power is his, and he has given them us that the earth may be converted to him.

The question is, Where is the promise in God's word that such an event will take place? Echo answers *where?* Let us have one text. I know some will refer us to the Psalm ii., verse 8: Ask of me and I shall give (thee) the heathen (for) thine inheritance, and the uttermost parts of the earth (for) thy possession. And for what they are given, the next verse informs us. Thou shalt break them with a rod of iron; thou shalt dash them in pieces like a potter's vessel. This does not look like converting them in the sense the Bishop understands it, but as the Bible says, all the wicked will God destroy; burn them up root and branch; or, as one prophet says, They shall be as though they had not been; and the psalmist David says in the Psalm xxxvii, they shall consume away like the fat of lambs—into smoke shall they consume away. Amen. Yours, for the truth.

REFORMATION OF WM. WIRT.

THE distinguished Wm. Wirt, within a few months after his first marriage, became addicted to intemperance, the effect of which operated strongly on the mind and health of his wife, and in a few months more she was numbered with the dead. Her death led him to leave the county where he resided, and he moved to Richmond, where he soon rose to distinction. But his habits hung about him, and occasionally he was found with jolly and froliesome spirits, in bacchanalian revelry. His true friends expostulated with him, to convince him of the injury that he was doing himself. But he still persisted. His practice began to fall off, and many looked on him as on the sure road to ruin. He was advised to get married, with a view to correcting his habits. This he consented to do, if the right person was found. He accordingly paid his addresses to a Miss Gamble. After some months' attention, he asked her hand in marriage. She replied: "Mr. Wirt, I have been well aware of your intentions for some time back, and should have given you to understand that your visits and attentions were not acceptable, had I not reciprocated the affection which you evinced for me. But I cannot yield my assent until you make me a pledge never to taste, touch, or handle any intoxicating drinks." This reply to Mr. Wirt was as unexpected as it was novel. His reply was, that he regarded the proposition as a bar to all farther consideration of the subject, and left her. Her course to him was the same as ever—his, resentment and neglect. In the course of a few weeks he went again, and again solicited her hand. But her reply was, her mind was made up. He became indignant, and regarded the terms she proposed as insulting to his honor, and vowed it should be the last meeting they should ever have. He took to drinking worse and worse, and seemed to run headlong to ruin. One day, while lying in the outskirts of the city, near a little grocery or grog-shop, dead-drunk, a young lady, whom it is not necessary to name, was passing that way to her home, not far off, and beheld him with his face upturned to the rays of the scorching sun. She took her handkerchief, with her own name marked upon it, and placed it over his face. After he had remained in that way for some hours, he was awakened, and, his thirst being great, he went into the little grog-shop to get a drink, when he discovered the handkerchief, at which he looked, and the name that was on it. After pausing a few minutes, he exclaimed: "Good heavens! who left this with me? Who placed this on my face?" No one knew. He dropped the glass, exclaiming, "Enough! Enough!" He retired instantly from the store, forgetting his thirst, but not the debauch, the handkerchief, or the lady; vowing, if God gave him strength, never to touch, taste, or handle intoxicating drinks.

To meet Miss G. again was the hardest effort of his life. If he met her in her carriage, or on foot, he would dodge round the nearest corner. She at last addressed him a note, under her own hand, inviting him to her house, which he finally gathered courage to accept. He told her, if she still bore affection for him, he would agree to her own terms. Her reply was: "My conditions are now what they have ever been." "Then," said the disenthralled Wirt, "I accept them."

They were soon married; and from that day he kept his word, and his affairs brightened, while honors and glory gathered thick upon his brow. His name has been enrolled high in the temple of fame, while his deeds, his patriotism and renown live after him with imperishable lus re. How many noble minds might the young ladies save, if they would follow the example of the heroine-hearted Miss G., the friend of humanity, of her country, and the relation of Lafayette.—*Selected* by L. C. T.

Letters and Extracts.

FROM RUFUS WENDELL.

NEW YORK, March 2, 1868.

BR. EDITOR: Please give me room in this week's paper to say that I concluded my labors in Paterson yesterday afternoon, that I withdraw my Springfield appointments, that I leave for Salem at 8 o'clock this evening, and that I expect on next Saturday evening or Sunday morning to commence a series of discourses in Wilmington, Delaware.

Friends wishing to write me will direct their letters to Salem, Mass., whence they are always promptly forwarded to me when I am away from home.

My heart is gladdened by tidings of a precious revival going on in our church at Salem, in connection with the labors of Bro. Joseph W. White. Praise the Lord for the good news.

Yours in haste and love.

FROM MRS. M. A. FOGG.

MORRIS, CONN., Feb. 24, 1868.

BR. STORRS: Having become deeply interested and strongly in favor of your exposition of the Word, which teaches "Life only in Christ," I feel just like adding my word of testimony to this truth for the encouragement of others, praying that the God of all grace may enable me to so read, and so understand his revealed word that I may be prepared at any time to give a reason of the hope that is within me, with meakness and fear.

It is only about four weeks, since husband and self commenced an investigation of the subject, in the which we were greatly aided by your work entitled LIFE ONLY IN CHRIST. Although our theological waters had been stirred ever since we were at the Wilbraham camp-meeting; yet, until about that time, we knew no one in these parts that believed it or even taught it. But (if I may be allowed the expression) in fulness of time, Br. H. Rockwell came this way, and he told us of your works, and talked with us enough to show us that we had not got all the truth. Well, all we can say is, Praise the Lord for his unspeakable goodness to the children of men, in that he so loved the world that he gave his only begotten Son, that whosoever believeth on him should not perish, but have everlasting life. And so here we are. Lord do with us what seemeth good in thy sight; may the little leaven leaven the whole lump. We are having just now a revival season. Sinners are interested in view of eternal salvation; but O, how I wish the Lord would send this way those of *like precious faith*, that are willing to endure hardness as good soldiers of the cross; I have no doubt but that they would receive many souls as wages for their hire.; and should these lines come to the notice of any of our brethren, of our acquaintance, I would say, Pray for us: for though we may number a score, or more, that profess to be looking for and loving the coming of the Lord, yet there is but a very few that will say to us, "God speed," in this direction.

FROM ELD. JOHN CRAIG.

WESTFORD, MASS., Feb. 28, 1868.

DEAR HERALD: I still keep searching that good old book (the Bible), which comforts me very much in these dark hours of affliction. I find throughout the entire volume one universal testimony given, that all future life depends on our union with Christ. Our life must be hid with Christ in God to have a resurrection; and so Paul says, Col. iii., 3, 4; also, in Acts xxiv., 15, he pleads for the hope of the fathers.

I do thank the Lord for the increasing light that the blessed word sheds forth when we search it honestly and prayerfully, seeking for truth and truth alone. I can truly say the character and ways of our Father never looked so bright and clear to me before as since I have been confined to a sick bed-room, with my still suffering companion. I have improved all the time I could spare in searching and praying over the word, and as I have neither creed, sect, nor party to hold up, I come untrammelled to seek for light; and light I do receive. Thank the Lord; how good he is to all those who put their trust in him.

I have had a rich treat for some time past in reading the several articles in the HERALD OF LIFE on a personal devil; which, by the way, I think has no more place in the book than an immortal *soul* or endless misery. But happy for those who can take God's holy word, and believe that God alone reigns supreme. If such a being (devil) exists, he would seem to be far superior in power, as he inspires more with evil than our God does with good; and is in all places at one and the same time: then it seems he is an omnipresent being, as well as an omnipotent one; for he appears to rule with greater power in the earth than the God of the universe, if the theology of the day is correct.

The defence of the Bible is a rich feast to me. We have great reason to thank the Lord that we have such chosen vessels to defend the Word of Life in these last days of white-washed infidelity.

Perhaps I shall not be able to write again for some time, as my wife is so weak and helpless that she needs the most of my time now to help her to move: therefore, permit me to say to one and all of my dear brethren and sisters, so live in Christ that we may know daily the blessedness of the man whose sins are forgiven, and whose transgression is covered. To be in possession of such a prize will make even this life sweet, amidst all its trials and troubles. This I know, thank the Lord, by past and present experience; and it cheers me in the gloom and sadness of the afflictions of this present evil world. O, for more of inward, heart-felt purity, and less complaint of "O, my leanness, my leanness." Without holy hearts and holy lives we cannot have life through Christ, the Life-giver.

My wife is fast wasting away. She has strong hope, in the Giver of Life, for salvation.

S. S. CALL writes from Elliota, Minn., Feb. 22d: I feel to thank God that the truth of "No Life out of Christ" is steadily gaining ground. There are some who oppose the doctrine of the non-resurrection of the wicked dead, and hold the belief of a spiritual, omnipotent, and omniscient devil, which they so reverence, that if you dispute the reality of them, and teach others so to do, they will tell you, if they did not believe in the resurrection of the wicked dead, they would not believe in any resurrection; and that if they did not believe there is a spirit devil they would not believe there is a God; and they say there is but one baptism, and that is water; administered by the Spirit operating through some person, the same as the Spirit preached through Noah; and if you cannot believe these things you are no Christian, and they will not go to hear you. Yet some will hear, and inquire, and confess that it is the most consistent doctrine they ever heard. The work is progressing slowly, but surely. It would be a good place to scatter tracts. Who will send some directed to S. S. Call, Burr Oak, Iowa?

Feb. 24—I have just returned from Lenora this eve; and feel that it does one good to go and see how we used to do when we were bound up by creeds and forms. The Methodists are holding a protracted meeting at Lenora; and they have the form of godliness, and what they call the *power* thereof; but from such, I turn away; and say, Can it be that I once was like that? God give us charity to bear and sympathize with them; for, we were once there; but God be thanked that we have obeyed that form of doctrine which, if a man follow he shall not walk in darkness, but shall have the light of life.

Opposition is rising. The craft is in danger; and the cry of "Infidel, false-teachers, and great is water baptism;" if by any means they may save some. Yet some will hear and understand. Blessed be God, he doeth all things well.

Yours in the gospel hope.

ELD. H. ROCKWELL writes from Morris, Conn.: Long and dreary have been the days since I met the fearless, outspoken little band of believers in life only in Christ, under the shade of that venerable old "chestnut tree," previous to our final farewell to its wide-spread branches and cooling shade. Thank the good Lord, there are a few left in the earth that retain feelings for their fellow-creatures. Bro. Ladd, of Springfield, Mass., cut a limb from that honored and ever-to-be-remembered tree, as a memento of our sacred and abiding truths, which, like a band of outcasts, we were permitted to advocate without the camp. This "limb" was divided into many parts and distributed among the dear children of like precious faith. As I considered myself one of the least of them all, I took a small leaf to place in my Bible. I thank God, from the warmest outgushings of my heart, that now, when I am asked if I ever knew a sinner converted by the preaching of No life out of Christ, I can say I have known many very kind-hearted seekers after truth converted from intolerant bigotry to a sound and comprehensive understanding of the pledge of eternal life through Jesus Christ. O, how good the Lord is! That little leaf in my Bible retains its freshness, and reminds us of the leaves that are for the healing of the nations. I find many opposers, but all their efforts to impede the truth cannot stop its onward course. Glory be to God most high, the angel of the Lord encampeth round about them that fear him and delivereth them. I feel that the prayers of those looking for life in Christ, and who have faith in the promises of a future one, are round about me like a wall which the enemy cannot scale or demolish. Take courage, brother; there is hope for the future. Light and truth are spreading. O how I long to come to you and mingle our tears and joys together around the altar of thanksgiving and praise.

ELD. J. LEWIS writes from Ramsey, Ill., Feb. 18th: On my return trip to this place, I found the papers and pamphlets which had been sent me; also the tracts on Rich Man and Lazarus. We feel truly thankful. May the Lord bless the donors with a more excellent life. I wish to say a word about our labor here. We find it a difficult business, for sectarianism is strong. One minister broke in on us, while preaching, and asked me, what use there was in preaching if man had no immortal soul? We replied by saying, If man has immortality already, there would be no use in preaching; for the fires of hell could not harm them. A woman preacher said, she could prove that Paul said, the wicked dead would all be resurrected. But she failed to do it. Another brought up the rich man in hell. We proved he was not in hell but *hades.* Another said he had been sent for to come and debate with the old brother; but, said he, the doctrine is all new to me, and I am not going to expose my ignorance until I investigate. So the battle goes. We send you $4 from two new subscribers. We feel happy in God, our heavenly Father, and enjoy his smiles as evidence that our ways please him. Pray for me. We have had a very interesting time at Tower Hill, a village of priests; no less than three were present to listen to a discourse on the nature and destiny of man.

MARIA A. DUNBAR, Ashtabula, Ohio, writes: I have seen several numbers of your paper, which Bro. Z. Campbell calls the "Battering Ram." It is just the thing we need here. I have many dear relatives of the orthodox faith, who are walled in by human creeds, and I want something to shatter their walls. Besides, I wish something to strengthen my faith, and to lead me to the Christ, the only true LIFE-GIVER. I have the Bible, which is all-sufficient for that purpose; but in my weakness, I am not able to draw out all the glorious truths revealed in it. I thank God he has given us some strong minds to help the weaker. I have been much interested in the discussion on the personality of the devil. All that I can make of him is, a *de evil;* and a troublesome creature at that. Please send me the HERALD OF LIFE. Yours in Christ, waiting for the Kingdom.

D—— L——, ——, writes: Having been for some time a believer in the "non-immortal" doctrine, as a scriptural view, and as reconciling the many theologic difficulties that have for many years perplexed my mind, and having read some of the HERALD OF LIFE loaned me by a friend, I wish to become a subscriber, and herein send a year's subscription. I hope that you will continue to increase in believers. It is an awful blow to *human pride;* but it is true; and in mercy to the patient, a wise and honest surgeon will not spare the lance. Let us use it as the only hope of diseased humanity, and direct them to Christ as the only hope of immortality.

A TRUE CHRISTIAN SPIRIT.

THE great work belonging to one who has named upon him the name of the Anointed, is certainly that of the cultivation of a right spirit. There must be a manifest change in his actions, as compared with what they were when he was under no restraint. He is no longer free to exhibit an ungoverned temper, or a spirit of reviling, resentment or defamation. These are manifestations of that spirit which is not from above, but is from beneath. It is a spirit whose outworkings are from the flesh, and belong to the things which we left behind, when we stretched out to obtain the things which are before. Seeing then, it is not a part of the Christian order, but is of the world, and consequently leads to death, what inducements can there be for us to cling to it? None, whatever.

The Apostle Paul, although he had been possessed of a spirit of vengeance toward those who named upon them the name of Christ, so that he could stand by with indifference, and witness the cold-blooded murder of our loved brother Stephen; yet, when he had taken upon him the same Name how did he act? "Being reviled," he says, "we bless; being persecuted, we suffer it; being defamed, we entreat." How was it that he did not allow that spirit of vengeance which was in him before to exhibit itself now toward his enemies? Because he appreciated the truth of what he wrote to the Corinthians, saying: "Ye are not your own, for ye are bought with a price, therefore glorify God in your body and in your spirit, which are God's." Belonging to another, he was no longer free to act out the pleasure of one who was opposed to the will of him who had bought him. Seeing then that God could not be glorified by the exhibition of a spirit of reviling, or resentment, he quietly laid it aside and imitated him who said; "I am meek and lowly in heart," who, "when he was reviled, reviled not again; when he suffered, he threatened not, but committed himself to him that judgeth righteously." Brethren, we have the same God for our Father. Cannot we trust our cause with him? He will judge as righteously for each one of us as he has for his Son Jesus. Cannot we afford to wait then for the day to reveal it? When the Lord comes, "He will bring to light the hidden things of darkness and make manifest the counsels of the hearts, and then shall every man have praise of God." Let us patiently await the issue, dearly beloved, and never undertake to prosecute our own case. "Vengeance belongeth unto me, I will repay," says God. Let us "roll our care upon him," and quietly discharge our obligations day by day, giving no heed to the defamations or curses of those opposed to us. It may be a source of gratification to us to give vent to our natural impulses, but when we consider that our great pattern, Jesus, controlled these impulses of the flesh, keeping them in subjection when it would almost seem impossible for them to be restrained, we are not at a loss to discover where our duty lies as imitators of him.—*Selected.*

AN EARTHQUAKE.—What event in the natural world more fit than an earthquake agitating the surface of vast regions, and dashing down the fabrics of art, can be found to symbolize a great political revolution in which the whole structure of society is shaken with passion, all ordinary law suspended, ancient institutions overthown, and an aspect of violence and disorder impressed on every scene.

BUSINESS MATTERS.

One Dollar each from—G. H. Danforth John Blanchard, H. A. Arnold, Maria A. Dunbar, David H. Baker (have not a copy of "Feb, 5" left), John L. Moore, John Manuel, Joseph Ober, R. V. Lyon.

Two Dollars each from—Wm. Babcock, Mrs. A. B. McDonald, Thomas A. Spencer, Albert E. Spencer, Russell R. Bunnell, David Little.

Various Sums—Mrs. Mary E. Bush, $3; Geo. W. Denny, $50 on pledge; Mrs. Geo. W. Denny, $10 on pledge; John S. Jackson, $4; Mrs. F. Arthur, 50 cents; D. Davidson and Jesse Willard, $1 50 each.

Received from Reuben Cadwell, Cortland, N. Y., $13 to be applied.

TRACT FUND OF $500.

Previous Receipts.......................$182 41

THE NEW PROPOSITION.

To print 1000 copies of "LIFE FROM THE DEAD; or, the Righteous only will live again.

Previous Receipts.......................$4
Thomas R. Crocker, Brooklyn, N. Y....... 2
Lester F. Sikes, Springfield, Mass........ 1
C. A. Hempsted, Brooklyn, N. Y.......... 2

"THE THEOLOGY OF THE BIBLE."
GEO. W. YOUNG, No. 25 Chambers street, near Centre street, this city, in the store of Asa L. Shipman & Son, will furnish the above-named work to any one in the city or who may call at his place of business, at $3 per copy. Persons wishing the work sent by mail should send *direct* to the author, "Hon. O. S. Halsted, 417 Broad street, Newark, N. J.," who will send the work, on the receipt of $3, free of postage.

The work can also be had of W. S. OLMSTED, Hartford, Conn.

MEETINGS IN BROOKLYN, N. Y.—Preaching every Sunday evening in Sawyer's Hall, corner of Fulton avenue and Jay street., at 7½ o'clock. Entrance on Jay street, at the sign of "SAWYER'S PIANOFORTE ROOMS." The main subject is, *The Scripture Doctrine of a future Life*, connected, as it is, with the *Coming and kingdom of Jesus Christ.*

OUR ISRAELITISH ORIGIN.—A work on Prophecy. It was written by Professor Wilson, England, some years since. We republished it, believing it could not fail to interest all thinking men, whatever might be thought of the accuracy of its positions. For our self, we endorse the general theory that the Anglo-Saxons are the literal descendants of Israel, in the line of Joseph and Ephraim. Price 50 cents, in paper covers only. Postage, six cents.

Poetry.

LINES.

BY MARIA MATTHEWS WEAVER.

I HAVE wandered a pilgrim, been lonely and sad,
Been tempted and troubled, been hopeful and glad;
Had foes to molest me, had friends to sustain,
Had comfort and plenty, had poverty—pain.

Sometimes the high billows have caused me to fear,
But in every tempest has Jesus been near;
And in every trouble his Spirit has blest,
And in every sorrow my soul has found rest.

Long weary of earth, and its sin and its snares,
Its burdens and labors, its trials and cares,
The news of a *better* world sounded more sweet,
And I went forth, expecting my Saviour to meet.

Soon, soon, fainting heart, I shall see my blest King,
Each jewel howe'er much dust-covered he'll bring;
Forever they'll shine in the kingdom of light,
Where death cannot enter, nor sorrow nor night.

Not long I shall wander a pilgrim forlorn,
For faith now beholds the bright gleamings of morn;
Soon safe in my Father's house I shall sit down,
And through Jesus' blood wear a bright shining crown.

Westfield, Mass.

Children's Department.

CHILDREN CAN UNDERSTAND JESUS.

FROM GEO. W. DENNY.

BR. STORRS: I have a Sunday-school scholar in my class, a bright, red headed boy, of about twelve years. He is a good boy, and for his years we think there is no little boy who tries harder to be like Jesus than he does.

Last Sunday the lesson was in John vi., and included the 39th verse, viz., "And this is the Father's will which hath sent me, that of all which he hath given me I should lose nothing, but should raise it up again *at the last day.*" I asked this boy to read the above verse. He did so. I then asked him, if he could tell me how many God *wanted* Jesus to raise up at the last day? He answered very promptly, "All the Father hath given him." And who are they? said I. "All the Christians;" he replied. "And do you think," said I, "that others may be raised up?"

"No," he promptly answered, "I do not think they will." Why? said I. "Because they do not belong to Jesus," he replied, "and it is not the will of the Father that any others should be raised."

I do not know that this child ever knew my sentiments on this question; but you see he can understand Jesus, and takes very kindly to learning of him. Now this little boy never misses a prayer-meeting; is always on hand, rain or shine. Whether his parents come or not he is always there; and he never lets a meeting pass without speaking for Jesus; and almost always you can see the tears starting in his eyes while speaking. He goes home alone nearly two miles in the evening after meeting. His father has quite lately come out of the first Baptist church and united with us. He says he hopes, should time continue, to see this boy preaching the blessed gospel. He also sends two dollars for the HERALD OF LIFE, and says, "Oh, how glad I am that I see the blessed hope; and exclaims, "how can we live again except we be in Christ. Where have I been all my life time not to see these things before."

And so we go. Some are dying; others are falling into the ranks, as onward we press the battle; and it goes well.

New Haven, Conn., Feb. 25, 1868.

LOVE FOR MOTHER AND JESUS.

A LITTLE boy once had a canary bird which he loved very much. His mother was taken ill, and the singing of the pretty bird gave her great annoyance in her weakness. The boy was told by the mother that his little bird gave her pain by its singing. He went at once and gave the bird away to his cousin, and then came home and told his mother that the canary would not disturb her any more, for he had given it to his cousin.

"But did you not love it very much?" said the mother to him; "how could you part with it?"

"It is true I loved the bird, mother," he replied, "but I love you much more. I could not really love anything that gave you pain."

Now you must love God as this little boy loved his mother, more than you love anything else; and also everything that grieves him you must give up, however much you may like it.

"You love me," said a mother to her little child, as he leaned over her in bed, "don't you?" "Yes," said the half-sleeping child, but I love God much more."

So we are to love parents, brothers, sisters, friends, and everything that God has made; but we must love him much more, supremely—with all our hearts.

ONE WAY TO DO GOOD.

EMMA GRAY, on her way to school passed a little boy whose hand was through the railing of a gentleman's front yard, trying to pick off a beautiful Spring flower.

"O, little boy," said Emma kindly, "are you not taking that without leave?"

"Nobody sees me," answered the little boy, looking up.

"Somebody sees you from the blue sky, little boy," said Emma. "God says we must not take what does not belong to us without leave, and you will grieve him if you do so."

The little boy looked up into her face as she spoke. "Shall I?" said he, "then I won't."

He drew back his hand, and went away. Was it not thoughtful and kind in Emma? I think so.

One way of doing good is to prevent others from doing wrong. A gentle word of reproof or persuasion would save many a one from sin.

WHAT IS THE TONGUE FOR?

GOD made the tongue; and, since he never makes anything in vain, we may be sure he made this for some good purpose. "What is it, then?" asked a teacher one day of her class.

"He made it that we may pray with it," answered one boy.

"To sing with," said another.

"To talk to people with," said a third.

"To recite our lessons with," replied another.

"Yes; and I will tell you what he did not make it for. He did not make it for us to scold with, to lie with, or to swear with. He did not mean that we should say unkind, or foolish, or indecent or impatient words with it. Now, boys, think, every time you use your tongues, if you are using them in the way God means you to. Do good with your tongue and not evil. It is one of the most useful members of the whole body, although it is so small. Please God with it every day."

BE KIND.

SEVERAL years ago, when I was attending a school at Hartford, Conn., there were two young lads, members of the school, of opposite characters. One was remarkably amiable, and distinguished for his mild and kind disposition, and the other delighted in teasing, insulting and abusing him.

The young man endured all this abuse with patience and meekness, and the next day, after the other had spit in his face, he purchased some oranges, and gave one of the best of them to his persecutor, when, in an instant, his face was crimsoned with shame and mortification. After that he was never known to treat this young man, or any others unkindly: and from being the most quarrelsome he became one of the most peaceable members of the school.

WHO WAS RIGHT?

JAMES was a happy, playful, noisy boy. He delighted in that kind of sport which made the most stir, and resulted in some kind of demonstration. One day his mother lost all her patience, and cried out: "James, stop your noise, and sit down quietly for the next hour, or I will punish you."

"Why, mother," said he, "I can't keep still. I'd burst right open, I know I would, if I couldn't run and laugh, and get the noise out of me."

Be patient, good parents, and if you are blessed with boys that have a good deal of noise in them, let it come out. Such are the boys that will make a stir in the world, if you give them a chance.

HUMILITY.

A FARMER went with his son into a wheat-field to see if it was ready for the harvest.

"See, father!" exclaimed the boy: "how straight these stems hold up their heads! They must be the best ones. Those that hang their heads down, I am sure, are not good for much."

The father plucked a stalk of each kind, and said, "See here, foolish child! This stalk, that stood so straight and high, is light-headed, and almost good for nothing; while this, that hung its head so modestly, is full of the most beautiful grain."

A QUESTION.

"WE are so happy, we don't say bad words any more; and we know that God is with us all the time," said a little boy in heathen lands.

Can you, my little boy, in your Christian home, say as much? Are you happy, because you "don't say bad words any more?" And does the thought that God is with you "all the time," watching you and seeing all you do, give you pleasure? If not, I sadly fear the little Hindoo boy will rise up in judgment and condemn you.

PERSECUTION.

BY C. L PERCIVAL.

REV. xii. This portion of the Apocalyptic vision contains one unbroken scene in the great drama. The actors are the great red dragon, called, also, the devil, and the serpent; the sun-clothed woman, her son, Michael and his angels, and the dragon's angels. The woman undoubtedly symbolizes the true church. An effort has been made to show that she symbolizes the apostate church in some portions of this chapter, but the idea to my mind is perfectly absurd. There certainly is not the slightest intimation in the prophecy of any change in the character of this symbol. The dragon, or devil, appears, in this scene, as the persecutor or accuser of God's people. Now for the "performance." The dragon stands before the woman ready to devour her child as soon as it is born. The expected child appears and is named Jesus! The dragon, in the person of the Roman king, Herod, attempts to devour the child, but is defeated in his purpose. A period of about thirty-three years is passed over unnoticed in the prophecy, and the child is caught up to God and to his throne.

Again we pass over a period of five hundred years, and the woman flees into the wilderness before the dragon, or persecuting power of papal Rome. And now comes on the "war in heaven." On one side, "Michael, the archangel"—"one of the chief princes"—"the great prince that standeth for the children of thy people"—evidently the leader, or commander of the mighty host of angelic beings whose business it is "to minister to them that shall be heirs of salvation," and by whose assistance the visible combatants in the struggle, gained their victory over the dragon—overcoming him "by the blood of the Lamb, and the word of their testimony; not loving their lives unto the death."

The dragon is vanquished, and he and his angels are cast out of heaven into the earth. This event with the great rejoicings that follow, in heaven, end the second part in this scene.

The dragon, finding himself cast out into the earth, is terribly wrath, and, casting about for something on which to vent his fury, he discovers that the WOMAN is there too! and at once commences his old game of persecution against her. But help is at hand. To her are given two wings of a great eagle, and she *flies* into the wilderness again, where she is safe from the serpent's fury. The dragon endeavors to swallow up the woman by a flood, but the earth swallows it up, and, again foiled in his purpose, he turns and vents his wrath on the remnant of the woman's seed, who keep the commandments of God and have the testimony of Jesus Christ.

In applying this prophecy, I believe I have never met with a speaker, or writer, who did not make one and the same great mistake; and that is, in making the two flights of the woman identical. I have never met with any exposition of Scripture that seemed so strangely inconsistent as this. Just look at a few facts. Her *first* flight takes place in heaven; the *second*, on earth! In the fulfilment, the location of the two places must be as widely separated as heaven and earth in the symbol! Her *first* flight was alone, unaided; the second time she is assisted by the wings of a great eagle! Her first abode in the wilderness was one thousand two hundred and sixty days; which, being symbolic, it seems to me can only mean literal years, and *so* it was fulfilled! Her second stay in the wilderness is for a time, times and a half, or three and a half literal years.

The striking difference in these three circumstances make it entirely out of the question to think of applying the 6th and 14th verses to the same event. They are as distinct as are heaven and earth, or light and darkness.

And now for the application. Heaven, or the location of the events of the first eleven verses of this prophecy, is the old Roman empire, including Western Asia, Northern Africa, and nearly all Europe. The time, is from A. D. 1, the birth of our Saviour, to about 1792, when the persecuting powers were crushed, or the devil "was cast out." Now, where is "the earth?" I answer it is wherever the "woman," the church is; and everybody knows that since the close of the great persecution, if there is a country on earth where, more than any other, the church could be said to be, it is the United States of America. *Here* is where the woman is now; and *here* is where the devil, the persecutor, will show himself in due time, and commence war on the woman again, and with great wrath, too, knowing that his time is short. And here, too, will she, with the help of the great American eagle's wings, take a rapid flight into the wilderness, to be nourished for a time and times and a half, or three and a half years, from the face of her deadly foe; while against the scattered remnant of her communion, the foe will vent his hellish spite, and "their fellow-servants also, and their brethren that should be killed as they were shall be *fulfilled.*" Rev. vi., 2.

Province of Quebec, Feb., 1868

NOTE BY THE EDITOR.—We give Br. Percival's article an insertion, but still are compelled to differ with him in his application; especially in making the "man-child" Christ. This prophecy was written some sixty years after Christ's ascension to heaven, and it expressly declares that it was "to show . . . . things which must shortly come to pass:" chap. i., 1; and chap. iv., 1 saith "I will show thee things which must be *hereafter.*" The birth and ascension of Christ was in the *past* by from sixty to ninety years. We say nothing, now, of other points in his application, from which we dissent.

REMARKS ON ROMANS II., 12, 14.

BY REUBEN CADWELL.

IT has come to my mind to give what I think to be the doctrine taught in Rom. ii., 12, 14, with some reflections connected with them. Not so much from the truth itself, though important, as from the conclusions that must follow. Those believing in the natural immortality of man, and the penalty of the law for disobedience to be eternal suffering, or dying twice, will so interpret them as to have some seeming adaptation to these theories.

I am satisfied the doctrine taught here has much to do in determining the true condition and nature of man, and the destiny of the greater portion of the race up to this time; and after careful inquiry into the Divine proceedings much will remain obscure; yet some things may be known as taught on this subject. And if we may discover God's design, it will appear lovely and glorious.

Verse 12. The persons anticipated sinning here, "without" a certain law, must have had a law given, or proclaimed to them, or they could not sin, "For where there is no law, there is no transgression." And though they may be sinners contrasted with God's law, yet "sin is not imputed when there is no law." But this law was found "witnessed by the law and the prophets," and was being proclaimed by the apostles, as required of Jew and Gentile.

What was the law these persons had *not*, and *sinned* "without?" The law which says, "he that doeth these things shall live in them" (or live); and circumcision was the seal or pledge of the fulfilment of this promise of life to those who kept it, and if *not* circumcision availed nothing, as to life. And without a merciful provision of justification, all would perish.

Verse 14. Here it has been supposed that the heathen nations, before the proclamation of the gospel of justification by faith (and those to whom it has not come), have some kind of a law, and do by nature the things contained in the law; and "are a law unto themselves;" because it says, "do by *nature*," —natural law, natural power—from inward moral sense of right or wrong. This law, to my knowledge, has not been definitely defined. I have given the one I entertained. But to the question: "When do the Gentiles, by *nature*," do the things contained in the law? and by *what law* do they do it, so as to be a law unto themselves? Answer: "The law of faith." Of this the 15th verse is evidence: "Which show the works of the law written in their hearts (not seen by an outward sign of circumcision but none the less valuable on this account) their conscience bearing witness also."

This truth, is still more explicitly given in verses 26, 27, "Therefore if the uncircumcised man keepeth the precepts of the law, will not his uncircumcision be counted for circumcision? And will not the uncircumcised man, who is so by *nature*, if he fulfilleth the law, condemn thee," etc.

Prof. Whitney's translation. The uncircumcised Gentile is in his natural state, or is so by "nature" contrasted with the Jew, who is not so, when circumcised. But if the Gentile embrace "the law of faith," he has the true circumcision, and does the things contained in the law, and "shows the work of the law written in his heart." For "Christ [illegible] the end of the law for righteousness, to every one who believeth." "Therefore, by the deeds of the law, there shall no flesh be justified in his sight. . . . . But now the righteousness of God, without the law is manifested, ... even the righteousness of God, which is by fath unto all, and upon all them who believe."

We have now ascertained when the Gentiles do by nature the things contained in the law. But still it may be urged, that before this law of faith was proclaimed, and even now, these to whom it has not come, have some kind of law, capable of saving them, if obeyed; and quote John i., 9, to prove this position. I think a moral or spiritual light may exist, and not many eyes see it. Christ is seen where he [illegible]vealed in the word of the gospel, and in the prophetic heavens, which testify of him. But this word comes to man either in its written or oral form. And man must learn to read, or hear, and be able to understand, before it can enlighten him.

We think the "dark abodes of the earth," have not all disappeared; neither have they ceased to be filled with "cruelties." The commission given to the apostles is proof of the absence of such a law. The command attending the gospel, that all men, everywhere, should repent, found not an equally saving law among men. The apostle emphatically declares, that before they embraced the gospel, they were without hope, and the knowledge of God in the world. And that he suffered all nations to follow their own ways, and that the tokens of his goodness to them was, he gave them rain from heaven, and fruitful seasons, filling their hearts with joy and gladness. This is a better exhibition of Divine goodness to them than we generally get; though it concerns, as I think, wholly this life, and is the portion of the natural man. God has given an animal life to man, and in this, I think he is justified. God does design to benefit the whole living race, physically and morally, when the system of means adopted, in the fulness of times shall be perfected to reach them. For this we may labor and pray "thy kingdom come."

Cortland, N. Y., Feb., 1868.

THE PORTENDING STORM.

ONE of the grandest sights a Christian can witness during Gentile supremacy, is the gradual gathering of the dark clouds of war, with an occasional flash of lightning or thunder crash, startling men from their slumbers. It is grand, not in the sense of war in itself being agreeable, but on account of the assurance it brings to long-deferred hopes that the day of deliverance is at hand. He knows from the prophetic word that before the inauguration of the day of rest there must of necessity come a period of dreadful war, accompanied with pestilence and famine—a time when terror shall strike the hearts of the stoutest men. If we wish to gather some idea of what that period will be, we have but to read the terrible history of Israel while in the hand of her enemies, and then remember the word of the Lord spoken by Isaiah the prophet, where he says: "Behold I have taken out of thine hand the cup of trembling, even the dregs of the cup of my fury; thou shalt no more drink it again, but I will put it into the hand of them that afflict thee, which have said to thy soul, 'Bow down, that we may go over,' and thou hast laid thy body as the ground, and as the street to them that went over." Isaiah li., 22, 23. From this we see clearly what awaits the nations who have afflicted Israel in the past. They will be compelled to bow down their necks and allow Israel in turn to walk over them. The prophet Micah, looking forward to this day of Israel's triumph, says: "The nations shall see and be confounded at all their might; they shall lay their hand upon their mouth, their ears shall be deaf. They shall lick the dust like a serpent; they shall move out of their holes like worms of the earth: they shall be afraid of the Lord our God, and shall fear because of thee." Micah vii., 16, 17.

From these testimonies it is clear that a great change will come over the present status of the nations. Now they are exalted; then they shall be brought low; for ages past they have cruelly tyrannized over Israel; at that time Israel will triumph gloriously over them. As a preparatory step, however, it is necessary that certain national complications shall arise from time to time in order that the course of events as predicted by the prophets may come to pass. The much-vexed Eastern and Roman questions which are now agitating the European world, are destined, doubtless, to work out a situation of affairs which will open up the prophetic word to our view with great clearness. The eyes of all those who are waiting for the salvation that is promised, and are looking for the Redeemer to come to Zion, will turn almost instinctively toward the East for the purpose of gathering any information which may serve to indicate the nearness of our Lord's approach.

The unprecedented arming of the nations, together with the occasional outbursts of the coming storm have called forth from the press numerous expressions of opinion as to the situation. The *Chicago Republican* in commenting upon it, says:

The grandeur of the conflict inaugurating, the interests involved, reaching not only to all parts of Europe, but its waves surging against our shores and affecting our financial interests, even to the humblest producer in the remotest corner of the land, will command for it the attention of our people, only less absorbing than that given to our own terrible conflict. It is difficult now to forecast the influence and results of this impending struggle. We see no limit to it, once really begun. The assurances of peace which the apparently affectionate (!) monarchs of Europe delight to give to their incredulous subjects, after exchanging fraternal visits, and sipping wine from each other's cellars, go for naught in the light of passing events. . . . The future of Europe looks stormy and tragical.

The unenlightened mind of the politician cannot discern the end of these conflicts and what is to grow out of them, hence he frankly admits that "it is difficult now to forecast the results of the impending struggle," and that he can "see no limit to it, once really begun." To him it is as a boundless sea, which, when once he is launched upon its bosom, no chart or compass can serve him to reach its shore again in safety. He is compelled to trust himself to the mercy of the infuriated waves of war, and await with trembling anxiety the unknown results. How different the position of one enlightened by the prophetic word. He "knows the results" which will grow out of the "impending struggle," and calmly awaits the closing of the scene of slaughter, and [illegible] dawning of the day of peace. This knowledge all must feel is worth more than countless treasures.—*Selected.*

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GOSPEL BENEFITS.

A SERMON BY THE EDITOR.

"GOD will render to every man according to his deeds: to them who by patient continuance in well doing, seek for glory, and honor, and immortality, eternal life." Rom. ii., 6, 7.

Our object in the remarks we make upon this text will be to examine the nature or character of this cluster of benefits presented for our attainment, and then point out the means by which we may make them our own.

I. THE NATURE OR CHARACTER OF THE BENEFITS PRESENTED IN OUR TEXT.

1. "*Glory.*"—Greek, *Doxan.* The term glory is one often used, and generally includes in the mind the ideas of excellence and happiness, or something splendid, connected with much enjoyment. As the glory spoken of in the text is something to be obtained in the future, and after effort on our part in the present time, it is worth while to endeavor to get as clear a conception of it as may be.

We regard it as that "change," of which the Scriptures speak, to be experienced by the saints at the second advent of Christ. Or, in other words, that change to be wrought at the resurrection from among the dead, viz., the resurrection of the just. Paul informs us, 1 Cor. xv., 43, "They are sown in dishonor, they arise in glory."—*Syriac.*

The present state of man is one of dishonor, because one of corruption. Great pains are now taken to adorn our persons—to make ourselves look beautiful, i. e., glorious. But after all the labor and toil, corruption prevails—the most beautiful form and countenance is changed, its appearance becomes offensive, and we willingly lay it away from our sight. "They are sown in dishonor." But the followers of Christ will be raised in glory.

How shall we obtain an idea of the glory to be attained? Paul informs us, Phil. iii., 21, that "Our LIFE-GIVER, the Lord Jesus Christ," will come "*from* heaven," and that then he shall change our vile body (or, body of our abasement—*Syriac*) that it may be fashioned like unto his glorious body" (or, the body of his glory.—*Syriac.*) But how can we get an idea of that glory which Jesus possesses? Paul has, in this text, given us the pattern of the glory, and Peter shall give us the clue to its full discovery: 2 Peter i., 16–18. Peter says—'We have not followed cunningly devised fables, when we made known to you the power and coming of our Lord Jesus Christ, but were eye-witnesses of his majesty; for he received from God the Father honor and glory, when there came such a voice to him from the excellent glory, This is my beloved Son in whom I am well pleased; and this voice which came from heaven we heard, when we were with him in the holy mount." Another eye-witness of the same manifestation, viz., John, says—"We beheld his glory, the glory as of the only begotten of the Father." John i., 14.

We will now turn to the manifestation of that glory as recorded by Matthew, chapter xvii., 1: "Jesus taketh Peter, James, and John, his brother, and bringeth them up into a high mountain apart, and was transfigured before them (*Syriac*—was changed before them), and his face did shine as the sun, and his raiment was white as the light." Here, in this vision, was the manifestation of "his glorious body," like unto which Paul tells us "our vile bodies shall" be "changed" when Christ "comes from heaven." Surely here is glory enough to satisfy our largest desires. The sight of it, in vision, made Peter say, "Lord it is good for us to be here." O, how satisfying the sight, and how much more so the realization, when "vision" will be swallowed up in the reality. Such is the glory presented as one of the benefits of the gospel of Jesus Christ.

2. "*Honor*"—Greek, *Timeen.* "A state of honor, dignity: a distinguished mark of favor." Such is the state to which the followers of Christ are to be exalted. "A Royal Priesthood;" to be "kings and priests unto God and the Lamb," to "reign on the earth, and over the nations." This is what Christ has promised those who obey him; and the Scriptures everywhere confirm the same thing. "To him that overcometh will I grant to sit with me on my throne, even as I also overcame, and am set down with my Father on his throne." Rev. iii., 21. Christ's own throne is "the throne of his father David," which Jehovah has sworn to give him, and which will be bestowed upon him when the judgment is executed, or in process of execution upon the "fourth" dynasty of rulers on earth, symbolized by a "dreadful and terrible beast." That beast is to be slain—the body of rulers overthrown and destroyed; then one is seen coming in the "clouds of heaven" who is "like the Son of man;" and he "came to the Ancient of days . . . . and there was given him dominion, and glory, and a kingdom, that all people, nations and tongues shall serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall be not destroyed." Dan. vii., 13, 14. This dominion and kingdom is that in which Christ has promised his followers a share; and "judgment" is to be "given to the saints of the Most High," when the time has come "that the saints possess the kingdom," verse 22; then "the kingdom and dominion, and the greatness of the kingdom (or, the greatness of the kings—*Septuagint*), under the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him:" verse 27.

Such is the royal honor presented to our faith as one of the grand motives to a right course of action in our present state of trial. Men are amazingly influenced by what they call "a sense of honor;" and to occupy some important post of trust where their honor can be conspicuous, is the ambition of many minds. No sacrifice, no suffering, no effort is spared, if they have evidence of the possibility of attaining the desired eminence. What an honor, in their estimation, to be President of the United States, though the term of office is a few short years, and though they may die before even that short period terminates; while the honor proffered the followers of Christ is an honor never to pass away nor to be changed into other hands, or to cease by death, as we shall shortly see. Let us suppose that all the honor ever possessed by kings, emperors, governors, and presidents, could be concentrated on one man, and that his life could be prolonged to a period equal to the combined years that have been occupied by the entire race of Adam; even then in splendor and duration it would fall infinitely short of that of one saint who shall become a king in the empire of Jesus Christ! Let, then, the men of earth, or worldly men, seek their dying honors, which so soon fade away: the Christian has a "far more exceeding," even "an eternal weight of honor," reserved in store, soon to be conferred upon him, if found possessing the required characteristics. Here, then, is motive sufficient to stimulate the most desponding child of God. Take courage, brother; you are shortly to wear a kingly crown, and wear it forever and ever. Lift up thy head, then, and faint not at any trials or sufferings you may be called to endure now.

2. "Immortality."—Greek, *Aphtharsian.* "Incorruptibility;" a state opposed to our present state, which is corruptible, mortal, dying. This incorruptible state proffered in our text, is essential to confirm us in the glory and honor previously noticed. Without this, that glory might fade away—that honor might have an end. With this, they are both made eternal.

The apostle here clearly shows that men are not possessed of immortality by creation or birth; and he shows also that it is a favor to be conferred on those only who pursue a defined course. He has stated in the previous chapter that "men professing themselves wise became fools, and changed the glory of the uncorruptible God into an image made like to corruptible man," etc. Little did he then know of the folly which was to be developed in after times by an attempt to make it appear that man is incorruptible, like God. Such "changing the truth of God into a lie," by which "the creature" is "worshipped and served more than the Creator," remained to be developed as the Man of Sin should begin to be manifested. Now men affirm that they are "immortal"—incorruptible like God! True, they admit their bodies will die, but the essential man, they affirm, is "immortal, and can never die," thus making "void the word through their tradition."

Man is not inherently immortal or incorruptible, in whole or in part. Not one solitary text in the Bible affirms any such thing, but the reverse. Let that fact satisfy the believer in the Scriptures. Immortality is a gift, dependent on the will of the giver—God, and on the action of him who shall partake of it. Paul informs us when it will be conferred, and how, viz.: "At the last trump," and by "the resurrection," for, saith he, "the trumpet shall sound, and the dead shall be raised incorruptible"—*aphtharsian;* the same word employed in our text. "So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, *then* shall be brought to pass the saying that is written, Death is swallowed up in victory." 1 Cor. xv., 52–54. And this victory, which "God giveth," is "through our Lord Jesus Christ." Here is the true source of immortality, and the time when it will be attained. Let all remember this, and lay aside that pride which possesses men's hearts from a fancied notion of inherent immortality.

4. "Eternal life," *zoeenaionion:* "life eternal." This is the climax of the whole, and securing the whole. What corruptible, dying man most of all needs, is life—an unending life. That is here promised to such as accept the conditions of the offered benefit.

We understand life here, in its most obvious sense of conscious being—or that state of being appropriate to a sentient creature—a being that has the faculty of perception. To give to the term life a figurative sense without a shadow of reason, except that which originates in the traditions of men who affirm that all men, irrespective of moral character, are in possession of existence that shall never end, we regard as a corruption of the word of God—a making void the testimony of the faithful and true Witness, who saith, "I am come that they might have life;" John x., 10; and who furthermore declares, "I am the way, the truth, and the life; John xiv., 6; all of which is confirmed by John, who saith, "He that believeth not God, hath made him a liar, because he believeth not the record that God gave of his Son: and this is the record that God hath given unto us eternal life, and this life is in his Son;" not in ourselves, as the theory of man's natural and essential immortality affirms it to be. "He that hath the Son hath life; and he that hath not the Son of God hath not life." 1 John v., 11, 12.

To suppose that the inspired authors of the Bible almost uniformly speak in figurative language, when presenting the great crowning benefit of the work and mediation of the Son of God, is a position of fearful presumption, and an unfounded assumption. If the Holy Spirit, who inspired holy men to speak, had intended happiness, as the natural immortal-soul theorists maintain, as the crowning blessing, it would have been equally easy to have used the terms *makarioi, makarismos,* as Paul does, Rom. vi., 6, 7, 8, 9; where these words are translated "blessed" and "blessedness" and have the proper signification of happy and happiness. But *zoce* is the emphatic term selected by the Holy Spirit as expressive of that glorious reward God has promised to these who obey him. This fact is sufficient to condemn forever the perversion resorted to in keeping up the theory that man is an immortal being. Man is a dying, corruptible creature; God offers him eternal *zoee* life; not merely *makarismos*—happiness; though having eternal life, he will be eternally happy—that follows as a matter of course.

Let learned and unlearned perverters of the testimony of the Spirit of God cease making "God a liar" by saying he does not mean *zoee,* but *makarismos,* when he uniformly employs the former term in presenting the great climax of proffered benefits for the encouragement of dying men, and to stimulate them to suffer, if need be, even unto death now, that they may attain unto *zoee aionton*—"life eternal." Let the simplicity in which the gospel approaches us, with its offered benefits, stand in all its purity and plainness, and darken no longer the counsel of God by perverting his word and making them void by traditions. Life—eternal life—to live forever—not die any more, is the grand theme with which the gospel salutes our ears. Joyful sound to dying men. Let them heed it.

Having presented, as clearly as our limits will allow, the glorious cluster of benefits presented by our text, we proceed to notice,

II. THE MEANS BY WHICH WE MAKE THE BENEFITS OUR OWN.

This we shall do only so far as suggested by the text. That teaches us they are to be sought for, and informs us how to seek for them.

1. We must "seek for" them. Men do not seek for that which they have already in possession. Immortality, equally with the glory and honor, is in the future, and is to be attained only by those who seek for it. The idea of the original is—to acquire by labor or work. It is not an idle wish that will give us possession of those glorious benefits, but earnest application, which leads us to notice,

2. How we are to seek for them. (1.) By "well-doing." It is not all doing that will give us a title; it is a specific kind of effort: it is working "the work of God," or that which he has assigned to us, and not the work which our fancy or imagination has pictured out. The first step in the work is "to believe on him whom God hath sent," viz., Jesus. John vi., 29. Believing on him he becomes the source of that energy by which we labor; he becomes the pattern after which we are to labor, and by which all our work is to be tested. This makes faith not that unmeaning and indefinite matter which seems to characterize much of the theology of the religionists of the age. Their faith is, in fact, a do-nothing faith: a faith which gives them license to live as they list, or according to their worldly desires. It includes little of daily self-denial and study to possess the mind of Christ—walking as he also walked—who spent his life in doing good, and for the joy that was set before him, endured the cross—or death by crucifixion—despising the shame. A religion whose greatest study is to be respectable, and to make an appearance that shall divest it of reproach, is not the religion of Jesus the Messiah. His heart was set on doing good to men, not as the cant is—"to their souls;" but to men as men. Their present wants and sufferings moved his compassionate heart, and invariably called forth his exertions for their relief. His life was spent in doing good. Let us, in like manner, labor to benefit men by instructing them and ministering to their necessities, both of body and mind. Only in this way can we be engaged in "well-doing," or doing the work God demands of us, and to which the proffered benefits are promised.

(2). There must be a "continuance in well-doing." It is not doing well now and then, or under some exciting sermon or missionary speech, when talent is enlisted to force out, as it were, action! No: a dead body may show signs of life under the action of a galvanic battery, but the life-principle must have a permanent existence in the man who works the work that God requires and will accept; and such a principle continues its life-motions in well-doing.

(3). But there must be a "*patient* continuance in well-doing" to secure the proffered benefits. A disposition of mind that does not faint at discouragements, nor cease efforts because left to struggle alone. The idea conveyed by the original is that of "remaining or staying behind when others have departed." It imports that there are discouragements—that most have passed on in their pursuits of profit, pleasure, or sensual gratification, and no longer heed the calls of injured or suffering humanity; then he who is seeking for glory, and honor, and immortality, eternal life, remains behind to do good, even though left of all, and though tempted with the strong current that has passed him, to join in their pursuits. Yes, though he may be ridiculed as being over-scrupulous, and too nice in his discriminations, he heeds the voice of God which falls on his ear above the foaming waves that rush by him, and hearing that voice he remains behind the multitude to do the work of God—that he may be Christ-like, and so attain the proffered glory. Worldly-minded professed Christians and sensualists may count him a fool, but he has learned, "if any man will be wise" he is to "become a fool that he may be wise." "Patience" characterizes his course, and he has the approbation of God, which outweighs all the censures of men. Shortly will he be exalted to this promised inheritance he has so earnestly and perseveringly sought for.

We see that there is an ample motive set before us to induce any thoughtful and reflective mind to lead a Christ-like life. If this motive fails we can conceive no other which would be effectual. The exhaustless storehouse of God is opened before our minds, and we are permitted to gaze on glory, honor, immortality, and endless life, to arouse us to patient continuance in well-doing. "Glory" that is unending—"honor" that is "unfading"—incorruptibility, "immortality" never to be succeeded by corruption—a life to the utmost bound of which thought can never fly, because it is absolutely boundless! O, what a prize is here! Stop, poor, dying, care-worn and disappointed man: stop and contemplate this boon which high Heaven offers for your acceptance! What are all the sensual enjoyments after which you now pant? What are the honors and treasures of earth which now so command your energies, compared with the glory, honor, immortality, eternal life, we have endeavored to set before you on God's authority. Stop, poor disappointed worldling, stop and think on these things.

Christian, does thy zeal and activity correspond with the amazing mercy and glorious prize set before thee? O, how much reason have we to humble ourselves, that such amazing benefits no more command our thoughts, our time, our talents and our energies in doing the work of God; and now, especially, when the prize is manifestly so near. A few days, or months, at most, and Christ will come "from heaven" to crown his followers with all these glorious benefits, and life's toils, trials, sufferings and woes will all be passed, and glory, honor, immortality, eternal life, be entered upon by you! O, how comforting, how invigorating the thought while we are yet struggling in the mighty conflict. "Come, Lord Jesus, come quickly," and may we "be found of thee in peace, without spot and blameless." Amen.

DEVIL: OF EVIL.

BY HON. O. S. HALSTED.

THE structure of the Hebrew language is very different from that of later, and of modern languages; and its modes of expressing ideas are very different. It is a primitive language, supposed, and probably truly, to be the first written language. Hence its simplicity, and what grammarians call its poverty, that is, its want of copiousness. Its primitive words are comparatively few. Hence, naturally, we might almost say by necessity, its free use of figures of speech, drawn from the book of nature, and from all the elements of nature, including fire and brimstone, and the fire of destruction, and the fire of purification, and the fire—combustion—of decay in the grave. Hence, also, it is full of allegory and of personification. Hence, also, the breath—the life-giving and sustaining element—is used for almost every conceivable affection, passion, emotion, disposition, influence; just as we use the word *spirit* (Latin, *spiritus*—breath—from *spiro,* to breathe), to express the same. For example, the spirit of jealousy, of anger, of hatred, of revenge, and uncounted other spirits; that is, the breath of jealousy, etc., etc.; the reader can multiply spirits at pleasure. What would orthodoxy and modern spiritism have done for *spirits* if the Latin had not had the word *spiritus?* Further as to this word, and more appropriately, under the word *devil.*

The reader may feel disposed to ask: How is it that our English version, coming to us through several languages, by translation of translation (to say nothing of the aid of which it manifestly avails itself from the Romish versions in English), is claimed by ecclesiastics to be, or, at the least, is so spoken of by them that people generally are led to believe that it is, every word of it, the infallible word of God?

We now proceed to give every other passage in the Old Testament, where the Greek has *diabolos.* If any should be omitted it will be an oversight. We think we have not omitted one.

In Esther vii., 6, the Heb. is, (a) man *tsr u anib,* adversary and enemy, Haman *he ro*—that bad, wicked; Gr., Haman *ho poneros*—that bad, wicked; Douay, It is this Haman that is our adversary and most wicked enemy; Ital., the adversary and the enemy (is) this wicked Haman; E. V., the same [Heb., *anib,* and the Heb. *aib,* are defined, an adversary an enemy, as *tsr,* and *stn* are defined. Orthodoxy's Satan—its devil—might just as well have been made from either of those three words as from *stn.* By referring to John xvii., 15, and 1 John ii., 13, before given, in each of which is used the Greek *poneros,* used here, it will be seen that Haman was an orthodox *wicked one—evil one*—devil; and we are not without such personal devils in our day—men of evil. In Esther viii., 11, the Heb. is *tsrim* (plural of *tsr*), adversaries, Gr., *antidikois,* adversaries; [In Esther vii., 4, before given, the Gr. gives *diabolos* for this same Heb. word *tsr*]; Lat. and Douay, enemies, Ital., every multitude of people armed; E. V., all the power of the people.

Job. i., 6, Heb., ... *u,* that came (the) sons of God before Jehovah, and came also *he stn,* that adversary, in midst of them; Gr., came the *angeloi,* messengers, angels, of God, and that *diabolos* with them; [the Gr. *angeloi* of God, is given for the Heb., sons of God. Holy men are called in Scripture sons of God]; Lat., when came (the) sons of God, and was among them also satan; Douay, when the sons of God came, ... satan also was present among them; Ital., a day that the sons of God came, ... and satan came also in midst of them. Job. i., 7, And said Jehovah to *he stn,* . . . . . *u* answered *he stn;* Gr., And said the kurios to that *diabolos,* . . . . that *diabolos* said. The Lat. does not use *satan* or *diabolos* in this verse; it gives, To whom Dominus said, ... who answering said; Douay, And the Lord said to him, . . . And he answered and said; Ital., . . . to satan, . . . *e* satan answered; E, V., . . . unto satan, ... Then satan answered.

Job. i., 8, Heb., And said Jehovah to *he stn;* Gr., to him; Lat. and Douay, to him; Ital., And the Signore said to satan; E. V., And the Lord said unto satan.

Job i., 9, Heb., *he stn;* Gr., that *diabolos;* Lat., Douay, Ital., and E. V., satan.

Job i., 12, Heb. . . . . *he stn,* twice; Gr., that *diabolos,* twice; Lat., Douay, Ital., and E. V., satan twice.

Job. i. 14, Heb., *mlak* (a) messenger; Gr., *angelos* (an) angel—messenger; Lat., *nuntius,* (a) messenger; Douay, Ital., and E. V., And there came a messenger . . . . and said, The oxen were ploughing.

Job ii., 1, Heb., ... came (the) sons of God, ... came also *he stn,* that adversary; Gr., the *angeloi* of God, ... and that *diabolos* came; Lat., . . . (the) sons of God, ... satan; Douay, the same; Ital., the sons of God, . . . satan; E. V., the same.

Job ii., 2, And said Jehovah to *he stn,* . . . . . answered *he stn;* Gr., that *diabolos,* twice; Lat., to satan, ... who answering said; Douay, to satan, ... And he answered; Ital., And the *Signore* said to satan . . . . And satan answered to the Signore, and said; E. V., the same.

Job ii., 3, Heb., And said Jehovah to *he stn;* Gr., to that *diaobolos;* Lat., Douay, Ital., and E. V., satan.

Job ii., 4, Heb., *he stn;* Gr., *diabolos;* Lat., Douay, Ital., and E. V. satan.

Job ii., 6, Heb., And said Jehovah to *he stn;* Gr., to that *diabolos;* Lat., Doauy, Ital., and E. V. to satan.

Job ii., 7, Heb., *u* went out *he stn;* from face of Jehovah; Gr. that *diabolos* from the Kurios; Lat., satan from face of Dominus; Douay, So satan went forth from the presence of the Lord; Ital., and E. V., the same.

It is plain that *diabolos* (given in the Greek for the Heb. *stn,* for which the Latin and the other versions give satan) means tempter, deceiver, seducer, to sin; the same as the breath of evil,—the of evil, symbolized by the whisperer. This dramatic poem represents God as saying to *stn,*—Gr., to the *diabalos,* (in Job i., 8) that the character Job impersonated was upright and straight, righteous, fearing God and *sr m ro,* refractory from wickedness [that is, refractory in opposition to wickedness]; Gr., abstaining from every *poneron fragmatos,* bad wicked act; Lat., receding from *malum,* wickedness; Ital., draws himself back from the *male;* Douay, avoiding evil; E. V., eschewing evil. (The true word here and in v. 1, is wickedness: the Heb., Gr., Lat., and Ital., are the same in both verses). And the poem represents *he stn,*—Gr., that *diabolos*—as saying to Jehovah, (Job i., 11, E. V.) But put forth thy hand now, and touch all that he hath, and he will curse thee to thy face. (That is, sore affliction would tempt, seduce, deceive, him to curse Jehovah). And Jehovah is represented as thereupon sorely afflicting the character personified as Job. But the narrative shows that Job faithfully kept his integrity,—did not sin; and that he was blessed by Jehovah.

The Heb. *sr,* refractory, used in Job i., 1 and 8, is figurative, taken from the refractoriness of young cattle in trying to avoid being yoked; as is shown by the following verses, in each of which the same Heb. word occurs.

In Hosea iv., 16, it occurs twice. The Hebrew there is, . . . as (a) heifer refractory, refractory Israel; Gr., as (a) heifer running about furiously, hath run about furiously Israel; Lat., as a cow wanton hath turned one way or other, Israel; Douay, Israel hath gone astray like a wanton heifer; Ital., Israel is become stubborn, like a heifer stubborn; E. V., Israel slideth back like a backsliding heifer. [The Douay entirely mistakes the meaning; the Italian comes nearer to it. In those days they yoked heifers, and they do yet in some countries.] Nehem. ix., 29, Heb., and presented a shoulder refractory; Gr., a back indocile; Lat., (a) shoulder receding; Ital., was restive in refusing to present the shoulder; Douay and E. V., withdrew the shoulder.

Zech. vii., 11, Heb., and presented a shoulder refractory; Gr., a back delirious; Lat., turned away the shoulder receding; Douay, turned away the shoulder to depart; Ital., presented a shoulder stubborn; E. V., pulled away the shoulder.

Does any man think that the book of Job is to be taken literally—that it was intended to give an account of a literal conversation between Jehovah and Orthodoxy's Satan—Devil?

WE WOULD SEE JESUS.

BY REV. M. M. G. DANA.

OUR religion centers in the person of Christ, and hence to discover its nature and designs we need to see him. The world is busy making out who he is, and books are multiplying which undertake to answer the great questions connected with his being. The foremost thought in men's minds is to see him who has made such an indelible impression upon the world's life. This question which the curious Greeks that came up to worship at the feast put to Philip, is still the all-absorbing one, and the first step cannot be taken in religion without seeing Jesus.

For, 1. Jesus reveals God. "Show us the Father, and it sufficeth us," said one of the disciples, and the reply of Jesus was, "He that hath seen me, hath seen the Father." Christ is God impersonated. He is the heart of God, laid open, that men might almost hear the beat of its unutterable throbbings, might almost feel the rush of its mighty pulsations. It was God who looked forth on men through the eyes of Christ, God who spake to men through the voice of Christ, and until we see Jesus, we are ignorant of who that Being is, we call God. We know nothing of what his feelings are toward us.

2. Jesus unfolds God's purposes. The apostle tells us, "God was in Christ reconciling the world unto himself." The plan of redemption, it was the errand of Jesus to declare, and men learned from him what were the divine intentions, and in what way they could regain the divine favor. Jesus was the outcome of God's reconciling, atoning love. How exactly Omnipotence will set about the work of winning back to allegiance a lost race, Jesus declares. He interpreted to the world the fatherhood of God, and announced that all, of every grade, might become his sons. All the mystery pertaining to sin and its removal, Jesus cleared up, for he made manifest God's method of destroying its power and overruling its effects.

3. Jesus brings to man the inspiration of God. "Come see a man that told me all things that ever I did," was the convicted woman's testimony to Jesus' influence upon her. Paul, seeing him in the blinding vision that met him on his way to Damascus, was changed from a persecutor to a preacher of truth. "I am come that ye might have life," and ever since his advent, with what new hopes and aspirations Jesus has filled the hearts of men, meeting with God-like exuberance every possible necessity of human nature. Those who came to him, he lifted to an altogether higher range of life. The man, whose fearful condition had gained him the name of Legion, was found "sitting at the feet of Jesus, clothed, and in his right mind." The woman that came into his presence, though a sinner, was reclaimed and forgiven, while the stony Pharisee who sat at meat

with him, was taught the nature of penitence a d divine love. Jesus thus introduced a new spirit into man, and brought to him the refreshing inspiration of God.

Reader, it is no dead theological Christ I bid you see, but Jesus, the Son of God, who challenges your faith and commends your service. "Keep your eye upon Jesus, and the unsearchable riches that are in him," said the saintly McCheyne. Much as men hear and know of Jesus, it is lamentably true, that their eyes, like those of the disciples journeying to Emmaus, are too often holden, so that they do not recognize him, and we all need to pray,

We would see Jesus, the great rock-foundation,
Whereon our feet were set by sovereign grace,
Not life nor death, with all their agitation,
Can hence remove us, if we see his face.

SIGNS OF THE TIMES.

THE *Pittsburg Christian Advocate*, in a late issue, in an article on "The Hour and its Demands," gives a picture of the present state of the world, which one would think, should open its eyes to the fact that we are near the closing of this age or dispensation. How perfectly insane men must be that dream of the "Conversion of the world," when wickedness and judgment are so palpable to their eyes. Can they not see, that "wicked men and seducers are waxing worse and worse, deceiving and being deceived?" Does not the prophetic word clearly mark such a development as the sign of the end of this age? Christian men and men not Christian see a crisis coming; but they deceive themselves and others with the fancy cry of "peace and safety," when "sudden destruction shall come upon them, and they shall not escape." Hear the *Advocate*, and let it and all others take warning. It says:

Human affairs seem to be approaching a crisis. Great events thicken around us. Decades of years now accomplish results that formerly required centuries. Sin moves with quickened steps; so too holiness. The hour is instinct with momentous deeds.

A night of crime is settling down upon the world. In our own nation it is dark and tempestuous, passional and tragic. Drunkenness runs riot. Speculation is unsettling the foundations of public confidence. Skepticism is robbing all classes of their faith and hopes. Fraud and dishonesty darken the halls of trade. Robberies and murders are frequent. Peculation and bribery dwell in high places. The land is full of wickedness. Great cities are seats of sin, pollution, wretchedness. Not over-drawn is this life-picture of to-day.

The counterpart and corrective of all this is seen in the steps of God's Providence, admonishing men in the tempest and the earthquake. Turn seaward, and behold the tornado engulfing vast argosies of ships. Look northward, and witness the earthquake shocks that extend far inland from the ocean; or southward, and see them accompanied by mountainous tidal waves that submerged fleets and cities. It is Jehovah who speaks to man in the tremblings of the rock-ribbed earth and destroying winds. And what shall we say of cholera, travelling like a destroying angel, among the nations; of other epidemics, decimating ship loads of emigrants, or falling upon communities and depopulating them; or of fires, explosions, and railroad accidents that destroy millions of property and thousands of lives, and send thrills of sadness through widely-scattered homes? Are not these God's messengers of wrath—his visible footsteps—dissuading from evil deeds, and sent as warnings to the incorrigible? They premonish the evil-doer that God is just, as well as good, and that the day of retribution will certainly come. They are daily-occurring revelations of God to show his eternal hatred of sinful deeds.

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We have just received this work from the publishers, G. & C. Mirriam, Springfield, Mass. For the lack of time to give it a thorough examination, we give the following commendation from the *Boston Congregationalist:*

THE NEW WEBSTER A NEW WORK.—We have commended this edition warmly already, on the faith of our first examination of it. It has grown upon us in every day's farther study. We did not, at first, comprehend how entirely new a work this is, as compared even with the last preceding edition; and how important had been the etymological revision which it has received, making it, for substance, a rewritten volume, with all that was admirable and superior in the previous contributions of a generation to its pages, preserved and augmented by a thorough concentration upon it of the best skill and widest research of the present. As it stands, in its etymologies, in its definitions, in its synonyms, and in its (real) illustrations—it is far in advance of any other manual which offers itself to the aid of the student of the multifarious wealth of the composite English tongue.

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THE HERALD OF LIFE.

NEW YORK, MARCH 11, 1868.

NO IMMORTALITY NOR FUTURE LIFE, EXCEPT IN JESUS CHRIST ALONE, AND BY A RESURRECTION AT THE LAST DAY IF DEAD, OR A CHANGE IF ALIVE.

RESPONSIBILITIES.

The Editor holds himself responsible for none of the sentiments of Correspondents. The Editor's articles do not all appear under what is called the "Editorial Head." Any articles without a signature, or which are not credited to another source, the Editor is responsible for, without saying whether he wrote them or not—he leaves the reader to judge of their authorship. Let these things be kept in mind in reading the Herald of Life, and the praise or blame will rest where it ought.

AMERICAN METHODISM MOVING.

THE signs of the times indicate that God is speaking to the church to leave its stand-still position, and directing her leaders as he did Moses, to "Speak unto the children of Israel that they go forward." Whether they will obey, remains to be seen. The Methodist Episcopal Church, with others, has been at a dead stand in church government and in doctrine for over a hundred years; but signs of new life begin to appear; and we hope they will find not only that their church government, but their doctrinal theory, also, needs improving. We know that some of its ministers and members feel there is a necessity for both. At present, however, their governmental affairs are mainly agitating that denomination; but that is sure to lead to reform in doctrine ultimately.

Hitherto their annual and general conferences have been composed exclusively of ministers. By them all laws and regulations for the government of the church have been enacted, and also executed. This state of things has been tolerated and endured for long years. There is now a waking up on this subject; and a "lay delegation" is sought to be introduced into all their conferences. This is as it always should have been; but it meets with strong opposition; yet the idea is advancing, and some of that church's strongest ministers are coming, or have come, over to this side of the question.

At a recent meeting to promote the object, held at Newark, N. J., we find Dr. Stevens is a convert to the view of a "lay delegation." He is a very prominent minister in that denomination, having edited, formerly, the official paper of that body, and was once strongly opposed to the proposed change; but a revolution has come over him. At the above meeting, at Newark, Dr. Stevens made a speech. The following is the first paragraph, and we commend it to all such as cry out against men because they sometimes change their views. He said:

Mr. President and brethren: I venture to claim a special right to speak on this subject, for what I think will be considered by wise men a valid reason—the fact that I have changed my opinion upon it. In one of the speeches of my estimable friend, Bishop Simpson, he made the same plea. There is hardly an old Methodist among us, I suppose, who was not once on the other side. I was born into the church in the time of the old radical controversy, and was educated to believe lay representation an inadmissible heresy. Practically it was proscribed. I doubt very much whether a young man could then have got admission into an annual conference if it was understood that he was a "radical" on this question. Thus trained, I accepted the theory of the Church, and in later years defended it with my pen, but never with an original argument. The citations from my writings, made by opponents, are only the arguments of our old authorities, sincerely reuttered by me in my pupilage. I changed my opinion before the controversy revived in the church. I have indeed the grave responsibility of being the first church editor to open our official press for the resuscitated question. A man who has thus revised and changed his views is, I think, entitled to be heard. An ancient philosopher said that "a wise man finds it necessary sometimes to change his opinions—a fool never." If not a wise man myself I may at least follow the example of the wise.

These are noble sentiments, and such is a noble confession; and following out the principle, we see not how it is possible but what ultimately it must lead to a reform in doctrine, especially on the immortal soul doctrine, and its attendant, eternal torment. The defenders of those doctrines cannot boast of "an orignal argument," in any thing they have said in this generation, not excepting Dr. Stevens himself. We would be glad to see him and his fellow-laborers all confessing that those old relics of barbarism came to them by their being "born into the church" which held them; for sure we are they never learned them by an unbiased study of the Bible. We are rejoiced, therefore, to see signs of looking beyond old stereotyped practices, and shall look to see it reach beyond, to doctrines that have no foundation in the word of God. Truly "a fool never changes his opinions." We trust our old fellow-workers in the M. E. Church will demonstrate that they are not of that class.

Another remarkable paragraph in Dr. Stevens' speech is the following, in his defence of the change in their church government by the introduction of the lay element. He said:

In the first place, I contend that the genius and spirit of Christianity—I mean apostolic, primitive Christianity—justify the change. Nothing is more clear, and nothing was more distinctly enunciated in the Reformation, and is more tenaciously held yet by the very best minds of the Lutheran Church in Prussia, Denmark, Sweden, Norway, and, indeed everywhere, than the doctrine of *the priesthood of the people*, the essential equality of all saints in the kingdom of God on earth. It is a glorious, a magnificent idea. The promulgation of that great thought by apostolic Christianity was the ecclesiastical emancipation of the world. Look into your New Testament to settle the question of church government—of the relative rights of clergy and people, and what do you find in it? Not a single *injunction*, except that most general one, "Let all things be done decently and in order."

Here again are noble sentiments; and we most heartily thank him for their expression. It is this position we have occupied ever since we withdrew from the M. E. Church, in 1840, twenty-eight years ago. All the true believers in Christ collectively constitute the body of the "royal priesthood." One is no more a priest than another; but one may have bestowed on him a talent for a more public speaker than another; but that gives him no right to be a "lord over" another's "faith," but only to "be helpers of their joy" by assisting to a clearer understanding of the truth. Praise the Lord that this light is speading.

Another interesting statement of Dr. Stevens is the following:

The primitive Christians, or Jews, had been accustomed to certain simple ecclesiastical usages, founded in practical convenience, but without a word of divine prescription. They copied them into their new organization. They found a young man who had charge of the Synagogue, and he was called in our language, a servant—in the New Testament, a deacon. He had the care of the synagogue edifice and its charities, looked after the poor and sometimes expounded. They found an old man there, and he was called an elder—a presbyter, in the Greek of the New Testament. There is where you get your titles of presbyter and deacon. This old man presided on the platform and read the law on the Sabbath, and, closing the book, said on one occasion, as you recollect, "If any man has a word of exhortation, let him speak on," and the deacons, or anybody else, addressed the people. When Christ went into the synagogue, he took the elder's place and read and expounded. When Paul was in the synagogue, and heard the elder call upon any to speak, he arose and preached Jesus and the resurrection. Here is the germ of all our church system.

Surely a church that can sit and hear such words of truth from one of her most eminent sons, and hear them too with applause, as was the case during the speech, is in a hopeful condition as to other reforms. We cannot expect any man or body of men to travel out of all their traditional errors in a day, any more than ancient Israel could drive out all the old inhabitants of Canaan in a day. All we can reasonably ask, is, that they "Go forward." and make no league with that which God indicates he would have rooted out. Compromises are fatal in all reforms. If Israel had never made any compromises with the doomed inhabitants of Canaan, they would sooner have possessed the land, and not have learned the wicked ways of its old inhabitants, and so lost it again.

In further speaking of the government of the primitive church, Dr. Stevens said:

It was not copied, I reaffirm, from the Levitical system; it had no divine prescription, and has no divine injunction; it was all copied from the Jewish provincial customs, and simply because these were expedient, decent, impressive; Christianity thus started untrammelled for its career over all the planet and down all the ages. Its present ecclesiastical fetters were not wrought at Jerusalem; they were forged in the Vatican, and among the Greek hierarchs. . . . . The conclusion, then, is this—that church government, in the light of primitive Christianity, is a matter of expediency. This generalization is historically, logically, indefeasibly true. All the best Lutheran writers on church history attest it, and with it dissolve, as phantasms, all our difficulties respecting lay representation, so far as apostolic Christianity is concerned. And how grand are the consequences of this truth! But though there is no priesthood, no technical or "clerical" priesthood in the Christian church, there is, indeed, a glorious priesthood in Christianity—a priesthood of the people, of all saints, and this crowned by a higher, a diviner Pontificate.

That is a glorious and Bible "conclusion." Let it be carried out, and "the people" will begin to feel that the demand on them by the Head of the Church to "search the Scriptures," does not mean, let the *clergy* search for you, and you be content to take their conclusions without questioning their correctness. Each "saint" is as really a priest as any other in the church; and you are bound not to let any man, whether the so-called "clergy" or others, "lord it over your faith." "Stand fast in the liberty wherewith Christ has made you free, and be not entangled in a yoke of bondage" to any man or body of men. To Christ alone are we responsible for our faith; and no popish bulls, or other ecclesiastical fulminations or anathemas should deter any one from searching the Scriptures, and receiving, as to faith and practice, what we honestly believe to be its teaching; and if any professed Christian organization denounces us for it, let them know, Christ is our Judge, and to him we appeal against their denunciations.

The following extract from Dr. Stevens' speech, though somewhat long, will be found very interesting. We do not, of course, agree with every expression in it; especially not in the idea that "the kingdom of God *has* come." Not yet, Br. Stevens; but we trust it will soon. We think a clearer light on this point will yet be seen by those who are on the forward movement. Dr. Stevens said, on the priesthood of the people:

St. Paul pronounced Jesus Christ the High Priest, yet St. Paul was guarded lest it might be thought he had some reference to Levitical authority or Jewish precedent. He argues that Jesus was not a high priest after the order of Aaron, but after that of Melchisedec. Melchisedec was king of Salem. Abraham found him a royal priest, a monotheist, worshipping the true God. He appears merely in a passing allusion in the Biblical history. St. Paul speaks of him, therefore, as without beginning and without end—that is, as apparently or historically so. And thus he, not the Levitical high priest, symbolizes the Christian high priest. Beside this high priesthood there is none other recognized by Christianity but the common and glorious priesthood of all saints. Neander, our highest authority in church history, asserts the doctrine of the priesthood of the people. He affirms that, not only Peter and John expressly teach it, but that the epistle to the Hebrews, in its whole tenor, maintains it. In the final triumph of our great High Priest, the veil of the temple was rent; the way was opened for all the new Christian priesthood to enter where only the Levitical high priest had hitherto dared to penetrate, and the great apostle now summons all "with boldness to enter into the holiest" place. Ye, the people, are "a royal priesthood," "kings and priests unto God," declare Peter and John, in announcing the new era. All preceding religions, throughout the world, had priesthood, pontificates, but a revolutionary epoch, in the spiritual world, has set in with Christianity; the kingdom of God has come with power, and all humanity entering it, became consecrated to priestly and regal dignity and responsibilty. Sublime fact! Magnificent emancipation! The Lutheran reformation, and the present structure of the Lutheran Church throughout Europe, were based, I repeat, upon this idea. The Lutheran churches refuse to call their clerical grades "orders;" they recognize them simply as officers. They thus assert my general position: the essential equality of all saints in the kingdom of God; the priesthood of the people; the priesthood of the sexton yonder at the door, if he is a devout man, as well as of the teacher or "minister" here in the altar; the priesthood of the chorister yonder and all around him, if they are real disciples; the priesthood of the mechanic and the farmer—of all. Whoever enters into the church of a living Christian should be recognized, from the pews and from the pulpit, as arrayed in pontifical robes, ministering in the church, in his home, in his workshop, everywhere, in the common divine service of an evangelical life. That is the Bible doctrine of priesthood (applause), and it is a sublime doctrine. You who have read the proceedings of the public gathering of the Evangelical Lutheran churches and of the Christian Alliance on the Continent, will recollect how emphatically those great evangelical divines urged the revival of this idea. They said virtually: "We must revivify the doctrine; we must scatter it like lightning over the whole heavens of the church: we must wake up all the laity to feel that they are priestly and have priestly responsibilities—that there is no distinction among us but that of office for convenience." The primitive church had, as we said, functionaries gifted with 'tongues' and 'miracles,' and there were deaconesses also. God has withdrawn miraculous gifts; and other functions, meeting a contemporary need, have ceased, but he has left the office of teaching, of preaching, of spreading the divine truth. We preachers of the gospel are only the executive officers of the common priesthood. As all cannot preach together without confusion, the church selects those most competent, and virtually says: "Go you up and do the talking in the pulpit, and we will do our talking in the vestry, the class meeting, the Sunday school, the home." That is the doctrine of the priesthood of the people. (Applause.)

One brief extract more from Dr. Stevens' speech, shall close. Speaking of the objections to this reform by admitting lay delegates to their conferences, he said:

Our opponents stand before the American people, controverting the expediency of this reform, because they are afraid it will be an "entering wedge" to something more. I thank God that it will be an "entering wedge!" When our fathers constructed this government, did they not understand that, by popular sovereignty, there would be change after change? That was one of their arguments for it. No government, no system of education, of social life, of science, or any thing on this planet, can stand stereotyped forever. The human race is on its march; the forces of humanity must revolve as certainly as the planet revolves; and if you fix a government or anything on the earth, except the great absolute principles of morality and right, and revealed supernatural truth—if you bind it in iron, it will be wrenched again into liberty and motion, if even Church and State are rent to pieces. By the law of nature and of God, stagnation is death.

Here is truth well and forcibly spoken. We rejoice that such truth is admitted in high places, and by men of influence. Let us all "thank God" that an "entering wedge" is being introduced into American Methodism. May it not only change their old "stereotyped" church government, but so much of their stereotyped theology as relates to the unscriptural notions of "young immortal souls" (a phrase Dr. Stevens uses in this very speech), and such souls in "eternal torments;" a theology this which is a thousand times more injurious to pure Christianity and the character of God than any mere change in the form of the government of their church. We beseech them not to "tithe mint, anise and cummin," and neglect or omit the vastly more important matter of purity of doctrine. Remember the "entering wedge" has found a lodgment in the M. E. church, and "hell torments" is not preached among you as in former days; and no such "stereotyped" system as that of inherent immortality and eternal torments "can stand forever;" and we sincerely invite Dr. Stevens and his noble band of fellow workers to take hold of those horrible doctrines, which have so long been the disgrace of Christianity, and sweep them away. They will as surely be swept away "as the planets revolve" in their spheres. No such corruptions of God's pure truth can forever withstand the war now waged against them. Help them, ye men of God.

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"A DEFENCE OF THE BIBLE."

As the proposition has been made to put the articles on this subject, that have appeared of late in this paper, in a pamphlet, it is best that our friends should know something of the probable cost of such a project. It will make a pamphlet of about 32 pages, *Bible Examiner* size. The stereotype plates will cost between $40 and $50. Then the paper, press work, putting up, etc., will be between $30 and $40 more, per 1,000. It will thus be seen that the first 1,000 copies will cost between $70 and $90; or from 7 to 9 cents a copy; and the second 1,000 between $30 and $40, or from 3 to 4 cents per copy. We do not pretend to have made anything more than a *probable* estimate, but the cost cannot vary much from it. So soon as $50 are received, we will put the matter into the hands of the compositors and stereotypers. We wait for the responses.

BACK NUMBERS.

ALMOST every new subscriber that we receive asks us to commence with the number containing our first speech, "A DEFENCE OF THE BIBLE." That, and the one following are all gone, so that we have not been able to supply them for some weeks past; and, to add to our vexations, our pressman neglected to print the 75 extra ones for last week, which we promised; and we did not learn his neglect till the entire edition had been completed.

We can furnish new subscribers, now, with only three numbers back of the present. The misfortune spoken of above may be remedied if the "DEFENCE OF THE BIBLE" is to be published in pamphlet. See the statement on the subject in this paper.

THE POPE COULDN'T HELP HIM.

MICHAEL ANGELO, the famous painter, painting in Pope Clement's chapel the portraiture of hell and damned souls, made one of the damned look so like a cardinal that was his enemy, that every one knew it at first sight. The cardinal complained to the Pope, and asked that it be effaced. The Pope said to him, "Why, you know very well I cannot deliver a soul from hell." The Pope's wit was equal to the painter's satire.

But the "Pope's wit" was greater than his wisdom; for it proved, beyond all controversy, that he is not "God upon earth;" for God delivered "a soul out of hell." One there was whose "soul was not left in hell." The Psalmist said, "Thou wilt not leave my soul in hell:" and Peter said "His soul was not left in hell." And the Lord said, "I will ransom them from the power of hell (sheol)" . . . . "O hell (sheol) I will be thy destruction." Hosea xiii., 14. Poor, poor Pope! What a "vicegerent" of God he must be! He "cannot deliver a soul from hell"! No, not he! It may be questioned whether the whole system of papacy and its upholders do not, ere long, go into hell, never to be delivered from it. Of course, we use the term hell not in the theological sense, but in the Bible sense. How many Popes, cardinals, priests, and their satellites, will be unable to get out of hell, it is not for us to say; there is one that knoweth.

QUESTIONS.

"H. G. A." Trenton, N. J., writes: I want you or some of the readers of the HERALD to answer me these questions. (1.) Cannot *God's* everlasting kingdom be greatly hastened by the combined prayers of his people, if concentrated on that particular object? (2.) If not so, why does Jesus teach us to pray to that effect? (3.) And again, will not God avenge his own elect, that cry day and night unto him? I tell you, he will, and that speedily. Nevertheless, when the Son of Man cometh, will he find (this) faith on the earth? I hope he may.

REMARKS BY THE EDITOR.—We confess ourself unprepared to give an answer to H. G. A.'s first question: but if it is thus to be hastened, we think it will be by a special outpouring of the spirit of grace and supplication, as the time approacheth and troubles increase in the earth. (2.) Jesus taught his followers to pray, "Thy kingdom come;" perhaps not to hasten it, but to keep the fact alive in our minds that such a kingdom is what we are to "look for:" so that "we, according to his promise, look for a new heaven and a new earth;" or the renewrl of all things. Prayer is well calculated to keep alive the subject in our minds, and to beget an earnest desire for the event, and thus tends to lead us to a full preparation for it.

(3.) This question is answered by our Lord himself. It, not unlikely, is intended to instruct us that there will be from some cause, a special cry of true believers for help from God just prior to the glorious deliverance o the church. "Nevertheless," it seems there will be a general unbelief on the subject among the great body of professing Christians, at that *time*.

PATERNAL INFLUENCE.

A YOUNG minister, when about to be ordained, stated that at one period of his life he was nearly an infidel. "But," said he, "there was one argument in favor of Christianity which I could never refute—the consistent conduct of my father!"

Let parents lay such things to heart. The life that they manifest, before their children, must and will have a tremendous influence for good or evil on them. And those parents who leave their religious training to others, whether ministers or teachers of any class, are casting off a responsibility that may prove fatal to their children. God has ordained that parents should have a deeper interest in the welfare of their offspring than any others can have, and has entrusted the direction of their opening minds to their hands, and they should feel that he will hold them responsible not only for what they teach their children, but for the lives they live before them. Life or death, most likely, will come to the children by the manner of life they witness in their parents. Remember this, fathers and mothers.

NAPOLEON.

GARIBALDI answered Victor Hugo in verse, and the poem has been translated into English. The stern patriot is something of a poet, and his remarks concerning the French Emperor are very sharp and pretty well directed. He says:

Warned off from Mexico—foiled at Berlin—
He slew my lads—my Roman boys! to "win
Prestige." He won it. Ah! good Friend! thy verse
Thunders the judgment of a righteous curse
On those soiled laurel leaves. But let him be,
He does the things he must! Wait thou and see!
A little while his shameless scheme prevails,
A little while, and God's long-suffering fails.
And when he ends, *and we may pity him*,
The dawn will break on Europe dead and dim;
The dawn of brotherhood, and love, and peace,
The light of a new time, when there shall cease
This clang of armies over Christian lands;
And nations, tearing off their Lazarus-bands,
Shall rise—see face to face—and sadly say,
"*Why* were we foes? why did we serve—and slay?"

Yes, the political career of Europe's cunning, shameless schemer is near its close. Great events will doubtless soon transpire in that country, but they will presage the dawn of a "new time" of "brotherhood, and love and peace," only so far as they herald the coming of him who shall establish the reign of eternal peace, "when there shall cease this clang of armies" altogether; and when there shall be nothing to "hurt nor destroy in all" God's "holy mountain." Then shall "every creature which is in heaven, and on the earth," bless, and honor, and glorify "him that sitteth upon the throne," "for ever and ever." L. C. T.

A FIXED TIME.

WE understand that Mr. Mansill, of Ill., has published a pamphlet on "The Age and Life of Our Earth;" and that he predicts its destruction in sixty-four thousand millions of years (64,000,000,000). We think there may be some sort of collusion between this profound author and modern theologians, as that must be about the length of time that it will take them to "evangelize (so termed) the world." As revelation instructs us that the earth is to be the inheritance of the saints we are inclined to the opinion, that the aforesaid planet never did, and never will, this side that time, look so fresh and blooming as when the very remote period above designated arrives. However, we will wait and see. Sixty-four thousand millions of years seems like a long while to wait, but then it is a *very* small part of eternity, and we shall so long before be glorified that the point will soon be reached. L. C. T.

"HID FROM THEIR EYES."

WHAT is hid from their eyes? The true cause of the indifference to the great Bible doctrine of the resurrection of dead ones. Of this blindness we were deeply impressed lately by a rebuke administered by the *Advent Herald*, a paper holding to the conscious state of the dead, to those who make so little of the resurrection. By request, it publishes an article from the *Ladies' Repository*, and follows

i. with some "reasons why many Christians are so little interested in the doctrine of the resurrection," but has entirely overlooked or ignored the *main* reason. Both parties are opposed to the true doctrine of the necessity of the resurrection of dead ones. But we give both articles as they appeared in the *Advent Herald*, and then will follow them with further remarks. They are as follow:

THINK MORE OF THE RESURRECTION.

"If we may judge of people's habitual thoughts by their public prayers, it is clear that the precious and glorious doctrine of the resurrection is not made much of by a majority of Christians. They think a great deal more of immediate bliss after death. Go into almost any prayer meeting, and notice how many prayers close with an earnest desire that after we have finished our earthly life, we may be received to heaven, and how few make any hearty reference to the resurrection. It seems to be a habit of modern Christianity to set the heart on the glory immediately following death, and make only a cold doctrinal account of the awaking at the last day. It is not difficult to explain this. It is a blessed thing to be absent from the body, and to be present with the Lord; and as we are accustomed to put the last day far into the future, it is not strange that our hearts seize fondly upon the nearer bliss, especially as that is associated with so many loved ones, 'not lost, but gone before.' But this dismissing of the resurrection from our experience and our fervent worship, is not right. We ought to love the doctrine. We shall if we think of it rightly. It may satisfy our present desire of happiness to think only of the rest and joy of the intermediate state, but have we no heart to dwell on the glory of God in completing the work of redemption. We may say that heaven after death is enough for us, but is it enough for God's glory? Does it not consummate his mighty plan of salvation? Moreover, if he has promised to us a higher glory at the last day, is it becoming in us to let it pass from our hopes and to take up with anything inferior? Christianity is a revelation, and it was not revealed as reaching its end in death. What would one think of Christ's work if he had not risen from the grave? The apostles, whose mode of looking at this subject is our law, set their hearts upon the resurrection. Paul was in a strait about desiring the redemption of his body. He says, 'not for that we would be unclothed, but clothed upon—that mortality might be swallowed up of life.' When he gives thanks to 'God who giveth us the victory' he does not mean the victory by which the soul is rescued, and the body left to decay: 'for when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, death is swallowed up in victory.'"—*Ladies' Repository.*

The above article reminds us of one of Dr. Adam Clarke's notes on 1 Cor. chapter xv.—the longest chapter in the Bible which treats of the resurrection. He says:

One remark I cannot help making: the doctrine of the resurrection appears to have been thought of much more consequence among the primitive Christians than now. How is this? The apostles were continually insisting on it, and inciting the followers of God to diligence, obedience, and cheerfulness through it; and their successors in the present day seldom mention it! So apostles preached, and so primitive Christians believed. So we preach, and so our hearers believe. There is not a doctrine in the gospel on which more stress is laid, and there is not a doctrine of the present system of preaching which is treated with more neglect!

There are at least two reasons why many Christians are so little interested in the doctrine of the resurrection, viz. (1). Placing the coming of Christ so far in the future that it is not likely to occur in their day—perhaps not for hundreds or thousands of years yet; and (2), Losing sight of the true inheritance of the saints—the earth renewed. As the result, much of the glory and blessedness which belong to the resurrection state, is transferred to the intermediate state; but as we would not call the "peace in believing and joy in the Holy Ghost" which Christians have in this world, any part of their "reward" or inheritance, so neither are the rest and comfort of Paradise and the companionship of Abraham (Luke xvi., 22, 25) after death, the promised reward. The day of reward and of coronation is when the King comes (Rev. xxii., 12; 1 Peter v., 4). Under the metaphorical denominative of a "crown" the regal dignity of the everlasting kingdom which God has promised to them that love him is presented. But that kingdom is to be "under the whole heaven" (Dan. vii., 27;) the meek are to "inherit the earth and dwell therein forever" (Psalm xxxvii.,) if therefore Christ never comes to remove the curse from the earth and make it new and glorious—the saints never receive their inheritance—2 Peter iii., 12, 13. When all "the excellent of the earth"—the saved of our race—are redeemed from the domain of death, and with their glorified King inherit the glorified earth (Numb. xiv., 21), then—and not till then, will they be rewarded according to the promises of the divine Master. We believe there will be no failure. The power of God is sufficient to accomplish all he has promised; and, resting on his word, we await "the resurrection—the first." To us it has powerful attractions.—*Advent Herald.*

REMARKS BY ED. OF HER. OF LIFE.—It will be seen that these two papers are largely in harmony, though opposites. Neither of them dare oppose the resurrection; hence are agreed there is to be one; they also agree that the dead are *not* dead, but alive and happy—i. e., the saints: hence, also, they both make a resurrection impossible; for that which is not dead cannot in any true sense have a resurrection. The two papers reel one against the other. One carries the saints immediately to heaven, where they would be happy enough without a resurrection, if it was not in "God's plan" to have one, "completing the work of redemption;" and, though inspiration saith, "in thy presence there is fulness of joy," yet it cannot be without "the plan" of the resurrection is completed! Our friend of the *Repository*, to make out his explanation of the matter, very curiously overturns one of the texts of his party for the intermediate consciousness, by quoting Paul as more anxious for the resurrection "of his body" than to get to heaven at death; for, saith the *Repository*, "He [Paul] says, 'not for that we would be unclothed, but clothed upon, that mortality might be swallowed up of life.'" True; and Paul never uttered so foolish an expression as that his "soul was going to heaven" at death: or to "paradise" as the *Advent Herald* has it; no, never. He looked to Christ's coming "*from* heaven"—"at the last trump."

The *Advent Herald* says, "There are at least two reasons why many Christians are so little interested in the doctrine of the resurrection." It gives us those "two," but it happens that neither of them is the true one. The true one is, they deny, and are "satans" to the doctrine that life future can be had only in *one* way, viz., by a resurrection of dead ones "at the last day;" that till then the saints "sleep in the dust of the earth," and their "life is to be hid with Christ in God," and that that life will never be developed unless "Christ, who is our life," shall "descend from heaven, with the voice of the archangel and the trump of God;" "*then* shall the dead in Christ awake;" till then they are "asleep," and are not in heaven, nor in paradise, and this invention of pagans and the corruptors of Christianity has well nigh banished not only the resurrection, but the coming of Christ "from heaven," from the theology of this age. "Confusion worse confounded" is the result; and men are built up with a false hope about a future life, and Christ is robbed of the glory of being *both* "the resurrection *and the life.*" Let not "satan rebuke sin;" i. e., let not those who teach souls to go to paradisiacal bliss at death, rebuke those who send souls to heaven; for both are virtual *adversaries* to the resurrection of dead ones.

Letters and Extracts.

FROM LEONARD C. THORNE.

SAVANNAH, Ga., March 2, 1868.

BR. STORRS: In writing from this point few topics are more urgent in claiming our consideration at this time than the very important one respecting the present condition of the South, and sentiments of the people. The more is this so, because of the accepted fact that upon the establishment of order and good government in this now socially and politically disorganized and chaotic part of our country, largely depends the restoration of harmony, confidence, and commercial and industrial activity throughout all the States. The all-absorbing subject—to the discussion of which every traveller in the South, who associates to any considerable extent with the people, must either be a willing, or an unwilling listener—is "politics." Almost everywhere one hears the subject argued by men exhibiting nearly every degree of mental excitement. This, too, when hunger is gnawing at their very vitals, and starvation stalks through the land.

Of all the industrial pursuits of the South, agriculture is compelled to undergo the most radical changes. The public mind in this section has not yet *begun* to appreciate the great transformations that will have to be wrought, in domestic and agricultural economy, for instance, to meet the new state of things brought about by the war. And instead of considering that matter; instead of discussing the comparative merits of certain various principles and appliances, respecting their adaptation to the most rapid and effectual development of the productive resources of the country; instead of inculcating a recognition of the need for early conformity to those practices and usages which, under a system of free labor, can alone assure profitable farming and manufacturing; instead of insisting upon an acceptance of the stern, though, to them, unpleasant fact that the necessity for labor on the part of all, white as well as colored, has become imperative; they overlook almost every feature of true policy and yield themselves willing subjects of the ruinous hallucination that uncertain, exciting, treacherous politics affords a broad highway to success and future greatness. A barometer is not more sensitive to atmospheric changes than is Southern sentiment to the rumors that reach here from Washington. When Mr. Johnson, the so called defender of the Constitution, seems to have gained advantage, they are defiant and talk open war, actually believing, many of them, that the existing political differences at the North can only be settled by an appeal to arms; but when Congress is triumphant, they are vexed and sullen. This frequent and constant excitement of hopes, promising some undefinable advantage suddenly to accrue, so diverts attention from objects of vital interest as to result in a lamentable neglect of almost everything really calculated to lift them out of the condition of destitution and beggary into which they are plunged. Their power in the Government was once pre-eminent, and at last their insatiate thirst for more cost them all. But all their bitter experience of the past few years has failed to teach them that true power is only to be secured by the development of moral and industrial strength, for they are still infatuated by the idea that political power must first be obtained and all else will necessarily follow. And that this power, too must be wielded by them, is shown by the deep, though yet moderately silent, current of opposition to the proceedings of the Constitutional Conventions. In this state, Georgia, for instance, a new Constitution, embracing new principles, consequent upon the changed social and industrial relations, will soon be presented to the people for ratification. It is almost a foregone conclusion that bitter opposition to it on the part of disunion press and leaders will be made. However liberal, enlightened, and wise the Constitution may be, its provisions will be assailed with a fury, and opposed with tenacious stubborness of spirit, such as only a disappointed and maddened faction can be capable of, for they will then hope to prevent ratification. In analyzing the cause of this opposition, hatred toward the "negro," as a part of the people, and toward those in the North whose efforts, under God, frustrated the designs of traitors, is found to be no inconsiderable element. Last year I returned from the South with the conviction that the freedmen were being grossly misrepresented and libelled respecting their imputed unwillingness to labor; and my observation so far this year has contributed not a little to the strengthening of that conviction. That there is a strong disinclination to work is undeniable; but it is not *general*, and my belief is, that the whites are more dangerously afflicted with the malady than are the blacks. As a class, the colored people are kind, quick to forgive injuries, but slow to forget favors, or even kind treatment. One of the numberless attestations to the truth of this is the following incident, vouched for by the Mobile *Tribune*, a disunion sheet:

An old colored man, whom we will call Jim, entered a well-known commission merchant's store and inquired if he had heard anything from his old "master" (a former patron of the merchant, who lives up the country) lately; that he would like to know how he was. "Yes," responded the merchant, "I am just reading a letter from him, Jim. He is in great trouble, and writes me that his family is suffering greatly. The merchant read certain portions of the letter to Jim, in which his "old master" had depicted the distress of himself and family, and tears coursed down the old African's cheeks. He left the store and returned in about an hour. Handing the merchant a roll of money amounting to forty dollars, he said: "Mars' John, send dis to old marster, and tell him dat it am all his old boy Jim can do for him now, but dat he'll help him all in his power," and pressing the notes into the merchant's hand, the faithful old African sadly left the store.

We hardly need ask what would have been the course of the former owner had "forty dollars" been his all, and he had received information that "Jim" was suffering. Had the circumstances of the two individuals been so far reversed as that the ex-slave had land to work, the magnanimous "old marster" would undoubtedly have said, "Let the 'nigger' get a living off his land."

The freedmen are a people representing every shade of color, from the native African to the nearest possible approach to white, and displaying every degree of intelligence (among the blackest of them I have found instances of fine intellectual capacity). These are they whom so many enlightened Americans judge unfit to take any part in government—incompetent to have any voice in the framing of laws to which they, alike with the whites, are held amenable.

Commotion and distress is confined to no section; our whole country is one vast political cauldron, excited to a heat of fearful intensity, and very few individuals are to be found, especially among those in authority, calm enough to act dispassionately and in the fear of God. When, therefore, we look over our own country and vainly seek some substantial token of a dawn of quiet and safety; when we listen, as listen we must, to the universal and illy-suppressed murmur of unrest, forboding convulsions, among the *various* nations of the earth, and ask of the world, "When shall these things cease?" Echo hurls back to our eager ears the words of our mouths. Surely and sadly disappointed must all be who look for stability in any human government, for he who said, "As the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and causeth it to bring forth and bud, that it may give seed to the sower and bread to the eater: so shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it"—he has declared it his purpose to establish an "everlasting kingdom" upon the earth; but not until "he come whose right it is to rule." Then shall we have stability; for to that government "there shall be no end."

In these times of dire confusion we may not lament "as do others which have no hope;" for we know that each successive outburst, each day of sad misrule, brings us nearer to the glad hour. Let all followers of Jesus be patient, faithful, "always abounding in the work of the Lord, forasmuch as" we know that" our "labor is not in vain in the Lord."

FROM RUFUS WENDELL.

SALEM, MARCH 7, 1868.

THE revival in our church here is yielding precious fruits; a good many have started in the way of life, and we hope the work will continue. It has been my privilege to attend the meetings four evenings the present week. They are under the charge of Joseph W. White, of Portsmouth, a brother who entered the world and the ministry about the time I did. He has preached here the past two Sundays, and is to preach here on the 15th inst., as well as on the evenings of next week. I gladly commend him as an efficient worker in the Lord's vineyard and feel sure that his labors are likely to be a blessing wherever he goes. My beloved neighbor, Elder Boutell, is to preach here to-morrow.

May grace be with you all. Your affectionate brother, R. W.

FROM MRS. R. W. PIERCE.

MILWAUKEE, WIS., March, 1868.

BR. STORRS: Excuse me for writing so soon again, but a few thoughts suggested themselves to me, and I thought they might interest *some one.*

"If ye love me, ye will keep my commandments." How easy it is to obey one that we love; and how we will anticipate his wishes, and how light the task (if task you can call it) to do in every thing as he would have us do. "For my yoke is easy, and my burden is light." It is hard for one to wear that yoke, if he has not *love* in his heart. That is the simple reason why it is such *hard* work for many professed Christians to serve Christ, and so much more easy to serve the world, because they love the things of the world better than they do Christ. O, how can we love Christ unless we have his spirit? He had the spirit of his Father, and went about doing his Father's work. He said it was more than his meat and drink to do his Father's will. How many of us can say as he did? Christ said, man could not live by bread alone, but by every word that proceeded out of the mouth of God. The life that he referred to is the life that is to come. Now, how can we know what *every* word of God is unless we study his word? O, how many we see, in these last days, trusting to what other people think and say, instead of *searching* for themselves. He that hungers and thirsts to know the right *shall* be filled. Blessed promise.

We must work out our own salvation, with fear and trembling, and then to think God is so willing to give us his Spirit to guide us into *all* truth, if we will but ask him. A Christian lady said to me, the other day, O, if I could be settled on *one* thing I should be so happy. I told her to just go to her Bible, and search it, as she would for a *hidden treasure*, and her doubts would go to the four winds. She is attending meetings every day, and she said one day they would tell her she must do so, and the next day something else, and that she was so mixed up she didn't know what to do.

FROM WM. C. METCALF.

HOLDEN, MASS., March 2, 1868.

BR. STORRS: I plead guilty to the charge of tardiness in forwarding my subscription for the current volume of the HERALD. It is not because I have lost my interest in it, or the glorious cause it advocates. On the contrary, both appear, if possible, more precious and desirable than ever before, and necessary, also, to be spread broadcast, with a liberal hand, over fields long since sown with the seeds of error, and now producing a luxuriant harvest of doctrines and creeds, alike dishonoring to God and his holy word, and injurious to the spiritual interests of man.

The great central doctrine, Life Eternal, as the gift of God, through Christ the LIFE-GIVER, conferred, at the resurrection, on those alone who are united to him by faith, seems to me so reasonable in itself, so in harmony with the character of a just and loving Father, and so clearly revealed in the inspired word, that I can hardly see how any honest seeker after truth can fail to grasp it and rejoice in its light. And yet, I am fully aware of the power of prejudice to blind the mind and close up the avenues to conviction and the acceptance of truths which involve the rejection of long-cherished dogmas (especially if implanted in our youthful minds), such as the immortality of the soul, the eternal conscious existence in sin and suffering of the ungodly, and the being of a personal devil, possessed of attributes nearly allied to omnipotence and omnipresence, who is the constant attendant of each individual of our race, inciting to and leading on in every wicked act.

Well do I remember the struggle when, more than fifteen years ago, I was brought to the point where I must give up all investigation of what the Bible did teach, relative to man's nature and destiny—allow others to do my thinking, and prepare my belief for me—and I glide along with the current; or, on the other hand, abandoning many views that I had long cherished, I must subject myself to the coldness, the pity, and censure of brethren whom I loved, and with whom I had labored many years in the church relation.

I found that it required some self-sacrifice—I believe, also, some faith in the Master—to form and carry out the resolution, "That I would lay open my mind to conviction, and be ready to receive as truth, or reject as error, any views, as I should find them to be, or not to be, sustained in the divine word." Nor have I ever seen the day that I regretted the decision then made. The path of duty has appeared more and more plain; the truth more glorious; and the character of God more lovely at every onward step. The things I foresaw, to a considerable extent, came upon me. I found great difficulty in making my brethren understand me; was often misrepresented; and for several years was subjected to church discipline for holding heretical doctrines; yet, out of all these trials, God has led me; nor hath he suffered the "enemy to triumph over me," so that now I can openly teach in the Sabbath school and elsewhere, "Death as the penalty or wages of sin; and a resurrection for the righteous alone, through faith in Christ."

In regard to our HERALD, I think it improves as it grows older. I have been better pleased with it the past six months than ever before; though I have always loved it.

The short sermons, by the Editor, have enhanced its value very much to us who seldom or never enjoy the privilege of listening to *such truths* from the living voice. The discussions, too, have been extremely interesting to me; particularly on the "resurrection," and the "Personality of the Devil."

Go on, dear brother, removing the rubbish, and tearing off the coverings with which the "Man of Sin" and all his allies have sought to hide the truth, that it may shine forth in all its glory and beauty.

FROM FRED. WINANS.

CHICAGO, ILL., March 4, 1868.

BR. STORRS: When I first came to this place, in May, 1866, I found no regular Advent meetings in progress. The nearest I came to it was a kind of people set in motion by one Mr. Thomas. I there heard such heresy, as I think, if received will prove more fatal than anything held by the sects. They maintain there is no Holy Spirit in the church since the apostolic age; also, the thousand years reign of immortals over mortals, to subjugate them, peaceably if they can, but forcibly if they must. They allowed me some privilege, and would have allowed me all the privileges of the house on the simple condition of going under the water by some of their fraternity. But having undergone this service at the right time, and in the proper place, I declined, informing them that if there were any spots on my garments it would require something more stringent than water to remove them; yet I availed myself of all the liberty afforded me of speaking of practical Christianity and its legitimate fruits; whether to the benefit of any one remains to be determined. However, by continuing to attend, and opening my mouth to say a little something, I finally fell in with a person who informed me of some fragmentary particles of an Advent body, which had discontinued their assembling together in consequence of the sickness of the Elder. I did not then know, but have since ascertained, that it is under the supervision and entire control of one master-mind. So I am still homeless, as I do not believe in such church government. There is the same kind of liberty here as in any of the sects; keep in range of the line; speak nothing but what everybody believes: believe as much of precious Bible truth as you like, and believe what you like, but lock it up in your bosom! How will that agree with the apostles' practice, viz., "We believe, and therefore speak?"

I have lent the HERALD to a number of persons, who like it very much. I shall unsheath the sword, and try to fight a good fight. It will take some time to do much, as the taskmasters are drilled, and very vigilant.

A few weeks since I was asked what paper I took. I answered, Br. Storrs'. Do you take that paper? Yes, I am more or less acquainted with all the Advent papers, and I believe this to be the best one.

There was an old gentleman, some time ago, passed pretty current for an Advent preacher, and a considerable writer, trying to show up Br. Storrs' heresy in the non-resurrection of the wicked. But in showing up the eternal torment theory, his argument, Scriptural and forcible, like Moses' rod, swallowed up all the torment theories; for, if the "good God" would be very bad in resurrecting the wicked to torment them eternally, he would be proportionably bad to resurrect to torment at all. I spoke to one brother and he agreed with me, that if Br. Storrs had been present, he could not have done the cause any better justice.

I want your prayers that I may be stripped for the race and harnessed for the battle.

The church organization, as described by you, in the last HERALD, is all the one I am ever going into.

NOTE BY THE EDITOR.—The same "old gentleman" spoken of by Br. Winans, has often tried to show up our "heresy," but as invariably fails to succeed. The more he opposes us, the more thinking men will see that his own arguments condemn his opposition to our views. He may yet see it himself; but whether he does or not, others will.

FROM J. S. POTTER.

EAST BOSTON, MASS., March 7, 1868.

BR. STORRS: I have just received the HERALD OF LIFE, and I bless God the light is spreading in different parts: to God be all the glory. The Gospel plan never looked so good, so grand and so glorious as it does at the present time. I feel strong in the Lord and in the power of his might. A few of us in this place have been standing as beacon lights, firm on the rock of truth, the past year; while some good friends forsook us and turned in favor of the *mortal* resurrectionists. But I feel to thank God and take courage; for the tide is turning, light is spreading, and some have ears to hear. May the Lord help them to hear so as to *live again.* Br. M. M. Young and myself have been trying to spread the light of no future life out of Christ by holding meetings at a private house; and by the labor of love of Sister Andrews and her husband, in whose house the meetings are held, the truth has taken hold of some hearts, and we expect to reap, if we faint not. May the good Lord of the harvest cause the seed soon to spring up and bring forth fruit to the glory of God.

Pray for us, and may the God of all grace bless you in the great work of proclaiming the Gospel of Christ.

Yours in hope of life, (*via*) of the resurrection of the dead.

As the power of grace comes in at one door, the love of vice will go out at another.

WE can strike up bargains and make contracts by proxy; but all men must work out their salvation in person.

WISDOM—We ought not to judge of men's merits by their qualifications, but by the use they make of them.—*Charon.*

I CAN conceive a living man without an arm or leg, but not without a head or a heart. —*Newton.*

To see Christians (so called) join hands with worldlings, in vain, sensual amusements, reminds one of the true proverb, "The dog has returned to his vomit, and the sow that was washed to her wallowing in the mire."

BUSINESS MATTERS.

One Dollar each from—Cyrus M. Reynolds, B. F. Wilkins, Z. M. Lester, L. D. Tanner, Wm. Payne.

Two Dollars each from—Mrs. Charles S. Snow, Mrs. D. Andrews, J. L. Boyd [on pledge].

Various Sums—Wm. C. Metcalf, $5; Thomas Wilkins, $3; Joseph W. Priest, $2 50; D. B. Salter, $25 on pledge; Thomas J. Harris, $12 on pledge, etc.

On Special Proposal to print 1,000 "LIFE FROM THE DEAD."—Previous Receipts, paid $9; J. K. Anthony, R. I., paid, 50 cents; H. G. A., Trenton, N. J., paid $2; Reuben Cadwell, Cortland, N. Y., paid $12 50; Thos. M. Redhead, Brooklyn, N. Y., paid $5; D. B. Salter, Saltersville, N. J., paid $2; J. S. Potter, East Boston, Mass., paid $2; Peter Woods, Hudson, City, N. J., paid $1; B. D. Wolcott, Eatontown, N. J., paid $1; Prof. J. F. Huber, Middletown, Conn., paid $6.

TRACT FUND OF $500.

Previous receipts..................$182 41
H. Young, Pittsfield, N. H...............50

"A DEFENCE OF THE BIBLE."—PLEDGES TO REPRINT IT IN PAMPHLET.

B. F. Wilkins, Washington, D. C., $1; Reuben Cadwell, Cortland, N. Y., paid $5; D. B. Salter, Saltersville, N. J., paid $3.

TO SUBSCRIBERS.—J. Hamilton: Your paper and your son's are each paid to the end of this volume.

OUR NATIONAL FINANCES.—This is the title of a work on the present financial condition of the country, showing the proper course to pursue and means to be adopted to lessen the present oppressive burdens on the industries of the country, and restore its prosperity. This solution of this important question of finance is of interest to every one, and many schemes are before the country, some one of which must be finally adopted. It is well to be properly instructed, therefore, and we think much valuable information will be found in this work, which appears to treat the subject in a free, candid spirit, and with an earnestness that shows the author has the matter much at heart, as well as clear in his mind. The author is S. P. Townsend. Copies are offered to any one sending an order to Macdonald & Swank, No. 37 Park Row, New York, inclosing postage. The author proposes to issue a larger work, shortly on the same subject.

"THE THEOLOGY OF THE BIBLE."

GEO. W. YOUNG, No. 25 Chambers street, near Centre street, this city, in the store of Asa L. Shipman & Son, will furnish the above-named work to any one in the city or who may call at his place of business, at $3 per copy. Persons wishing the work sent by mail should send *direct* to the author, "Hon. O. S. Halsted, 417 Broad street, Newark, N. J.;" who will send the work, on the receipt of $3, free of postage.

The work can also be had of W. S. OLMSTEAD, Hartford, Conn.

MEETINGS IN BROOKLYN, N. Y.—Preaching every Sunday evening in Sawyer's Hall, corner of Fulton avenue and Jay street., at 7½ o'clock. Entrance on Jay street, at the sign of "SAWYER'S PIANOFORTE ROOMS." The main subject is, *The Scripture Doctrine of a future Life*, connected, as it is, with the *Coming and kingdom of Jesus Christ.*

OUR ISRAELITISH ORIGIN.—A work on Prophecy. It was written by Professor Wilson, England, some years since. We republished it, believing it could not fail to interest all thinking men, whatever might be thought of the accuracy of its positions. For ourself, we endorse the general theory that the Anglo-Saxons are the literal descendants of Israel, in the line of Joseph and Ephraim. Price 50 cents, in paper covers only. Postage, six cents.

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Poetry.

All Alone.

DEDICATED TO THE LONE ONES, BY MARIA M. WEAVER.

All alone, The loved one sleeping,
Sleep from which no soul can wake,
Though long, long, strict watch I'm keeping,
On till the morn shall break.

All alone! How drear the world is,
And how empty every sound:
Nothing charms me since my treasures
Moulder beneath the ground!

All alone! My heart beats heavy,
Ah! the load my soul doth bear,
And the gloom that now surrounds me,
Black as the garb I wear.

All alone! Hark, hear the tidings
Of a brighter, better land,
Where I'll meet the loved and lost ones
'Mid the immortal band.

Jesus called, and death delivered
Every saint from either shore:
Happy, happy, ransomed people,
Living, *to die no* more.

All alone, yet Jesus cheers me
With the hope of life and peace,
And I smile through tears, believing
Soon time's rude storms shall cease.

Westfield, Mass.

Children's Department.

The Ten Friends.

"I wish that I'd good friends to help me on in life," cried the lazy Dennis, with a yawn.

"Good friends! why, you've ten!" replied his master."

"I'm sure that I've not half so many, and those that I have are too poor to help me."

"Count your fingers, my boy," said his master.

Dennis looked down on his big, strong hands.

"Count thumbs and all," added the master.

"I have—there are ten," said the lad.

"Then never say that you have not ten good friends, able to help you on in life. Try what those true friends can do, before you go grumbling and fretting because you do not get help from others."

Thou, God, Seest Me.

A lady came home from shopping one day, and was not met as usual by the glad welcome of her little son. He seemed shy of her, went into the yard, hung about the garden, and wanted to be more with Bridget than usual. The mother could not account for his manner.

When she was undressing him for bed, "Mother," he asked, "can God see through the crack in the closet door?"

"Yes," said his mother.

"And can he see when it is all dark?"

"Yes," answered the mother, "God can see everywhere, and in every place."

"Then God saw me, and he will tell you, mother. When you were gone I got into your closet, and I took and ate up the cake; and I am sorry, very sorry;" and bowing his head on his mother's lap, he burst out crying.

Poor little boy! all day he had been wanting to hide from his mother, just as Adam and Eve, after they had disobeyed God, tried to hide from his presence in the garden of Eden. Guilt made him afraid. It put a gulf between him and his mother.

How did George get rid of his feeling of guilt and shame? He took the best, the only true way, by repenting and confessing it. His mother forgave him. He was restored to her confidence and love.

Just so must we do toward God. We must confess and repent of our sins, and pray God for Christ's sake to forgive us. Then we may taste the sweets of forgiveness, and be no longer afraid and far off from him.

Simple Faith.

We are assured that the following incident is literally true:

The pastor of a Congregational church in a New England city has a little son, now about ten years old, who trusts he gave himself to Christ three years ago. He has a hen, and with her eggs had managed to collect a little purse of seventy-five cents, with which to buy more hens in the Spring. After hearing an earnest appeal one Sabbath for contributions to assist a feeble church in building a meeting house, he went to his mother and told her what a struggle he had had to give up the money for it; and he wanted her to go with him to the same spot where he gave his heart to Christ, that he might pray there. She did so. In the course of his prayer he said: "Here, O Saviour, are we two, where we were three years ago, when I gave myself to thee. Now meet us here again. And O give me power and strength to part with this money, to help build the church, and be with it as it goes from hand to hand until it reaches its consummation." Destination, he probably meant. And the little Christian brought forth purse and all, and with tears in his eyes, told what a struggle he had been through, and how glad he was to give it. He thought God would yet give him the hens somehow.

When the above prayer and its result were mentioned to the brethren and sisters of the little church assisted, it was affecting to see them weep, and hear the blessings they invoked upon the liberal-hearted little brother at Providence.—*Congregationalist.*

Count up Rows.

A correspondent of the *Methodist Protestant* inculcates a good lesson by the following incident:

I went into my cornfield, where my hands gathered corn. I stood and looked on until they got out to where I was. They all took their rows again, and I thought I would try a row. They went ahead and got out some time before I did and commenced to gather back. When I got out I commenced to walk through to see if they left any ungathered. I walked on and found a large ear that had been left. Further on I found another, further on another in the same row. I gave the alarm that some one had left corn. They all began to excuse themselves. "It is not me, and it is not me." Well, said I, it is some one, for I have found three ears in the same row, and it will never do to leave corn in that way. So count up your rows and see who it will fall on. The rows were counted and to my astonishment it fell to myself, to the no little amusement of the hands, who went off laughing to themselves. Well, thinks I to myself, if that don't beat the bugs.

Well, sirs, that little circumstance taught me a lesson which I have always remembered, and when I hear members of the church complaining this thing is wrong, and the other thing is wrong, and nothing goes right with them—thinks I to myself, you had better count up the rows. And when I hear the more able and wealthy of the church complaining that we are a long way behind in paying up our preachers, and I don't see where the money is to come from, thinks I to myself, you keep your purse strings drawn too tight, you had better count up the rows.

And lastly, I would say to preachers and laity, count up the rows, and there won't be so much complaining.

Our Present Position.

[Extract from E. B. Elliott's Horæ Apocalypticæ.]

With regard to our present position, we have been led as the result of our investigations, to fix it at but a short time from the end of the now existing dispensation, and the expected Second Advent of Christ. This thought, when we seriously attempt to realize it, must be felt to be a very startling as well as solemn one. And for my own part, I confess to risings of doubt, and almost of scepticism, as I do so.

Can it be that we are come so near to the day of the Son of Man, that the generation now alive shall very possibly not have passed away before its fulfilment: yea, that perhaps our own eyes may witness, without the intervention of death, that astonishing event of the consummation? The idea falls on my mind as almost incredible. The circumstance of anticipations having been so often formed quite erroneously heretofore of the proximity of the consummation—for example, in the apostolic age, before the destruction of Jerusalem—then during the persecutions of Pagan Rome, then upon the breaking up of the old Roman Empire; then at the close of the tenth century, then at and after the Reformation, and, still later, even by writers of our own day; I say, the circumstance of all these numerous anticipations having been formed and zealously promulgated of the imminence of the Second Advent, which, notwithstanding, have by the event itself been shown to be unfounded, strongly tends to confirm us in our doubts and incredulity. Yet to rest in scepticism simply and altogether upon such grounds would be evidently bad philosophy. For these are causes that would operate always: and that would make us be saying, up to the very eve and moment of the advent, "Where is the promise of his coming?"

Our true wisdom is to test each link in the chain of evidence by which we have been led to our conclusion, and see whether it will bear testing: to examine into the causes of previous demonstrated errors on the subject, and see whether we avoid them; finally, to consider whether the signs of the times now present be in all the sundry points that prophecy points out so peculiar as to warrant a measure of confidence in our inference such as was never warranted before.

And certainly, on doing this it does seem to me that the grounds or our conclusion are stable. For let us look backward over the path we have travelled, and, in rapid retrospective review, call to mind the evidence, step by step, on which our argument has proceeded. A review which now, on revising this work for the fourth edition, we can make with all the advantage of those who have had the evidence investigated by antagonistic expositors; its links tested and every possible flaw sought out.

But it is individually that the application of the subject is most important. And when thus personally applied, need I say how unspeakably deep and solemn its interest! It is not enough that we belong to the most orthodox church, profess the most Scriptural faith, and be even zealous for it against the many errors and heresies of the day. The question is, Are we of Christ's true disciples, his "little flock," to which alone the Father has given promise of the kingdom? Luke xii., 32. Have we the evidence of belonging to it? Have we received the Apocalyptically noted mark and seal of God's Holy Spirit? and the inward light of life and spirit of holiness and adoption which he alone can give? Is our faith fixed on Christ as the Sun of Righteousness? Do we hold to the written word in life, as well as in doctrine? Do we witness for Christ in an apostate world; as in the world, but not of the world? Do we seek to follow the Lamb whithersoever he goeth, in holiness, spiritual-mindedness, benevolence, self-denial, and patient perseverance in well-doing, through evil report as well as good report? Do we seek to improve our several talents for him, as those that must soon give account? Matt. xxv., 14, etc. Is the lamp daily trimmed, (Ps. cxix., 105,) and its light kept burning within us, as by men that watch for their Lord? Matt. xxv., 7; Luke xii., 35. Is the thought of his coming precious to us? Do we look for and love the thought of his appearing? 2 Peter iii., 12; 2 Tim. iv., 8.

Doubtless there are many who can answer these questions in the affirmative. And happy are they. But there are many more, it is to be feared, with whom misgivings will arise in the conscience, as they reflect upon them. Alas! who can doubt the prevalence of much false profession; much of the Laodicean spirit of lukewarm self-conceit, religious pride, earthly-mindedness; much of the characteristic deadness of the church of Sardis, "having a name to live but being dead?"

With all such what cause is there in contemplation of the coming future, for humiliation, holy fear, repentance! Blessed be God, though the acceptable time remaining be short, it is not ended. Though the Master seem to be on the point of rising, he has not as yet actually risen and shut to the door. Luke xiii., 25. Not only is the probationary period of permitted evil as well as good prolonged, as it is written, "He that is unjust let him be unjust still, and he that is holy let him be holy still" (Rev. xxii., 11,) but the voice of mercy and love is also yet to be heard, inviting sinners to salvation: "The Spirit and the Bride say, Come; and let him that is athirst come; and whosoever will, let him take of the water of life freely." Rev. xxii., 17.

"Lighteth Every Man."

[The following is an extract from an article in *The Advance.* The article is one of a series "By Thomas C. Upham, D. D." We trust it will be profitable, even if every expression is not considered exactly correct.—Ed. Herald of Life.]

THE ESSENTIAL LIFE—ITS CONSTANT AND UNIVERSAL OPERATION.

There is one manifestation of what we have been led, as an economy of speech, to call the Essential Life, which is obviously worthy of some degree of notice. We refer to the fact, that in every period of the world's history, and among all the varied situations of the human race, there have been evidences of its presence and operation in enlightening and guiding men. In other words, the history of the human race, including profane as well as sacred history, will justify us in affirming, when all the facts are candidly considered, that no country, no age, no people has been left entirely destitute of the presence of the Spirit of God.

This remarkable result, so intimately connected with the interests and hopes of humanity, is what we might be led to expect from what has already been said in relation to the nature of Essential Life. Activity, movement, that which is the opposite of cessation or non-movement, is inherent in its nature. And this element of activity, without which the wheels of the universe would stop, is always and necessarily benevolential. Considered in this aspect, it is love; and love is an instinctive and elemantal principle of momement, which always operates in the direction of good. And the consequence is, that the living principle of the universe, whom men call God, from the very nature of his being, has never ceased, and never can cease, to impress the minds of men with the truth, and to try in every possible way, consistently with their moral freedom, to lead them into right paths. This is the *a priori* or intuitional view of the subject; and there are many facts and incidents which ought not to be overlooked in a history of philosophical opinions, that might be brought together in support of this deeply interesting doctrine. And we proceed now briefly to allude to some of them.

In the beginning of things, this great self-active principle appeared, in the language of Scripture, as the "Spirit of God," and laid its formative hand on the chaotic waters. And then, in the successive order of creations, proceeding from the lower to the higher, the human race made its appearance; and man was born in the image of God. But, perverted by those rebellious tendencies, which are known theologically as the "fall of man," men have rushed everywhere, with a strange and fatal unanimity, into error, sin, and self-destruction. From the disastrous period of the fall, mental darkness had become the normal state of the people and nations. Nevertheless, the life of God, which is always seeking for entrance into the minds of men, found a lodgment, even at that early period, in the heart of Noah. Receiving inspirationally the truths of God, which others rejected, he stood as a light, a true and warning prophet, in a dark generation, but his utterances were unheeded. The ark saved a few and the flood destroyed the rest.

After that memorable epoch of purifying desolation, the same sad and terrible tendency discovered itself again; and would have been followed by the same results, had not God interposed, by condescending to be not only a life, but a light. Under the influence of that innate, benevolential tendency to which allusion has already been made, there arose, all along the ages, men who were comparative lights; and who by the inspirations they received, the instructions they imparted, rolled back the surrounding darkness. Among these, and standing apart in his overpowering grandeur, was Moses, the Hebrew lawgiver and teacher. He stands at the gates of the morning, and holds up the brightness of his great radiance to the view of the nations.

But long before Moses, there were not only Enoch and Noah, but many others, who were taught by the Holy Ghost; some of whom seem to have received from the lips of the Infinite himself the story of the beginnings of things, which Moses, availing himself of this mysterious instrumentality, became acquainted with, and incorporated into his own early historical statement. It will at once occur here to the biblical student, that reference is made to the separate historical documents, easily discriminated in the original, but not so easily in the English translations, which are found at the commencement of Genesis. But who were the men who wrote these invaluable records? In what solitary caves and mountains, in what deserted and silent Thebiad, unknown to history, were their souls protected and nurtured to that degree of purity and believing receptiveness, which fitted them to invite and embrace the sweet whispers of the unknown truth?

In pursuing the train of thought suggested by this subject, let it not be supposed that these great moral and religious lights, set up from time to time by Providence, were limited to the Jewish people. The Hebrew and Jewish Scriptures themselves would fail to sustain such a supposition. One or two instances, briefly hinted at, would indicate what we mean. The imagination, going back to the early times of the Bible, loves to dwell on the possibilities in the thought, feeling, and history of that remarkable man, who is recorded as being without "father or mother," and "without beginning of days or end of life." Abraham, the father of the faithful, could not have done homage to the virtues and piety of Melchisedek, that lonely dweller of the hills of Judea, had he not been baptized with the spirit of the infinite.

The same Scriptures furnish us with another instance. The labors of the learned are greatly perplexed in ascertaining who was Job. But the intuitions of the readers of his wonderful poem can affirm boldly, in default of the records of personal history, that, though unknown and mysterious as Melchisedek, he was, nevertheless, a man of thought, of vast poetic imagination, and filled with inspirational teachings coming from above.

In the latter days of the Hebrew commonwealth, and greatly separated in certain particulars of belief and practice from the great mass of the Jewish people, whole sects made their appearance, who may be described as seekers after divine knowledge, and as truly inspirational. The history of the Essenes and Therapeutæ, as it is given, apparently from living and reliable sources, by Philo and Josephus, reveals facts of moral and religious insight and culture, which are explainable only on the ground, that the Essential Life of the universe, impelled by the necessity involved in the universality of his great loving nature, has imparted to many solitary and praying hearts, whose religious position has not been generally recognized, some preparatory portions of the truths of the everlasting Gospel.

The pages of ecclesiastical history inform us that there were Reformers before the Reformation; men who, by their solitary studies or their active piety, prepared the way for Luther; and without whose labors and sufferings the great event of the Reformation could not have taken place. And so, in the early period of history, that Light, which "lighteth every man that cometh into the world," found a small number in the distant and dark places of the earth, who were receptacles of a comparatively higher degree of radiance, and whose lamps dimly guided the nations toward that Shiloh Light, that star of Bethlehem, which was destined to eclipse all others.

It is thus we remember, with deep gratitude, what God has done for the nations in the earliest times; how he has borne with their sins, and has always given them that kind and degree of instruction which was best suited to their situation. The God of the Hebrews although in some respects, with less intimate relations, was nevertheless the God of Greece and Rome. And history abundantly shows, that the historical development of those remarkable nations, including literature as well as arms, and art as well as power, was precisely adjusted, in time and circumstances, to the Hebrew development. And when in the fullness of time the Star of Bethlehem arose, which otherwise would have shone only over the waters of Galilee and the hills of Judea, it became the guiding light and the illumination of the world, through the aiding influences of Greek and Roman civilization.

President Edwards, in his truly great work on the History of Redemption, is right in giving us to understand that God, as the living principle of the ages, and especially in the great fact of his incarnation, is the key-note to the philosophy of history. God's life knows no cessation of activity; and his wisdom and benevolence will always turn that activity in the right direction. The car of the universe is not floating at random; but under the Master's hand is always tending to one great issue. And what he made as Creator, he will hold as conqueror and governor. It may require the destruction or the re-adjustment of nations; but Christ will at last reign.

A Few Reasons Why.

There are reasons why the masses believe in the immortality of the soul and kindred doctrines. It is not at all surprising to those who were traditionized into this theory, but have now the scales of tradition removed by searching the Scriptures for themselves. There is no doctrine of the Bible more clearly taught than that immortality is something to be sought for by patient continuance in well-doing. And if ever man gets the victory over mortality and death, it will be given through our Lord and Saviour) 1 Cor. xv., 57), and through no other power in heaven or in earth. And we are taught that it will be realized when the trumpet sounds and the dead are raised incorruptible, and we are changed. These events being connected with the coming of Christ, we have nowhere else to look for it. "For the Lord himself shall descend from heaven with a shout, ... and the dead in Christ shall rise first." (1 Thess. iv., 16.) "So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written: Death is swallowed up in victory." Then, blessed be God! we shall have "immortal souls."

One grand reason why so many believe the natural immortality of the soul is, it becomes a part of their early education at school. School books abound in that kind of instruction In Webster's spelling-book we find among the short sentences, "The soul is immortal." Also in McGuffy's fourth reader we find the doctrine taught:

The soul, immortal as its sire,
Shall never die.

This doctrine then is sown in the youthful mind from school-books, and the old adage, which says, "As the twig is bent the tree's inclined," holds good in this as well as in anything else taught. Thus children are taught this doctrine while studying their lessons for recitations: and when they arrive to years of maturity, after having heard it declared time and again from the pulpit, and not having read the Bible enough to detect the error, they conclude that it is a Bible doctrine.

Again: on p. 219 of the new fifth reader, we find another gross error, which reads as follows: "Of all God made upright, and in their nostrils breathed a living soul." Compare the above with the Bible, and oh! what a contrast. "Breathed into his nostrils the breath of life, and man became a living soul. (Gen. ii., 7.) Is it any wonder that so many are in the dark on this subject? Again, on p. 334 of the same book we find a whole lesson, teaching the immortality of the soul; but it is taken from Plato not from the Bible. Our school-books are quite defective in wholesome reading, and it stands us in hand who are teachers to be awake when doctrine is taught, that it be not counterfeit. Every teacher should have a detector at hand: and when doctrine is taught that looks spurious compare it with the genuine. If the Bible is to be respected, and regarded as God's Word, and is profitable for doctrine, for reproof, for instruction in righteousness that the man of God may be perfect, thoroughly furnished, then why appeal to any other author to prove the immortality of the soul? Is this the way to honor and glorify God in all things? Is this worshipping the Lord in spirit and in truth? Many believe the Bible upon this subject, but are afraid to talk it out, for fear of being cast out of the synagogue. Such are not free in the truth. Jesus says "whosoever shall be ashamed of me and of my words in this sinful and adulterous generation, of him shall the Son of Man be ashamed, when he shall come." Oh! what solemn words! May the Lord help us all to believe, and not only believe but talk the truth. "Sanctify them through thy truth. Thy Word is truth."

Edward Cordray.

—*Voice of the West.*

Where is the Evidence?

We are told, that the individual experience of every thoughtful person, affords convincing evidence of mind working apart from matter. But where is the evidence? who ever witnessed the phenomena of thought when no nervous matter was present? Name your authority, give a single instance, give a single argument! All we know of mind is in connection with a living brain. Give us the instance of a brainless mind, and we will thankfully acknowledge it. R. V. Lyon.

The Wife.—If you wish to be happy and have peace in the family, never reprove your husband in company—even if that reproof be ever so slight. If he be irritated, speak not an angry word. Indifference sometimes will produce unhappy consequences. Always feel an interest in what your husband undertakes, and if he is perplexed or discouraged, assist him by your smiles and happy words. If the wife is careful how she conducts, speaks and looks, a thousand happy hearts would cheer and brighten our existence, where now there is nothing but clouds of gloom, sorrow and discontent. The wife, above all others, should strive to please her husband, and to make home attractive.

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THE OBJECT of this paper is to promulgate the truth of "LIFE ONLY IN CHRIST:" or, a future life and a resurrection from the dead, are both conditional; and only bestowed at the second advent of Christ, "at the last day."—See our motto.

ETERNAL TORMENTS.

[THE consideration of this subject is a little behind the times to many of our readers, yet it may be useful for some who have just begun to look at the question of immortality. We have concluded, therefore, to give parts of some of our sermons on the subject in the HERALD OF LIFE, and the following is the first extract:]

It is said, "The fathers believed in the endless torments of the wicked." In reply, we remark, Our Lord and Master has prohibited our calling any man father. But, if the fathers, as they are called, did believe that doctrine, they learned it from the Bible, or they did not. If they learned it there, so can we. If they did not learn it from the Bible, their testimony is of no weight. It may have been an error that early got into the church, like many others.

Mosheim, in his Church History, tells us, as early as the third century, that the defenders of Christianity, in their controversies, "degenerated much from primitive simplicity," and that the maxim which asserted the innocence of defending truth by artifice and falsehood, "contributed to this degeneracy. And he adds:

"This disingenuous and vicious method of surprising their adversaries by artifice, and striking them down, as it were, by lies and fictions, produced, among other disagreeable effects, a great number of books, which were falsely attributed to certain great men, in order to give these spurious productions more credit and weight; for, as the greatest part of makind are less governed by reason than authority, and prefer, in many cases, the decisions of fallible mortals to the unerring dictates of the divine word, the disputants, of whom we are speaking, thought they could not serve the truth more effectually than by opposing illustrious names, and respectable authorities to the attacks of its adversaries."

This practice, spoken of by Mosheim, increased as the darker ages rolled on; and through those dark ages, what there are of the writings of the "fathers" have come down to us. It is a truth, also, that the practice of corrupting the simplicity of the apostolic doctrine was commenced much earlier than the third century. Enfield, in his philosophy, says, "The first witnesses of Christianity had scarcely left the world when" this work began. Some of the "fathers" seemed intent on uniting heathen philosophy with Christianty, and early commenced the practice of clothing the doctrines of religion in an allegorical dress.

You may judge what dependence can be placed upon the "fathers" in settling what is Bible truth.

Again it is said—The Jews held the doctrine of eternal conscious being in torments. This is proved, not from their Scriptures, the place where it should be found, if true, but from the writings of Josephus.

The same may be urged against the infallibility of some things found in Josephus as in the "fathers;" for it is certain there was a large class among the Jews that did not believe it, viz., the Sadducees, who did not believe in the existence of spirits at all, and of course could not have held to their eternal conscious existence in sin and suffering.

But what if the Jews did believe it? They believed, too, "many other such like" foolish things. Are we to go to their ignorance and superstition to learn the knowledge of the Most High? The fact is, the Jewish Scriptures, the Old Testament, nowhere teach that doctrine.

Our attention will be called to Isa. xxxiii., 14. "Who among us shall dwell with devouring fires? who among us shall dwell with everlasting burnings?" This looks the most like teaching that doctrine of anything in the Old Testament. But the text itself refutes the theory it is brought to prove; for it tells us, expressly, the fire is a *devouring* fire. What is the meaning of the term "devour?" According to Walker it signifies "To eat up"—"to consume"—"to annihilate." Surely, then, this text is wholly in our favor.

Beside, such questions often imply the impossibility of a thing; e. g., "How shall we escape if we neglect so great salvation?" i. e., There is no escape. So—"Who shall dwell with devouring fire?" implies the impossibility of any person doing it, as it will utterly destroy, or consume him. We will give the objector one text from the Old Testament, that he may weigh along with this. It is Ps. xcii., 7, "When the wicked spring as the grass, and when all the workers of inquity do flourish; it is that shall be destroyed forever." We have said the Jewish Scriptures nowhere teach the common theory; so far from it, they wind up with the most solemn declaration, calling the attention of all men to the fact, "Behold, the day cometh that shall burn as an oven: and *all* the proud, yea, all that do wickedly, shall be stubble; and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch."

But suppose we were to admit that the Jews did hold the doctrine of endless suffering, as some say, what then? Why, say they, that is strong evidence it must be true; because, if it had not been, the Saviour and his apostles would have taught the contrary.

We reply, first: Many of the Jews believed in the pre-existent state of souls; or, their existence in some other body prior to those they now inhabit. It was owing to this idea that we find the disciples of our Lord in John ix., 2, asking him, "Who did sin, this man or his parents, that he was *born* blind?" This question shows that even the apostles had imbibed the notion common among the Jews at that time. They supposed that in some previous state he might have sinned, and hence, as a judgment, was born blind. Does not the same reasoning which says the Jews believed in the eternal sinning and suffering of the wicked, and therefore it must be true because the Saviour did not refute it, prove that the doctrine of the transmigration of souls is true, because the Jews believed it, and our Saviour did not refute it?

But again—we maintain that Christ and his apostles did teach the contrary of endless sin and suffering; and, that as clear as language could make it. We have read the New Testament carefully through, and noted down every text that speaks of the final destiny of the wicked, or that can be construed as referring to it. Let us look at these texts and see if any language could well express more clearly and forcibly the utter extirpation of the wicked.

TESTIMONY OF THE NEW TESTAMENT.

1. John the Baptist.—Math. iii., 10—"Every tree that bringeth forth good fruit is hewn down and cast into the fire." It appears to us—

This language imports, clearly, an utter extinction of being, and nothing short. Again in the 12th verse John says of Christ—"He will burn up the chaff with unquenchable fire." Here the language denotes nothing less than the previous, and is, most clearly, a reference to the words of the Lord by Malachi, chap. iv., 1. John iii., 36, "He that believeth on the Son hath everlasting life; he that believeth not the Son shall not see life."

John, then, does not teach the common notion of eternal torments, but utter destruction of being, if there is any meaning in language. If, then, the Jews did hold the doctrine of endless suffering, or the immortality of the wicked, as some pretend, John's preaching was directly calculated to overthrow it. The next witness is,

Jesus Christ our Lord.—Math. v., 29, 30—"For it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell." Let it be kept in mind that the term perish, primarily, signifies "to cease to have existence." Now, we ask the candid if the one member here is not, by our Lord, put in opposition to the whole body? and if so, is not the sense of this passage expressed thus—If one member is diseased it will cause the whole body to perish unless that member is removed; better, therefore, that one member should be cut off and perish than that the whole body perish?

But again, Math. vii., 13, 14—"Broad is the way that leadeth to destruction, and many there be that go in thereat; because strait is the gate and narrow is the way that leadeth unto life."

Here, as destruction is put in opposition to life, and signifies to be consumed, or, as Walker says, "In theology, eternal death," it cannot mean eternal life in sin and suffering, but a "ceasing to be; unless we would confound the use of all language, and adopt the notion that the common people cannot understand the Bible, and therefore it ought not to be put into their hands. In fact, have we not come to that pass already? How much short of this is it, when we are told, at least indirectly, that the language of the Scripture is so figurative, or mystical, that we are not to give the obvious and literal sense of the words, as in reading other books?

But let us hear our Saviour further: Math. vii., 19—

"Every tree that bringeth not forth good fruit is hewn down and cast into the fire." The same idea and the same language as that used by John the Baptist. We ask if it imports anything short of utter destruction?

Math. x., 28—"Fear not them which kill the body, but are not able to kill the soul; but rather fear him who is able to *destroy* both soul and body in hell." We ask if this language does not clearly imply that God is able to kill the soul?—whatever the term soul imports—and does it not as clearly affirm that he will kill or destroy utterly the wicked? We have no fear for the answer from the candid and unprejudiced.

Once more: Math. xiii., 40, 50—"As, therefore, the tares are gathered and burned in the fire, so shall it be in the end of this world: the angels shall come forth and sever the wicked from among the just, and shall cast them into the furnace of fire; there shall be weeping and gnashing of teeth." How is it possible for words more clearly to denote an utter destruction of being? How can these words be tortured to mean eternal conscious existence?

Math. xvi., 25, 26—"Whosoever will save his life shall lose it," etc. "For what is a man profited if he shall gain the whole world and lose his own soul?"

Here is no idea of eternal conscious existence, or a miserable eternal life, but a loss of life. It could not be a loss of the soul, if the soul continues in being. No, says the objector, it means loss of happiness to the soul. We reply, a loss of happiness is one thing, and the loss of the soul is another and a very different thing. Suppose we should interpret the exprrssion, "Whoever will save his life shall lose it," to signify that the person who seeks to save his life shall lose, not his life, but the happiness of it! Would not the objector himself call it a perversion of the Scriptures? But it is no more a perversion than for him to say the loss of the soul means only the loss of its happiness.

Again, Math. xviii., 8, 9—"Cut off thy hand; pluck out thine eye if" they "cause thee to offend," for "it is better for thee to enter life halt or maimed," or "with one eye, than to be cast into everlasting" or "hell fire."

Here the punishment is the opposite of life, which it could not be, if the wicked are to have endless life, or eternal conscious being.

Thus, then, we fail to find, in the language of our blessed Lord, the doctrine of eternal existence in sin and suffering, but we do find that the punishment of the wicked will result in the loss of life, and we find no countenance to the supposed Jewish notion of eternal sin and misery.

[To be Continued,]

A DRY AND HARD RELIGION.

IT is pleasant to agree with good people who write for the papers, but if you do not, look out for squalls; for they can quote so many passages of Scripture, that prove you are only a reprobate, and "no Christian." For this reason, we have almost as much dislike to write for the "religious papers," as the editor of the HERALD OF LIFE has for church organizations, which are, in too many instances, only mutual quarrelling societies; in which there is a general agreement, individually, "I am holier than thou," and must be king, or deacon, or nothing.

Judging from the correspondence in the Advent papers, (we take several), the majority of the writers, if we believe them, have a very large amount of religion, and an immense amount of trouble, sickness, poverty, etc.; and some seem to imagine their religion is pure, just in proportion as their troubles are increased. They describe hard times, terrible storms and awful wickedness, etc.; and some thank God that they are poor and miserable in this world. In short, they despise everything that is pleasant and beautiful, but expect to have rich feasts, and enjoy a vast amount of good things in the world to come.

We have known very good men, at least they looked solemn and serious, attend church, and pray much, but leave their poor, half-starved cattle out to encounter the storms of Winter, without shelter, to suffer with cold and hunger during the terrible, long, and freezing nights, while these praying men thanked God, they were not like other men, "worldly minded," who built houses and barns to protect themselves and cattle in *this world.* And if their exposed children and stock die from neglect or exposure, they affirm it is a judgment of God; and take no better care of those that remain, and charge God or the devil with the results of their carelessness and stupidity.

It is abominably wicked to charge the good and bountiful Creator with their curses; and if there is a *personal devil*, which we do not believe, it is a libel on his infernal majesty that ought not to be made.

One bright and beautiful morning last Spring, the writer started for the railroad depot, driving a splendid pair of blooded horses (God made fine horses for good men); the buds on the trees and bushes were bursting into beauty; the birds were dancing and singing gay songs of welcome to Spring in the soft sunshine, which made our heart expand with praise and delight to the beneficent King and Maker of nature, and this glorious universe. We espied in the road, in the distance, a man hobbling, cane in hand, with lameness. Coming up to him we said, friend, will you ride? In a moment we discovered beneath his slouched hat, an intelligent countenance, and that the man was better than his clothes. We inquired how far he had travelled; and learned he had walked from Pennsylvnia, over 100 miles distance, and was travelling to Long Island; was very poor, entirely destitute of money. We felt interested and perplexed, for it appeared to us inconsistent, that a perfectly sober man should be so poverty-stricken as this man was. He had travelled over a hard road for days, in sight of a railroad and trains of cars, that, for a small sum, would have taken him in a few hours to his home.

Upon further inquiry we learned, that he was a temperance man, a Republican, and belonged, or was a member of the Methodist Church. This perplexed me more still, to be possessed all of these virtues and still be *cursed* with poverty. I informed him I was astonished to find so intelligent and correct a man in such straits; and finally, mustered sufficient impudence to ask him abruptly, *Do you pray?* His answer was, yes. When did you pray, and what did you pray for? I was determined to solve the mystery. This Christian man, who did not appear to be ashamed of his poverty, though he had not a single penny, seemed ashamed to acknowledge that he had been praying, or asking God on the road, just before I saw him, "if it was consistent with his will" he would assist him on his journey. I said, "Did the Lord answer your prayer?" "Why, yes, sir;" being, or seeming, yet almost unwilling to acknowledge that God had *immediately* answered it. And when I put the railroad tickets in his hand, that would speedily take him to his home, and sufficient money to pay other expenses, and told him the next time he required anything to ask God at the *beginning* of his journey, and *he would get it*, he looked confused as a real orthodox Christian naturally would; and it is very doubtful if he believed it; and more than probable, he thought I was a sort of wild man and did not understand what I was talking about, especially as I was respectably dressed, and was driving an elegant team, and did not look particularly miserable, as many suppose Christians should appear.

I think the trouble of this man was, and is, he is a *complaining Christian;* and spent his time in praying to be kept out of eternal torments in a future world; and instead of asking God to give life and being in this beautiful world, and bless the people of this happy and free country, he was continually begging or praying for that which he did not require, and could not get, asking to go to heaven, where he had no business, instead of asking for the things he did require, and to be raised from the dead, and with the meek *inherit the earth—this* earth.

How can Christian, that will not *pray, work* and *vote* for the good things of the Lord, in this life, expect to get them?

If they do not want them, then certainly they ought not to complain. God has fitted up this world perfectly magnificently for the abode of men, and filled it to overflowing with all description of the necessaries and luxuries of life; charming flowers, if we will permit them, will fill the air continually with exquisite perfumes, sweeter than the breath of angels; rich and luscious fruits, in infinite variety, shape and taste, and colors are given in lavish abundance. If we will have them, delicious vegetables, fish, fowl, and meats are provided bountifully; yet there are hundreds of thousands of men professing to be Christians, that hold the most of these rich gifts of the bountiful Creator in contempt; and if they attempt to praise God in prayer, they put themselves in a very awkward and uncomfortable position, and make up a terrible face, and look as if they were preparing to take a dose of offensive medicine. When all nature is gay, they look as solemn as an old grave yard. And they seem to have a horror of any thing that is grand and beautiful; and as for the weather, it is altogether abominable. It is either too hot or too cold; too dry or too wet; they are determined to be dissatisfied. The past Winter they have cursed or complained of the weather continually. Yet the good Lord has covered all the fields, with beautifully soft, and marvellously white and clean blankets; and tucked them in around the feet and toes of the young grass and grain to keep them moist and warm, so that they will shoot up early in the Spring, and give the people abundant crops, so necessary for the welfare of the nation.

Some of these dry and hard Christians are not only dry and hard, but are *dirty.* And being dirty, of course they are sick, or ailing; and then they charge the Lord with afflicting them, which is not fair or proper. We, of course, cannot and will not attempt to answer for the Creator, but if we had rented and fitted up a splendid mansion and garden, and furnished them with every convenience and all good things, and made them a present to an acquaintance; and if he, instead of being pleased, thankful, happy and agreeable, was morose and disagreeable, and said these were sinful, all vanity and worthless, and grumbled continually because we did not immediately give him a better and more extensive establishment, *we would turn him out;* and we would not attempt to please him a second time.

Brethren, let us praise God for life and being in *this* magnificent and beautiful world; and go to work and *help him* make it over new and, better; and as we believe that we shall inherit *this* earth, let us assist to repair the breaches that war, sin and slothfulness have cursed it with. Let us continually praise God that he gave us a home and being in THIS NEW WORLD, where we can worship him according to Scripture, with none to molest and make us afraid. A most inestimable and GLORIOUS PRIVILEGE.

S. P. T.

New Jersey.

IF the sun is going down look at the stars: if the earth is dark, keep your eyes on heaven. With God's promise a man or child may be cheerful.

THE SECOND ADVENT NIGH.

WE take the following extract from Eld. A. Hale's pamphlet, or Review of Thurman's book. It is under the head "OUR POSITION AND ARGUMENT." This extract is from his "general argument" on the Second Advent of Christ. He says:

The first general argument is drawn from the admitted outline of the future given to our first parents Gen. iii., 14, 15. "And the Lord said unto the serpent, I will put enmity between thee and the woman, and between thy seed and her seed; he shall bruise thy head, and thou shalt bruise his heel." This germinal promise comprehended the whole future and the final result. It exhibits the Lord God as having the case completely in his own hands. He appoints the providential judgment for the offence. He fixes the relation between the two parties named—the serpent and the woman, and the relation between the offspring of the two parties—that of "enmity." And the promise, "He shall bruise thy head," indicates the final result of that predicted hostility. As the bruising of a serpent's head must end his career, this prediction could mean nothing less than the undoing of the mischief and the destruction of its author; for to destroy the author of the mischief and leave its victim still involved would be no remedy at all. But as a remedy and a redeeming remedy was understood to be provided in the promise, it must have looked at the restoration of what was lost, as well as the overthrow of the deceiver.

By the serpent agency our race was brought under his power and subjected to death: and our earth was brought under the curse. But the rebellious and foolish alliance could not be peaceful or prosperous. A seed would be loyal to the true sovereign only. Enmity to that loyal seed would break forth into violence. The violence would call to heaven for justice. Judgments would hurl the persecutors from power, and finally the serpent and his seed must be swept from the earth. On the farthest limits of the vast field covered by prophecy, beyond which no rebel can be found, that prediction "He shall bruise thy head" falls like a thunderbolt. Then the leader goes down, and other specific portions assure us that all his allies go down with him.

Between the widely separated extremes of the ample arch which spans the entire field, the world has recognized the most complete fulfilment of the first promise in the appearing of the Seed of the woman. How literally that promise was realized the sacred record informs us, and the anniversary of that event, the most ennobling and the most assuring for our race, is celebrated by the entire Christian world. We know that those men of God, who were witnesses or the realization, regarded it as a pledge of what remains; and standing on the same position with them secures this threefold advantage. (1) It shows how the prophecies are to be fulfilled. (2) How they have been subverted, and (3) What we have now to expect. There never was an apostasy in the apostolic church which led from the spiritual to the literal, but always the other way. The Gnostics, with whom John contended, and the "fools" at Corinth whose error called forth the most elaborate argument in the New Testament, denied the facts on which the whole apostolic position rested, and at the same time denied "the Scriptures." The apostolic correction reasserted the facts, put the facts and the Scriptures together; and thus joined together, they defended them with the authority of God. The birth, the baptism, the death, the burial, the resurrection, and the ascension of the Son of God, the Son of Mary, were literal, tangible facts, which always included a literal bodily Christ. If it is not safe, nay if it is not the *only* safe position we can occupy to stand on that plain, simple apostolic platform, then we have nothing safe to stand upon at all.

When our Lord ascended to the right hand of the Father, angels testified that "this same Jesus who was seen to go into heaven should so come as he was seen to go." He took his place at the Father's right hand by virtue of this familiar passage—"Sit thou at my right hand until I make thy foes thy footstool." The subjection of his foes was then in the future, and Paul worked out of the passage as its ultimate result the final condition of things under the Son of God. He goes back to the sin of Adam, who brought all down to death. He bounds forward with Christ to the end—"*telos*" the completion of his work, when all enemies are put under his feet; when he shall have put down "*pasan arkeen*," all the personel of adverse power; "*pasan exousian*," all the forms of adverse power; "*kai dunamin*," and all adverse influence of whatever kind; and finally death, the last enemy. When that work is done the whole field is cleared of foes, and the rebellion in our part of the universe comes to an end. Then our planet and the redeemed of our race come back into the union of loyal worlds.

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GEO. STORRS, Box 4,658,
New York

ALL NAMES of persons, sent us, should be written plain, so that we shall not have to GUESS them out. Also in ordering, the name of the POST OFFICE, COUNTY, AND STATE must be given, and written plainly; and if a CHANGE is called for, state the Office to which the paper has previously been sent. Unless attention is paid to all these matters confusion and delay are inevitable.

Then the Son of God as the second Adam, in subjection to God the Father, transfers the reconstructed province, to be loyal and true henceforth and forever. And all who are Christ's at his coming inherit the kingdom prepared from the foundation of the world. Thus the great prophetic system in its germinal form, verified and illustrated by the coming of the seed of the woman, lays the broad immovable basis of our position in the literal realization of the Christian hope. Any other construction is anti-apostolic and an apostasy. The seed of the woman has come, but his work is not yet done. The same Jesus is to come again as the personal King and Conqueror of all adversaries.

WALKING WITH GOD.

"ENOCH walked with God, and was not for God took him; who before his translation had this testimony that he pleased God." What a wonderful character! Who that ever graced the pages of history, a mere man, attained such eminence or experienced such exaltation in the infancy of the world in learning and experience? How came Enoch in possession of the requisites for such a stand-point? The answer, I conceive, is found in the fact that he received his instruction from the pure fountain of wisdom and truth. What a testimony he carried with him daily; so powerful and assuring, that he believed he should not see death, and his faith was fully realized. He walked with God, lived in constant communion and fellowship with the divine spirit; so in union with the great "I Am," that they might be termed inseparable, walking together in the nearest and dearest relation, the divine fulness flowing into his heart like the living water from a pure fountain, conveying to his mind the sweet assurance that he pleased God. We find on history's page one similar character, yet not so perfect, in the person of Elijah. These are the only ones. Are their characters and lives such, that no mortal could imitate, in any period since, or even in this boasted age of light and progress? I fully believe there are many now living who will have a similar exaltation—of whom these two were a type—caught up to meet the Lord in the air.

We can learn from these representatives what kind of a walk we should maintain, and how firm our faith must be in him who has left for us exceeding great and precious promises, and in the fulness of time sent forth his Son to redeem them that were under the law that they might receive the adoption of sons; and has sent his spirit into our hearts whereby we cry, Abba, Father. Then what hinders our following in the footsteps of Enoch, walking with God? cheered onward in our pilgrimage with the inspiring assurance that we please God; regarding earthly possessions much as Noah did when the ark was nearly completed? He probably had no wish to build elegant mansions and lay out tasteful grounds, or add farm to farm. If his course in this did so contradict his testimony, no wonder the antediluvians scoffed.

I feel our hold upon earthly possessions should be so slight that they will cause us little uneasiness. If such were our position before the world, it would do more to convince that what we profess to believe is truth, than all the preaching without a corresponding example.

How peacefully passes the lives of those who have the assurance that they please God; how much good they can accomplish; care and anxiety are strangers to their bosoms; trusting that while their Father knows what they need, all will be supplied, they trust implicitly and follow the Lord whithersoever he leads. Such were the hundred forty and four thousand whom John saw in the vision of the Apocalypse. Who that loves Jesus, and looks for him, but desires a good part with that pure company? Then should we imitate the example of Enoch, and we shall have a part with those who walk with Jesus in white, who ascribe all the glory of their position to him who washed them in his blood, and made them to be kings and priests, to reign with him on the earth.

LUCRETIA B. LAMB.

SAMSON'S FOXES.

WHEN a boy I was puzzled with all parts of this affair. Thought I, "Would not the fire-brand burn the string, or the hair of the tail? How could a dull brand, dragged fast through the corn set it on fire? Why not the foxes singly? Would not two of them pull contrary ways and prevent their running at all? And how could he catch so many foxes?" No doubt thousands of boys have felt these difficulties, and thousands of knowing men have turned up their noses at the account as unworthy of serious belief. But let us look again. Scepticism is generally a lazy thing, not pleased with study.

In the original Hebrew, the word means *jackals*, doubtless. This animal is not solitary, like the fox, but goes in large packs. They take shelter in the deep caverns abounding in that country of limestone hills. Samson, being a chief, could easily command the assistance of a large number of men; block up the

entrance of the caves, and catch as many as he pleased. In that rude state of society, such sport would please them well. The word translated fire-brand, means *torch*. In many parts of the East, the torch is often made several feet long, of combustible materials tied tightly together, so as to blaze out strongly at one end, while it is held at the other end by the hand, and lasts for many hours. If dragged along on the ground, it would still blaze fiercely. These large glaring torches were what Gideon's men had, for their night attack upon the camp: not the little fine flame of a house-lamp you put out by a fast walk or a breath! Suppose Samson had tied the torch to a single jackal, the frightened animal would have bounded with such velocity as might not have set fire to the grain; while two of them with their tails tied must enclose enough of the stiff stalks to impede them considerably, and so give the blaze time to kindle all along their course. They could not stand still, because the burning straw close behind would compel them to go on. If Samson had set his men to set the fields on fire with their own hands, the Philistines would have caught and killed some of them; but they could not catch the jackals.

The sudden steeps of Dan overlook the land of the Philistines. Even at this day we are told, that same plain is a vast grain-field. Samson might station his different parties of men with their jackals, along the side of the hills for a considerable distance. When they had made the long hair of the two tails fast to the small end of the torch, by many knots, they would light the other end, perhaps with a few extra drops of oil; the jackals must go down hill; the men would not allow them to turn and go back to the caverns. They would naturally steer for the tall grain to hide themselves; there were no fences to stop them. Presently there would be a hundred and fifty lines of crackling fire, spreading to the right and left, over miles of yellow grain. The enraged owners, living here and there in the villages would naturally chase the jackals; this would only spread the ruin still more widely.

All this shows how intensely Samson must have thought out the different parts of the cunning contrivance. It agrees with his cunning character, which evidently had in it a considerable spice of reckless fun. We can see him sitting on the rocky brow of his native hills, looking down on the fresh fields of his enemies, pondering his plan, and grinning to think how he would serve them.

This is a beautiful instance of the clear light which may be thrown on an obscure passage of Scripture, by making ourselves acquainted with its geography, and the circumstances of its time. Balaam's ass, with numerous other perplexities, could be made equally plain, if we had the means to transfer ourselves back to the remote age, with its ways of life, and modes of thought, so different from ours. These are constantly accumulating. Let no one be such a fool as to reject any part of Scripture because he does not understand it, and has no good opportunity to study it.

How profitable might such things be made in Sabbath-school lectures on Winter evenings! The field is boundless, if the lecturer only has the knowledge, together with the skill, to present it in a popular form. This I predict will yet be done. The bible class, too, is an institution hardly begun.—*Congregationalist.*

DEVIL: OF EVIL.

BY HON. O. S. HALSTED.

Ps., v., 10, Heb., ... cause them to fall by, or, because of, the counsels of them, in the abundance of the sins of them; Gr., the *diaboulion* [from the verb *diaballo*, whence *diabolos*], designs, or, rash determinations, of them, [suppose we say, de eviltries,—deviltries—of them] in the great number of the sins of them; Lat., ... cogitations, . . . impieties; Douay, ... devices, ... wickednesses; Ital., ... counsels. . . . . misdeeds; E. V., . . . counsels, . . . transgressions.

Ps. x., 2, Heb., ... wickednesses; Gr., *diaboulio is*; Lat., and Douay, . . . the counsels which they devise; Ital., . . . the evil purposes; E. V., the devices that they have imagined.

Ps. xxxviii., 20, Heb. v. 21, Those repaying bad for good *istnu*—have adversaried, or, lain in wait for, me [*stn* is a verb as well as a noun; and *istnu* is from the verb *stn*]; Gr., v. 21, (for *istnu*), *endieballon* [compounded of *en* and the verb *diaballo* whence *diabolos*], have spoken evil of me, [suppose we say, bedeviled,—bedeviled—me]; Lat., v. 21, have spoken evil of me; Douay, v. 21, have detracted me; Ital., v. 20, to me are adversaries; E. V., v. 20, are my adversaries.

Ps. lxxi., 13, Heb, Let be put to shame devoured *stni* [from the verb *stn*], those adversarying, or lying in wait for, *enphesh* (the) breath—soul—of me [equivalent to *me* in Ps. xxxviii., 20]; Gr., . . . those *endiaballontas*, speaking evil—of [bedeviling] the *psuche*—breath—soul—of me; Lat., those speaking ill of my *anima*; Douay, Let them be confounded and come to nothing that detract my soul; Ital., . . . the adversaries of my soul; E. V., Let them be confounded (and) consumed that are adversaries to my soul. [In these two verses the Greek, the Latin, and Douay use a verb for the Heb. verb *stn*: the Ital., and the E. V., use a noun—adversaries.

In matters of conscience, first thoughts are best; in matters of prudence, last thoughts are best.

THE HERALD OF LIFE.

NEW YORK, MARCH 18, 1868.

NO IMMORTALITY NOR FUTURE LIFE, EXCEPT IN JESUS CHRIST ALONE, AND BY A RESURRECTION AT THE LAST DAY IF DEAD, OR A CHANGE IF ALIVE.

RESPONSIBILITIES.

The Editor holds himself responsible for none of the sentiments of Correspondents. The Editor's articles do not all appear under what is called the "Editorial Head." Any articles without a signature, or which are not credited to another source, the Editor is responsible for, without saying whether he wrote them or not he leaves the reader to judge of their authorship. Let these things be kept in mind in reading the Herald of Life, and the praise or blame will rest where it ought.

THE SCORNER'S SEAT.

"BLESSED is the man that walketh not in the counsel of the ungodly . . . nor sitteth in the seat of the scornful." Psa. i., 1.

The *Christian Advocate* of this city, the official organ of the Methodist E. Church, on the 27th of Feb., admitted into its columns an article, signed "H. MATTISON," and headed "Present Status of Annihilationism; and the Editor has added, or suffered to be added, a note in the following language:

For a refutation of the latest phases of annihilationism see "The Bible Doctrine of Immortality," a ninety-six page pamphlet, just issued at our Book Room, New York.

Now we happen to know that the article, which appears in the *Advocate*, is mostly, if not all, taken from said "pamphlet." By publishing that article and the pamphlet aforesaid, the officials of the Methodist E. Church have set themselves "in the seat of the scornful," which it had been happy for them if they had let H. Mattison occupy alone, as he is entitled to it by pre-eminence. If they had allowed him to sit there alone, we would never have made them responsible for his misrepresentations and falsehoods; we would have considered it lowering ourselves to have dealt with a man whose utter recklessness of facts is notorious to many of our readers.

Now that the Methodist officials, in this city, have indorsed his "pamphlet," and his letter statement, in the *Advocate*, the responsibility rests on them; and we shall deal, *not* with H. Mattison, but with the *Advocate* and the "Book Room" Agents; and we ask them:

Gentlemen: Do you really adopt the Romish notion that "The end justifies the means?" Is that the character of *Christian* advocates? Do you sincerely believe that we may "do evil that good may come?" Though our connection with the Methodist E. Church ceased in 1840, we have always felt a respect for that body and her ministers above that we have for any other organized church; and to this day are, probably, nearer their position, in faith, than that of any other organization of human invention; nor have we ever united with any other, nor tried to raise up any other, since we withdrew from your body, though repeatedly urged to do it. How is it, then, that you can allow yourselves to be the promulgators and indorsers of such shameless misstatements—to call them by the mildest name—as those made by H. Mattison? You cannot but know, it seems to us, that he has followed us for years with the bitterness of a man who gives sad evidence that he "delights in—" What shall we call it? In non-professors of religion, we should call it "*lies*;" but in him, perhaps, "*monomaniac*"-*ism*.

Now, Gentlemen of the M. E. Church, take the first statements in the communication in your paper of Feb. 27. Here is the paragraph entire:

Some fifteen or twenty years ago George Storrs then a presiding elder in one of our conferences, became infatuated with the idea of the speedy coming of Christ, and began to give his whole time and thought to that one idea, and to conform his previous views to the supposed newly-discovered truth; and from that one error he has gone on step by step, discarding one fundamental doctrine after another, until he now retains scarcely a vestige of the truth as it is in Christ. Even years ago he had gone so far as to indorse the deist Hobbes as a sound and orthodox theologian.

How many misstatements do you, Methodist officials, think this paragraph contains; First, a misstatement in time: "fifteen or twenty years," he says. The fact is, we "located," as it is called, *i. e.*, withdrew from the "travelling connection" in 1836; 32 years ago; and from that church in 1840, four years later. So much for his accuracy in time. Second, a misstatement of facts: "George Storrs, then a presiding elder in one of our conferences." This must be news to the *Christian Advocate* and its readers. That is "some fifteen or twenty years ago," this man, "George Storrs," held a high and responsible station in the M. E. Church: notwithstanding he has had no connection with their travelling ministers for *thirty two* years! Wonders multiply as we follow this magician and soothsayer. But the end is not yet: for "George Storrs" never was a "presiding elder" in any "conference," as the "wise in his own conceit" would have known, if he had consulted "Dr. Stevens' History of Methodism." The "Presiding Eldership" was offered to "Geo. Storrs" by Bishop Hedding, and refused by Mr. Storrs on the ground that he would not consent to an abridgment of his right to preach against what John Wesley called "the sum of all villanies." This was at the New Hampshire Conference in 1836. Since that time you have all come to take the exact view of that "villany" which we took in 1836; but not till the subject became popular, and most of you had none of the persecutions to endure we encountered. Thus it is seen that your church is not unchangeable, and may come to see that truth is better than falsehood, always, for the promotion of any just cause.

From our dissection of only the first two lines of H. M.'s statement, above, it is seen that this magician makes three blunders—to call them by a soft name. Then he insinuates, and elsewhere affirms, that our first step in error was the reception of the "idea of the speedy coming of Christ." If this statement is true, then it follows, that our views of the non-immortality of man is *not* an error; for we embraced these views more than a year and a half before we embraced the doctrine of the "speedy coming of Christ," and had actually preached and published our "SIX SERMONS" (first edition) before we received the "idea of the speedy coming of Christ." Hence, in four lines, the notable hunter of heretics makes four—shall we call them blunders? That is the mildest term we can employ; but when we consider the malignancy which has characterized his course toward us and our views, we might use a stronger term; yet out of respect to you, gentlemen officials of the M. E. Church, we use the mildest terms we can, hoping that you may yet see that truth is not promoted by misrepresentations.

Your magician next states a partial truth, only however, to aim a more deadly blow at us. He says, after we "became infatuated with the idea of the speedy coming of Christ," Geo. Storrs "began to give his whole time and thought to that one idea." That is true; but it is not "the whole truth;" he should have added, He made the study of the Scriptures his constant work, that he might know from the mouth of God the truth relating to the coming and kingdom of our Lord Jesus Christ. In other words, we obeyed the command of Jesus, viz., "Search the Scriptures; for in them ye think ye have eternal life; and they are they which testify of me." The thought of Christ's second advent may not be agreeable to your H. M.; especially, the "speedy coming." In this respect he differs from the noble men who were the fathers of your church; and even the venerable Wesley looked for it with joy and embraced the "idea of the speedy coming of Christ," as you, gentlemen, very well know; and supposed it might take place about 1836, some seven or eight years earlier than Wm. Miller did. Was Wesley "infatuated?" No doubt he was, if H. M. is sane, or free from error.

"From that one error" (the idea of the speedy coming of Christ), says your magician, "he" (Storrs) "has gone on step by step, discarding one fundamental doctrine after another, until he now retains scarcely a vestige of the truth as it is in Christ." Do you, gentlemen Methodists, indorse such assertions as these? Let me tell you that our Lord and Master once said, "Judge not, that ye be not judged: for with what judgment ye judge, ye shall be judged." That is one "truth as it is in Jesus:" and we rather think it is a "fundamental one."

But the last falsehood (for what else can we call it?) in the paragraph under consideration, is, that "years ago," we went "so far asto *indorse* the deist, Hobbes, as a sound and orthodox theologian." We did state that Hobbes was not a deist; and that he lived and died in the Established Church of England; and we proved it, too. That is not all, we proved he was an "orthodox" *Trinitarian* believer. Does that make a man a deist in your estimation? Let his revilers prove, if they can, from reliable testimony, that he was anything else than what is called "orthodox," save in the one point that, immortality is conditional, and not inherent.

Is a man so full of blundering assertions as H. Mattison, the man to have the full swing of the Methodist Book Room and *Christian Advocate* to defame those who differ from him in their views of the teachings of the Bible? If so, we can only say, alas for Methodism! We are not willing to believe that noble men, as many Methodist preachers are, will suffer themselves to be hoodwinked by bombastic declamation from one who has shown such an utter disregard of accuracy and of facts; an enemy to any changes in a man's views, and yet who has often shown himself changeable; sometimes being out of the M. E. Church and then in again; for what end, his Judge shall determine, and not we. We may say more on other parts of this *Advocate* article: but not from caring what the writer says, but because of its endorsers.

A CORRESPONDENT'S DIFFICULTY.

HE says: "You claim that, 'We as a body have no organization.' Can this be true, when we have such men as you to preach the way of life? From whence then do you derive the right to preach the word?"

Our friend stumbles just where all sectarians do. They fancy no man has the right to tell the truth unless some organization authorizes him to do so. He seems to have lost sight of the fact that, "Every one of us must give account of *himself* TO GOD:" not to some human organization: that has been the cause which has produced popery at Rome, and every where else in Christendom: it has crippled Christianity for these hundreds of years, and corrupted the fountain of truth, by obliging men to preach, or proclaim what these self-made bodies—called churches—should dictate, whatever the personal convictions of the individual might be: preach he must, as they direct, or be expelled, disgraced, and have his name cast out as evil; so that the minister, morally and mentally, is in much the position of a Chinese girl, whose baby foot is put in an iron shoe and never permitted to grow beyond its prison. Such is the natural effect of a minister deriving his right to preach the word of life from these self-styled "organizations," called churches.

We, in our ignorance, forty years ago, received the "authority," our friend speaks of, in the following words by the "bishop," with his hands first on our head and then with the Bible in his and our hands, he saying, "Take thou authority to read the Word of God and to preach the same." What mockery! Just as though the "Royal Priesthood" (every believer in Jesus) had not this authority, without asking or receiving it from any man's hands! Such notions have no foundation in the Bible, and have been the scourge of the true church, the body of Christ, crippling her in her work, and exalting "*lords* over God's heritage;" who have divided, and subdivided, the living child, till hardly a lineament of the face of the true church is to be seen in Christendom.

If men cannot walk without crutches, let them have them, if they will; but do not ask us to go limping because you do. "When I was a child, I spake as a child, I understood as a child, I thought as a child: but when I became a man, I put away childish things." So spake an apostle; and to it we respond *Amen*. We seek not, we ask not, and will not receive "authority" from any human organization—called churches, priests, or bishops—to preach the word of life. Our authority is God given; and let any man interfere, or forbid, who dares; he may settle the controversy with him whose authority alone we recognize, or shall submit to, or obey. Does our friend now understand "whence we derive the right to preach the word?" We rather think he does; nor shall we surrender it till he who gave it shall also give us our discharge.

"If the Son, therefore, shall make you free, ye shall be free indeed." Our freedom from sectarian trammels has cost us "the loss of all things;" but we "count it all joy," and the loss a thousand times made up to us, in peace of mind, and "joy in God, through our Lord Jesus Christ," the LIFE-GIVER. Praise God and the Lamb for the blessed privilege of reading the Word of life without the bondage of human organizations, and systems of human lordships.

A READER'S MISUNDERSTANDING.

"YOU deny that Christ, in giving the commission to the apostles, ever delegated to them the power of conferring the right to proclaim the word to any others."

This is an entire mistake. We said, the apostles "had power to baptize with the Holy Ghost by laying on of hands; but had no power to communicate *this* prerogative to other men." There is not a particle of proof that they ever did do it; and there is but one instance of any believer ever supposing the apostles had power to communicate it to others; that was one who had been baptized with water, and thought he would like to baptize with the Holy Ghost. We refer to Simon the sorcerer. When he "saw that through laying on of the apostles' hands the Holy Ghost was given, he offered them money" to "communicate this prerogative to" him. The impudent sorcerer learned, to his shame, that the attempt to procure this prerogative proved his "wickedness," and was evidence that he was "in the gall of bitterness, and in the bond of iniquity," notwithstanding his baptism with water, which, it seems, did not "wash away *his* sins." Peter explicitly informed Simon that the "power to communicate" the Holy Ghost was "the *gift* of God." Christ was the fountain God provided, and in whose hands this gift was placed. He gave power to his apostles to communicate it by the laying on of their hands, but not to enable those persons to communicate it to others in this, or any other way.

We said nothing about "the power [of the apostles] of conferring the right to proclaim the word to any others." What we said related wholly to their "power to communicate this prerogative," of baptizing with the Holy Ghost, "to other men." In this matter they had no "successors," nor were they authorized to make any; and those who assume such a responsibility must take heed lest they fall into a like condemnation as Simon the Sorcerer.

"Inasmuch as Christ not only conferred the right to preach the gospel on his legates [apostles], but upon his disciples also, your theory must fall to the ground; for you remember that the seventy were sent forth before the apostles were appointed as his legates, and power was given them over evil spirits."

What has this to do with the question? We did not say that none were ever sent by Christ to preach the word, either before or after the apostles. The question is one which relates to the power and authority to baptize with the Holy Ghost. "The 70" had no such power nor authority; for that baptism did not commence till the day of Pentecost; then Christ administered it himself. Peter said, on that day, "Jesus being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, he hath shed forth this which ye now see and hear." From that time the apostles, and they only of all believers, had power to communicate this gift by laying on of their hands: but they had no authority to transfer that power to other men, and there is no evidence that any others ever had it, but Christ reserved to himself the power to bestow this baptism directly on whom he would. But our friend adds:

You say that these "apostles had the power *only* to confer the Holy Spirit." To this I demur, for as Peter preached to Cornelius and his friends "the Holy Ghost was poured out;" not conferred, as you say, by the laying on of Peter's hands.

We did not use the word "*only*" in the remarks referred to; but if we had, to what did it refer? Certainly not to the exclusion of him who gave the apostles that power; but it does restrict it to the apostles as the *only men* who ever had that power. We explicitly said, this baptism with the Holy Spirit was "by the direct communication by Christ himself, without human aid," except in those instances where he made the apostles the medium of it; but to show them its impartation was not dependent on their action in the case, he took the matter entirely out of Peter's hands, and thereby taught him his mistake on the day of Pentecost, when he said . . . . "Be baptized . . . . and ye shall receive the gift of the Holy Ghost"—thus making water baptism essential to the baptism of the Spirit. In the transaction in the case of Cornelius, Peter was "taught the way of the Lord more perfectly;" though he was clearly taken by surprise when his mistake on the day of Pentecost, in putting water before the Spirit, was so completely set aside; and he seems puzzled, at the moment, what to do, and inquires, "Can any man forbid water that these should not be baptized, which have received the Holy Ghost as well as we?" His Jewish prejudices had met another shock, as they did when the sheet was let down from heaven and he was commanded to slay and eat, and he said, "Not so, Lord; for I have never eaten anything common or unclean." He was a strict Jew yet; and with this prejudice, to some extent, he went the same day to the house of Cornelius; and now his Judaism gets another shock, his teaching on the day of Pentecost, in the matter of baptism, being set aside by a direct act from heaven. By calling for water after this, Peter virtually said again, "Not so, Lord." His Jewish notions die hard; but he did at last learn, before he left Cornelius' house, that he had been unmindful of Jesus' testimony that his baptism—the gospel baptism—was unlike John's, for, says Peter, in his account of the matter on his return to Jerusalem, "Then remembered I the word of the Lord, how he said, John indeed baptized with water; but ye shall be baptized with the Holy Ghost." Peter had now learned the lesson which the Lord and Master sought to impress on his mind. Previous to this he had overlooked or forgotten his Lord's words on the matter of baptism.

"HOW READEST THOU?"

"REPENT and be baptized that your sins may be blotted out when the times of refreshing shall come from the presence of the Lord."

So writes a correspondent. We would have thought his misquotation was accidental, if he had not labored to build an argument on baptism from it. The word "baptized" is not in the text; but he has substituted it for the word *converted* (*epistrepsate*); literally "to turn about; face about"—change one's course, etc. The same word is used Acts xvi., 18, where Paul, being grieved by the interference of the damsel possessed of a spirit divination, "*turned* (*epistrepsas*), and said," etc.

There is nothing said of baptism in the text our friend quoted. The address is to men who had participated in the wickedness of rejecting and putting to death "the Prince of life;" and Peter calls on them to "repent and be converted"—change their course; turn about—"that your sins may be blotted out, when the times of refreshing" [literally—the time of breathing again—to recover breath—the resurrection] "shall come from the presence of the Lord; and he shall send Jesus Christ. . . . whom the heavens must receive until the times of restitution," etc. He had told them that God raised up from the dead Jesus, whom they killed; and urges on them to repent—change their minds about Jesus—and be converted—turned about, that they also may recover breath, or have a resurrection, when God should send Jesus from heaven; which resurrection or breathing again, they could not have unless their sins were blotted out; and this would not be unless they changed their minds and course of life before Jesus' return.

"LOVE ONE ANOTHER."

"You say, 'Personally, we do not baptize any one in any way, not believing in the commission to any man, since the apostles, to do that thing.' Then, of course, all who practiced immersing believers without they were apostles, did a very wrong thing; for if no man but the apostles had the authority to baptize, then John was a very bad man; and Christ was insane to submit to the act of baptism, and foolish to say, it becometh us to fulfil all righteousness."

So writes a correspondent. We regret it if we were not sufficiently explicit. We certainly do not mean to mislead any one. Our words are, "*Since* the apostles." Surely John's baptism was not *since*. Nor did we say that "no man but the apostles had authority to baptize," at all. We did say, "The apostles had power to baptize with the Holy Spirit by laying on of their hands: no other men have ever had that power," etc. That baptism (of the Holy Spirit) we, personally, believe to be the *essential* baptism of the gospel; that is, the baptism without which no man can have eternal life; but this baptism "*since* the apostles, has been by a direct communication of the Spirit by Christ himself, without human aid." That is what we did say, and re-affirm; and John the Baptist, very clearly prophecies of this fact, when he says, "He that sent me to baptize with *water*, the same said unto me, Upon whom thou shalt see the Spirit descending, and remaining on him, the same is he which baptizeth with the Holy Ghost." John i., 33.

John the Baptist's mission was to "manifest" the Messiah. Thus he speaks: "That he (the Messiah) should be made manifest to Israel, therefore am I come baptizing with water." John i., 31. This was the principal object of John's water baptism. Surely no man will say Christ was baptized to "wash away his sins:" but it was God's appointment for his *public* manifestation. John so understood it; but felt as if he ought not to baptize with water one who was to baptize with the Holy Ghost; and consented to do it only on the assurance that such was the will of him who sent him to baptize with water for the manifestation now to be made.

Jesus himself, when about to open in its fulness the gospel dispensation, said to his disciples—"John truly baptized with water; but ye shall be baptized with the Holy Ghost not many days hence." Acts i., 5. This was not to be done till "Jesus was glorified." Till that event, they lacked the "power," necessary for their mission; hence Jesus commanded them to "tarry in the city of Jerusalem, until ye be endued with power from on high." Luke xxiv., 49.

In relation to water baptism, we said, in the article to which our correspondent refers, "Each one [among us] is left to act in that matter as he pleases, provided he acts in charity, not making his practice a rule for others." We know of no other way to promote peace among believers than this; for if every one is determined to force his views of external things upon others, then farewell to harmony, or union; and we have reason to tremble, lest "faith, hope, and love" are all swallowed up in the gulf of outward ceremonies and observances. We no more believe it is a sin for a man to baptize or to be baptized with water now, than we believe it was a sin for the "many thousands of Jews which believed, and were all zealous of the law," still to keep the law, as they did for thirty or forty years after the day of Pentecost. Acts xxi., 20. Practices as well as theories, of long-standing, are hard to overcome; especially, seeing men are more easily led to unite with others by the external, or by their senses, than by an internal grace, or the communion of the Spirit. We entreat all believers to practice what they are satisfied God requires of them. For you to omit it, would be sin in you; for "to him that thinketh it is sin, to him it is sin," whether it is so in itself or not. Let all things be done in charity, and not judge one another in respect to outward observances. Persuade as much as you please; but take care that you do not judge them because they see not as you see.

TO SUBSCRIBERS.

WE noticed, a few weeks since that we had continued to send this paper to a number of our old subscribers, contrary to our usual custom,

who have paid nothing on the present volume, even though we had heard nothing from them expressing a wish to have us do so. The time has now arrived in which we must take some action on all such cases. The continuance of such papers will depend entirely upon an immediate response, by a remittance or a request for longer credit. We are sorry to withhold the paper from any who are willing to read it, even though they may be unable to pay anything for it; nor will we, provided they inform us of their inability and of a desire still to receive it.

This number completes the first half of the present volume. Such as we may be obliged to discontinue from not hearing any response, we, of course, regret to lose. Some may find their paper stopped who believe themselves not in arrears. If such a case should occur, we shall be glad to rectify the mistake.

The Cheap Edition of "Life from the Dead."

The first thousand of this work has been printed, paid for, and most all sent off or spoken for. That is right. We will print a second thousand so soon as the funds for the object warrant it. Let the work go on as it has begun, till every corner of the land has the "light of life" laid before the people. Only think, a pamphlet of 96 pages, containing the grand theme of "Life from the Dead, through Jesus Christ, only to the just by faith," published at *five* cents per copy, or given away to such as cannot afford to pay! Who that loves this glorious theme will not do something to promote this cause. If you cannot give money to help print, how many copies will you undertake to circulate? Let us know at once; for, having begun this work, it must not stop; we must go forward. Next after the issuing the Herald of Life, the scattering of Life from the Dead, is of the first importance to the cause of the truth we advocate. If the scattering of the Six Sermons first set in active motion the Life views in this country—as thousands testify—the scattering of Life from the Dead, in like manner (i. e., by thousands), is important to give increased life and stability to the work in which we are engaged. The truth of Life from the dead, only for the just by faith, is the crowning truth of our whole theory. Without it, our whole system is like a well-finished and well-filled building without a roof or keystone—it is incomplete, and lacks firmness. Let us finish our work like men who feel we have a wise Master-builder, Jesus Christ, the Head of the new creation—Life from the Dead; for, they who shall be accounted worthy to obtain that world, even the resurrection from the dead, *cannot* die any more, but are the children of God, because they are the children of the resurrection.

May each of our readers see that the great and important thing for them is, to live from the dead; and that in order thereto, they must become "just by faith;" such only, "shall live again."

"Can you Believe?"—The article on this subject, in the Herald of Life two weeks ago, is to be issued in a tract of two pages, soon. When it is printed, orders for it will be answered. They will be sold at 30 cents per 100 including the postage, and given away by thousands, if the Tract Fund is filled up.

Letters and Extracts.

From Stewart Carlisle.

Wilmington, Del., March 9, 1868.

Br. Storrs: It is with great pleasure we announce the fact that for the first time in the history of our city we were permitted to hear three discourses on the Life views. You are aware of the notice of Br. R. W. to be with us on last Sabbath, but, owing to other appointments, he notified us on Friday evening that he would not be able to be here. We had announced to the public that the meeting would be held on the Sabbath, and his notice came too late to be revoked. So on Friday evening we paid a visit to Philadelphia, and called on Br. Jacob Grim, stated our case to him, and he very kindly consented to come down and help us through. He opened his first discourse from John v., 9–11. His subject on the one hand, God's testimony in regard to man; and on the other, the testimony of orthodoxy; clearly showing that man possesses, in this probationary state, only an animal life, with the glorious privilege of seeking, by patient continuance in well doing, glory, honor, immortality, and eternal life. In the afternoon the testimony of the prophets was added to prove the mortality of man, and in the evening Psalm xlix. was examined and explained, closing with some remarks on the thief on the cross, in response to some objections he overheard on entering the door in the evening. The objectors themselves were highly delighted with what they had heard. We had a very attentive audience, and felt ourselves instructed and profited, and hope that the seed sown may spring up and bring forth abundant fruit.

Br. Grim is a bold and fearless advocate of the Life views, and possesses a depth of mind and power of research that but few attain to. His knowledge of Scripture truth, coupled with his love for that trrth, renders him a formidable antagonist to popular orthodoxy, and places him on vantage ground in the presence of its advocates. Not handling the word of God deceitfully, but by manifestation of the truth he commends the gospel to all who may have the pleasure to sit under his instructions. Such preaching takes a man back, and he may almost imagine himself under the personal ministry of the apostles themselves; men "mighty in the Scriptures," whose only object is to spread gospel truth and bring his fellow men to the knowledge of this truth. Life again from the dead, as taught in the Scriptures, is surely an object worthy of the highest consideration of every intelligent creature; and no wonder Solomon should say that "The man that wandereth out of the way of understanding shall remain in the congregation of the dead;" or, as David says, "they shall go to the generations of their fathers; they shall never see light."

Now that Br. Grim has found his way to our city we hope his visits will be more frequent.

Note by the Editor.—It gives us great pleasure to hear that our Br Grim has visited Wilmington, and that he was so well received. We have long wished this excellent brother could be persuaded to visit generally, especially all through the regions round about where he lives. We are satisfied there is no man among us capable of doing more good than he. He is no imitator of other men, but has, by close study of the Scriptures, advanced in knowledge beyond many others, while he has been "diligent in business." We do hope he may feel disposed to go forth more widely to proclaim the word of life, and that our friends, in all quarters, will call for his services. May the Lord guide him in all his way.

From Rufus Wendell.

Salem, March 14, 1868.

Dear Herald: After publishing a withdrawal of my Springfield appointments, in last week's paper, the programme was so changed as to make it necessary for me to fill them after all. So the visit to Wilmington had to be postponed. I spent last Sunday in Springfield, and am to be there again to-morrow. Next Tuesday evening I am to preach in Hartford. On Sunday evening, March 22d, it is my intention to present the Life theme to the people of Marblehead, four miles from this city. I have been there and engaged Lyceum Hall for the purpose. The ground is entirely new. Particulars hereafter. R. W.

From Dr. J. F. Lee.

Monroe, N. C., March 9, 1868.

Br. Storrs: It is now about twenty-one years since I read for the first time your Six Sermons, which were given to me by J. P. Prichard, with the request that I might examine them and give him the result of my examination. What that result was I presume you have long since understood. I had read, previously, *twenty-one years*, a discussion between Abner Kneeland, and Rev'd C., which took place in Philadelphia, and afterward between Kneeland and Adam Empe, in Wilmington, N. C., about the year 1826. My impression then was, that, so far as it respects an eternal hell, or a lake of fire and brimstone, Kneeland was right, and had the best of the argument. My mind was prepared for the perusal of your sermons, and I read them without a particle of prejudice, determined, by the grace of God, to adhere to the truth, regardless of human opinions or persecutions for the truth's sake. I procured all the information I possibly could on the subject, and *up to this day* I have never read anything more plain, concise, conclusive, cogent or satisfactory than your sermons. "Life only in Christ," which includes the Six Sermons, is the best system of divinity ever published, for this simple reason—*it is in harmony with Scripture,—it is Scripture.* If any one doubts or attempts to deny it, let him know that he doubts and attempts to deny the word of God, the truth of divine revelation. No candid, sincere Christian, who loves the truth, can read "Life only in Christ" and not feel its divine influence. But if it is read with any sectarian prejudice, the result may be different. The circulation of the work will do good. I have seen and known the force of prejudice, and am sure nothing but the divine influence of truth can eradicate it; and it is a sad fact—*some receive the truth in vain.* It has no transforming, sanctifying influence on them. They receive the grace of God in vain, and sooner or later will bring upon themselves swift destruction. I am indeed truly glad that you are about publishing the work for distribution; and my only regret is that I cannot contribute at this time any funds to aid in the glorious work of proclaiming through the press, "Life only in Christ."

It is useless to give a narrative of one's trials, privations, sufferings, destitution of the means of living, or the persecutions so common in some portions of the world. It is best to leave them all with God, instead of spreading them abroad to excite the sympathy of some, or extort from avarice the scornful alms. Better, by far, to fall into the hands of God, and die of starvation, than to be subject to the will of cruel, malignant enemies, whose vindictive malice delights and glories in the amount of suffering, oppression and degradation they can heap on those who never harmed them.

But this present world is a place of trial, probation and purgation. It is the only purgatory we shall ever see. It will soon be at an end with some of us. In a few weeks, I shall be 67 years of age; and though I enjoy, and have enjoyed always, perfect health; though I have never had head or back ache, or any bodily ache or pain; though I feel no infirmity from age, and can ride on horseback 40, or 50, or 60, or even 80 miles in a day, as free of fatigue as I did forty years ago, yet I do not expect to live many more years. I sometimes think I will die suddenly, without any premonitory symptom of disease, an easy death—*euthanasia.* To walk by faith—to remember and feel we are always in the presence of God—is not walking in *darkness, and wanting light to take the next step.* "*Qui sequitur me, non ambulat in tenebris,*" I memorized, when reading the New Testament 56 years ago. Much of it I memorized at that time, and though I have had no Latin dictionary in 46 years, the knowledge of the language is as familiar to me as it is to one who graduated but yesterday. Strange power of memory, reviving toward old age the lessons studied in youth. Oh, how important to cultivate *properly* and *wisely* the youthful mind. "Train up a child," etc.

This thing of "one step more in the dark," etc., is beyond my capacity. Perhaps I do not comprehend the meaning of certain writers, or understand their beauties, as some seem to think they do. I like elegant extracts and sublime selections, provided they are good and true. I have read one sentence in the last Herald of Life *that is invaluable.* Yes, one sentence, that would, if realized and felt in its unction, transform the pulpit, and make every preacher a mouth of God. O what a change it would create—*a novelty* [!] surpassing any 25,000 *dollar novel* that any preacher ever wrote for the *New York Ledger*, and making the preacher "fit" in the pulpit far better than H. W. B. fits in the columns of the———. I need not say what that sentence is to which I allude; but for fear it might be involved in any kind of doubt I will tell you what it is, and commend it most cordially to all preachers and audiences. It is this:

"Let every minister, while he is preaching, remember that God is one of his hearers," and let all the hearers remember that they are in the presence of God, when in the church or elsewhere. Without this remembrance while preaching, as through every scene of life, in the pulpit or out of it, there can be no enjoyment of religion. I had almost said, *no true religion*, pure and undefiled.

From William Steele.

Arkansaw, Wis., March 4, 1868.

Br. Storrs: I was brought up under the influence of the Presbyterian church in Scotland, but the distinguishing doctrines of Calvin were always rather repugnant to me. So when some of the preachers of a Presbyterian denomination, and some of the Congregational churches were expelled for preaching and publishing what is called "Arminian heresy," I joined with those who sustained the heretics. About that time, too, a pamphlet was put into my hands entitled, "The Sure Word of Prophecy." This, in the main, was approved by me; but I was so engaged by opposing a limited atonement, unconditional election, and other Calvinistic points, that I did not study the doctrine set forth in the pamphlet referred to; but it did me good; for it led me to give up the heathenish doctrine of going to heaven at death, and to look for eternal life only through obedience to Christ, and by the promised resurrection at the last day. Myself and wife came to America in 1848, and lived most of the time in Cayuga Co., N. Y., until 1862, when we moved to this place. While in Auburn, N. Y., we frequently attended the Second Advent meetings, but kept aloof, because we could not see as they did about the time of Christ's second coming, and some other matters.

It was while in Auburn that I was led, by means of Roswell Curtis, to subscribe for the *Bible Examiner*, which myself and wife read with great interest, and also your other publications. I believe your writings have done both myself and wife much good; though they have been the means of keeping us more isolated from denominational Christians; yet they have been the means of leading us into the light and liberty of the gospel of the grace of God. I thought a great deal of the *Bible Examiner*, and could hardly be reconciled to giving it up; but now I like the Herald better because it is weekly; but I always fear that it will not be sustained. I have many a time felt sorry that it was not in my power to do more to increase its circulation; and I may say, that it has been better to us this Winter than ever. The sermons, the editorials; the criticisms on such men as Henry Ward Beecher and others, who have become popular; the discussion on the personality of the devil; your articles on free will and free grace; and not the least interesting to us are the letters and extracts. We generally read them first; and it is like a conference meeting to us with them of like precious faith.

Wishing you the enjoyment of the peace of God, and the hope of life and of the kingdom promised, I remain your brother in Jesus.

From Jacob Grim.

Philadelphia, March 13, 1868.

Br. Storrs: You are aware that Br. Rufus Wendell was expected to deliver a course of lectures at Wilmington, Del., on Sunday last and during the present week. Late on Friday evening Br. Stewart Carlyle, called at my house, stating that they had engaged the Methodist meeting-house, which had been sold and was about going into other hands, and they could have it for the one Sunday only. He further stated they had advertised for the meetings and it would be a great disappointment to the people, and likely to be an injury to them if they disappointed them. He stated his object was to see if I would not come down to Wilmington and speak for them; in other words, to fulfil Rufus Wendell's "disappointment." I had advertised my name for two lectures in Philadelphia. In the morning, "Bible hell;" evening, "Thief on the cross." So you see somebody must be disappointed. I agreed to go to Wilmington. So I went; and Sunday morning I spoke to a very attentive audience: my subject was, "Man:" his creation, trial and destiny. In the afternoon the audience was larger and very attentive. My subject was the "Hope of the Gospel, and the way to attain it, even through Jesus by the resurrection of the dead." In the evening we met with a difficulty; quite a large congregation assembled at the meeting-house, but the meter was frozen up, and the gas would not burn; and for a time I thought I was going to be relieved from speaking the third time; but the congregation seemed anxious to hear what more could be said on the subject; and, after trying in vain to make the gas burn, concluded they would have a meeting any how. So they went out into the neighborhood and borrowed several oil lamps; enough to light up the desk, so they could see the speaker, if the speaker could not see his audience; and we had quite a good meeting. My subject was Psa. xlix; and as I heard several ladies say, as I was going in, they would like to hear some of the negative side of the argument taken up, and among others the thief "this day shalt thou be with me in Paradise," after I was through with my subject, I answered the objection; and the same ladies told me, they were perfectly satisfied with the interpretation that I gave of it.

Well, in conclusion, I formed some very pleasant associations in my visit to Wilmington; and, upon the whole, I have no regrets at having gone; but I prefer filling my own appointments to those of some other persons; for it gives me time to make my own preparations. This jumping up and running off "Jack on the pinch," without any time to arrange matters or business, is not at all times pleasant. Br. Charles Sutton was taken by the same surprise on Saturday, to come in and fill my appointment. Upon the whole, I hope some good may result from it.

From L. D. Tanner.

Marathon, N. Y., March 2, 1868.

Br. Storrs: I have not heard yet, through any of those who take your paper, whether any one has responded to the inquiry I made some weeks since, through the Herald, for the lost article entitled "A thousand dollars won, but not paid over." So certain am I that your readers will appreciate the article, if found, I would like a further search might be elicited. If some reader remembers, and could inform you what paper the article was published in, that information might lead to its whereabouts, as a preserved relic.

The *re*publication of your "Defence of the Bible," I am sure, is highly valued among your readers in these parts.

About here, many are venturing to read the Herald, that a few years ago would have feared it as they would the cholera; it is a terrible demolition of the machinery by which revivals have been manufactured; and to many of these, masters, the hope of their gains is lost.

When I took your paper, some years since, no one would read it. Things are now shaping differently; some of my near neighbors are willing to read, that yet would not subscribe.

Layfayette Norris, Campton, Iowa, writes: There has been quite a revival north of here among the Freewill Baptists and Methodists. Some of these preachers are bitter opposers of the Adventists. One of them said he "broke up a nest of Adventists in Wisconsin," another of them preached a very denunciatory sermon against "No-soulism," in this place. One of my neighbors remarked that this preacher took "Layfayette Norris for his text." He went so far in his abuse, that part of his church members told him, next morning, that such preaching would not do. I report this to their credit. There are a few in this vicinity that refuse to unite with any church organization, but hold on to their profession. It seems harder to get people to unite with the different churches than to get them to "the mourner's bench;" hence, the preacher's labor is hard to prove the necessity of church organizations. The Bible is frequently spoken of, in their sermons, but seldom ever quoted—they seldom refer to it for proof.

Lucy A. Barney, New Preston, Conn., writes: I thought to let you know how the battle goes here. Sometimes it is hard; but we intend to stand fast. Last Sunday (March 8) Br. and Sr. Fogg came to our help, and her words did good execution, and we thought the battery of the enemy was silenced. But in the evening, while we were quietly assembled at Sister Calhoun's house, anticipating a comforting time hearing from the veterans of the cross, we were surprised to have the battle renewed. But one of our soldiers replied so effectively that the conflict soon ended. Our Captain's commands we love to obey; for he has promised a great reward, even eternal life at the end of the war. Who can harm us? Our life is safely hid with Christ in God. There are a few here who will stand up for our Captain; and if any ask to what company we belong, we can tell them it is the Life company. Your sister, believing in "No life out of Christ."

Eld. Liberty Wetherbee, Bangor, Me., writes: I send a new subscriber for the Herald. The truth is gaining ground in this region. I am to-day (March 8) at Kenduskeag, having a good time. People are becoming interested in the doctrine of "No Life out of Christ." I shall send more subscribers from this place. We hope to get Br. Wendell to come to our help the coming Summer. How is it, Br. Rufus, will you come if we can get you a hearing? There are quite a number that wish to see and hear you. Let us know. Yours in hope of eternal life, when the Life-giver comes.

Joseph K. Marshall, North Chester, Mass., writes: The Herald of Life comes to hand regularly; for which we feel very thankful, as we consider it the best religious paper in the world. We rejoice that God is blessing his truth in so signal a manner, and pray that all his children may see the beauty there is in the plan of redemption. We desire holiness of life and patient waiting for the Lord, who shall change our vile bodies and fashion them like unto his most glorious body, at his appearing and kingdom.

S. D. Morse, Manchester, N. H., writes: I wish to say, through the Herald of Life, we have started a free meeting in Whitney's Music Hall, and invite all ministers commissioned by the Lord, to come and preach the word. If they send appointments through the paper, mention the above-named Hall. If they write, direct to me, "No. 3, Print Works Caps." Yours, hoping for life when the Life-giver comes.

Persecution—Rev. XIII.

By C. L. Percival.

I will not take up room by transcribing this chapter, it being familiar with almost all readers of the Herald of Life, and other Advent papers. It contains the history of the rise, character, and doings of two wild beasts.

The first, with its strange and complex character and doings, it is universally admitted, symbolizes the fourth, or Roman kingdom; and its history is brought down to the present time, when its wounded head is healed. Its superadded mouth, which spake "great things and blasphemies," can be nothing else than the Roman Catholic Church; and the perfect and intimate connection of that church with the Roman government for the past 1,200 years, and more, is too apparent for any one not to see the perfect fitness and propriety of the symbol.

The description of this beast finished, we read, And I beheld *another* beast coming up out of the earth. Mark, the first came out of the *sea*, and the other out of the earth. Bishop Newton and many other writers on the prophecies say that this two-horned beast symbolizes the Romish church. I dissent from this entirely, and for these reasons: 1. The Romish church is represented, in connection with the Roman *empire*, where it ought to be, by the *mouth* which was *given* to the beast, so that there is no necessity for another symbol of it.

2. As the first beast represents a civil government, and the second is *another* beast, it must be another civil government, a beast in prophecy *never* symbolizes a church, or ecclesiastical body at all, but always a civil government. Now, then, what one does it symbolize? I answer, it is a power yet to arise. This will be seen by observing its doings. (1.) It causes its subjects to worship the first beast, whose deadly wound was healed. (2.) It causes them also to make "an image to the beast *that had the wound by the sword and did live.*" As the deadly wound was undeniably inflicted when the French empire under the first Napoleon fell, in 1815, and was healed, or is being healed by the restoration of that empire under Napoleon III., it is evident that the two-horned beast cannot cause the dwellers on the earth to worship it, or make an image to it, till about this time, or some time yet future. Still more conclusive evidence of this will appear hereafter. Let us look, now, at the work of this power. First, it causes its subjects to worship the first beast; second, it works wonders or miracles, and by them deceives the people, and leads them to make an image to the first beast; then gives life to the image, and causes it to speak, and cause that as many as will not worship the image should be killed. Now mark, the first beast was a politico-ecclesiastical power, or a union of church and state. The *image* to this beast must of course resemble it and is, therefore, a church and a civil government united, and which will require all its subjects to subscribe to the legalized creed or *die*, and also deprive all of the right to buy, or sell, or pursue any ordinary business for gaining a livilihood unless they bear some mark by which it may be known that they belong to the *established* church. If we have not a sore time brought to view here for the true followers of Jesus, the Nazarene, then I am terribly mistaken. I shall take another look at this chapter, hereafter, but leave it now. I suppose I have seen all the different applications of this chapter to past events; but in them all there is an entire lack of fitness, or naturalness in the adaptation of the events to the prophecy. I do not believe it can possibly have had any fulfilment in the past and therefore I look with earnest expectation for a speedy fulfilment of this deeply-interesting prophecy, and I labor and pray that God may prepare his people for the sore, but certain trial.

Massawippi, P. Q., March, 1868.

Remark by the Editor.—Our Br. thinks the "sore trial," presented in this chapter, is in the "future," and says, if it is not so, "I am terribly mistaken." We trust it may not *terrify* him if he escapes and his fellow Christians escape, the trial he supposes yet to come. Let us remember, "sufficient unto the day is the evil thereof." If the prophecy of the two-horned beast and its image is not in the past, we think it will be in vain to attempt to find it in the future till it appears. Let us live and labor as men who wait for the return of their Lord and so be found ready at his appearing and kingdom.

Snarling.—The way not to be healthy or happy is to keep up an incessant snarling. If you want to grow lean, cadaverous, and unlovely, excite yourself continually about matters you know nothing about. Accuse other people of wrong doing incessantly, and you will find but little time to see any wrong in yourself. We wish here and now to inform all men of irritable dispositions that they will live longer if they only keep cool. If such men want to die, we have nothing to say; snarling will kill about as quick as anything we know. We have had good health for the whole period of manhood, and attribute the most of it to the way we take things.

How it has been Guarded.—Rev. Adolph Saphir expressed the following striking thought at the anniversary of the British and Foreign Bible Society. "Marvellous is the very existence of this book. One portion of it was preserved by the Jews, who have been the most careful and scrupulous custodians of a historical record which faithfully and severely delineates their guilt and obstinacy—they have been the guardians of predictions which fully and clearly describe the person and work of a Messiah whom they reject; while the other portion of the Bible has been preserved and transmitted by a church, the errors of whose apostacy are anticipated and condemned in the very pages which they have so diligently preserved. Strange, indeed, the Synagogue guarding the Old, the Church of Rome guarding the New Testament."

Business Matters.

One Dollar each from—James W. Smith, Peter Burlingame, Wm. Bryant, Eld. J. B. Cook, John Prest, Jeremiah Hopkins.

Two Dollars each from—Jacob Naas, Wm. Steele, Capt. Chas. W. Barber, F. S. Mason.

Various Sums—Mrs. John McClean, $4; W. S. Olmsted, $10 on pledge; C. W. Lyndall, $10 on pledge; Thos. S. Page, $1 25; R. Gibbs, $5; C. M. Hempsted, $15 donation to the paper; John Kemp, $25 on pledge; Thomas Denton, $5; G. L. Hart, $1 50.

Tract Fund of $500.

Previous Receipts	$182 91
William Steele, Arkansaw, Wis.	1 00

Pledges *to print Life from the Dead.*

Previous Receipts	$41 00
Daniel W. Littell, Rahway, N. J.	5 00
Wm. Montgomery, Buffalo, N. Y.	2 10
Peter Fary, Eatontown, N. J.	1 00
"Cash," Oceanport, N. J.	1 00
Jas. F. Redhead, Brooklyn, N. Y.	1 00
S. D. Morse, Manchester, N. H.	1 00
Eld. Guthrie, Trumansburg, N. Y.	1 00
Thos. R. Crocker, Brooklyn, N. Y.	3 00
A. Hofman, Plymouth, Ohio	2 00
D. J. Ellsworth, Windsor, Conn.	2 00
N. D. Wight, Bonds Village, Mass.	50
John Kemp, New York	3 00
Chas. Dwight, Springfield, Mass.	1 00

Pledges to print the "Defence of the Bible."

Previous Pledges	$10 00
Samuel Brown, Milwaukee	5 00
Thos. R. Crocker, Brooklyn, N. Y.	5 00
D. J. Ellsworth, Windsor, Conn.	2 00
John Kemp, New York	3 00
"A Friend,"	5 00

To Correspondents.

J. C. Day—Lewis Priest's paper has been mailed regularly from this office to So. Lancaster, Mass.

Ira W. Enos—The $2 was not received, but we continued to send to B. H. Enos. We shall do so still. Do what you can for us.

Eld. S. L. Walter—Your account is satisfactory. Keep and use the remainder yourself. We shall send you a lot of Life from the Dead to Hornsby, this week, as a donation. Sell or give them away, as you please.

LaFayette Norris—The work "Death, not Life," you can get of Eld Jacob Blain, Buffalo, N. Y. The article sent for Children's Department is too frightful for them. We shall send you "Life from the Dead" as soon as we can attend to it.

"The Theology of the Bible."

Geo. W. Young, No. 25 Chambers street, near Centre street, this city, in the store of Asa L. Shipman & Son, will furnish the above-named work to any one in the city or who may call at his place of business, at $3 per copy. Persons wishing the work sent by mail should send *direct* to the author, "Hon. O. S. Halsted, 417 Broad street, Newark, N. J.;" who will send the work, on the receipt of $3, free of postage.

The work can also be had of W. S. Olmsted, Hartford, Conn.

Meetings in Brooklyn, N. Y.—Preaching every Sunday evening in Sawyer's Hall, corner of Fulton avenue and Jay street., at 7½ o'clock. Entrance on Jay street, at the sign of "Sawyer's Pianoforte Rooms." The main subject is, *The Scripture Doctrine of a future Life*, connected, as it is, with the *Coming and kingdom of Jesus Christ.*

Our Israelitish Origin.—A work on Prophecy. It was written by Professor Wilson, England, some years since. We republished it, believing it could not fail to interest all thinking men, whatever might be thought of the accuracy of its positions. For our self, we endorse the general theory that the Anglo-Saxons are the literal descendants of Israel, in the line of Joseph and Ephraim. Price 50 cents, in paper covers only. Postage, six cents.

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Poetry.

"UPON THE WATCH-TOWER."

BY WILLIAM H. BURLEIGH.

OH Lord, how long? We watch and wait
The coming of that Better Day,
When Love, triumphant over Hate,
Shall rule the earth in soverign sway—
When he who toils, and he who bleeds
The promise of its dawn shall see,
And slaves of power and slaves of creeds
Shall hear the word that makes them free.

Oh Lord, how long? We wait and watch
Night lingers, and the rough wind chills;
We strive some gleam of morn to catch,
Slow climbing o'er the eastern hills—
Some glimpses of the herald-star,
Whose light shall tell its advent near;
But lo! the darkness wide and far,
Blots out the whole broad hemisphere.

Oh Lord, how long? The earth is old,
And reels, sin-stricken to its doom,
Burdened with sorrows manifold,
And veiled in more than midnight gloom.
Her children weep upon her breast,
And heavenward eyes of suppliance turn;
Perplexed by doubts, by fears distressed,
Too blind thy promise to discern.

Yet is that promise sure? and sure
The coming of earth's Better Day,
Though long the night of wrong endure,
And still the dawn of right delay!
Oh make us brave to watch and wait
The hour by prophet bards foretold,
When Thou shalt lift the Orient's gate
And flood the lands with morning's gold!

Children's Department.

HOW A CHIP WAS MADE TO SPEAK.

THE Rev. J. Williams, in his "Narrative of Missionary Enterprise," gives the following anecdote:

In the erection of this chapel (at Raratonga), a striking instance occurred of the feelings of an untaught people when observing for the first time the effect of written communications. As I had come to work one morning without my square, I took up a chip, and, with a piece of charcoal, wrote upon it a request that Mrs. Williams would send me that article. I called a chief, who was superintending his portion of the work, and said to him,

"Friend, take this; go to our house, and give it to Mrs. Williams."

He was a singular-looking man, remarkably quick in his movements, and had been a great warrior; but in one of the numerous battles he had fought he had lost an eye, and giving me an inexpressible look with the other he said,

"Take that! she would call me a fool, and scold me if I carry a chip to her."

"No," I replied, "she will not; take it and go immediately, for I am in haste."

Perceiving me to be in earnest, he took it, and asked, "What must I say?"

I replied, "You have nothing to say; the chip will say all I wish."

With a look of astonishment and contempt, he held up the piece of wood, and said,

"How can this speak? Has it a mouth?"

I desired him to take it immediately, and not spend so much time in talking about it. On arriving at the house he gave it to Mrs. Williams, who read it, threw it away, and went to the tool-chest, whither the chief, resolving to see the result of this mysterious proceeding, followed her closely. On receiving the square from her he said,

"Stay, daughter; how do you know this is what Mr. Williams wants?"

"Why," she replied, "did you not give me a chip just now?"

"Yes," said the astonished warrior, "but I did not hear it say anything."

"If you did not, I did," was the reply; "for it made known to me what he wanted, and all you have to do is to return as fast as possible."

With this the chief leaped out of the house, and catching up the mysterious piece of wood, he ran through the settlement with the chip in one hand and the square in the other, holding them up as high as his arms would reach, and shouting as he went,

"See the wisdom of these English people; they can make chips talk—they can make chips talk!"

On giving me the square, he wished to know how it was possible thus to converse with persons at a distance. I gave him all the information in my power; but it was a circumstance involved in so much mystery, that he actually tied a string to the chip, hung it around his neck, and wore it for some time. During several following days, we frequently saw him surrounded by a crowd, who were listening with interest while he narrated the wonders which the chip had performed.

LET those who have never told a lie, cleave to their love of truth. Let those who have, repent, and do so no more. Let all remember that "lying lips are an abomination to the Lord; but they that deal truly are his delight."—*Star.*

THE LITTLE LANTERN.

A VERY young child may be useful. A small lantern, well-lighted, is of much service, while a very large lantern, without any light in it, is of no use. And who knows how many the light from a child's lantern will reach and benefit?

Do not be dark lanterns, or such as give no light; but as you pass along through life, at home, or in school, or in the street, or wherever you are, show that you love the truth, and that you seek, by God's grace, to walk as you are taught in his holy word. Show it in your lives. Show it by cheerful, honest, loving walk with your companions. "Let your light so shine before men that they may see your good works, and glorify your Father who is in heaven."—*Friend.*

A POOR lame boy was walking along one of the muddy streets of the city, trying to find a suitable place to cross. The heavy rains had fallen, and the street was unusually deep with mud and water. While waiting to cross, another lad saw him, and cried out, "Stop! stop! I'll carry you over." In a moment he gently took the little cripple in his arms, and carried him over to the opposite side of the street. In doing it he got quite wet and muddy; but he did not mind that, for he felt amply repaid by the *inward reward* which his heart gave him. The little lame boy smiled gratefully, and thanked him kindly, but the pleasure of doing a kind act paid him better. Doing good to others brings its own reward, which the selfish of the world can not appreciate.—*Sel.*

THE DORCAS MISSION.

SOME of the readers of the HERALD OF LIFE are among our contributors, and for their benefit, and for the benefit of our numerous friends who are not able to contribute, I pen this article. For the support of this mission we depend upon the Lord who opens the hearts of his people to send of their substance. This saves us from boring our friends with appeals for aid: it saves us from judging those who do not assist us: it enables us to realize more the value of God's promises in regard to temporal blessings, and consequently our faith is strengthened in this direction continually. We think that the facts of the existence of our mission, and of our feeling that it is the Lord's will that we should spend and be spent for our Master in this way, are all that we should burden our friends with. Then to have it supported, it is all sufficient to beg at the throne of grace, and thus by prayer and supplication we make all our wants known unto God; and when tried we can there cast all our cares and burdens upon him who careth for us. We have the great satisfaction of knowing that every penny received is a free-will offering, and we see the hand of the Lord in supplying our necessities in his own way.

During the year 1867 the following donations of money were received: from visitors at the Home, $486 26; the former managers of the Home (ladies of the Society of Friends), $200; other Friends, $32; for preaching, $161 20; private contributions in places where I have visited and preached, $73 52; at the Wilbraham Campmeeting, $152 64; at the Alton Bay Campmeeting, $238 27; a friend in Bristol, R. I., $175; by mail, $1,368 28; sales of rags, $9 77; making the total amount for the year, $3,437 94. It is my privilege thus to recount what the Lord hath wrought for us in this direction. Next I will state how this money is expended, and will arrange under distinct heads.

THE SUNDAY SCHOOL.

It has a membership of two hundred boys and girls, and twelve teachers. About three quarters of the scholars are unable to read, hence we have to use alphabet cards and spelling books for that number. Those who can read are formed into reading and Bible classes. They are not taught the popular theology of the day at all, yet they are instruced but partially in the truths we hold so dear, for on account of their past want of instruction in truth they are unable to bear much strong meat. Our school meets in an excellent hall, which measures forty by eighty feet, for which we pay a mere nominal sum for rent, only $1 50 per Sunday afternoon, so that the rent for the year will amount to but $78. Cards, books, and Testaments are constantly needed, and this adds to the expense.

OUR DAY SCHOOL.

This has a membership of seventy-five children, comprising the children of the Home, and other poor children in our neighborhood. It meets in the Home building, and is under the care of Sr. Mary Meeker Valle, of Newark, N. J. This school is always requiring books, slates, pens, pencils and the like, and they take a portion of our receipts. Sr. V. labors for Christ's sake, and will receive no stated compensation, but have such sums as we may be able to give her from time to time.

OUR EVENING SCHOOL.

Also held in the Home, for men and women. On account of protracted meetings it has been suspended for a while. This school also requires reading and spelling books, cards, writing books, slates, arithmetics, and the like. These draw upon our treasury also.

LITTLE WANDERERS' HOME.

This institution has just entered its sixteenth month. Quite a number of the readers of the H. of L. contributed to this branch of our mission, and they will be especially interested in a little review of its past operations. Its objects are—

I. To gather in the children of destitute and worthy persons, especially half orphans, feed, clothe and educate them, until their parents are able to care for them once more. Whenever desired we procure homes and service places for this class.

II. To gather in orphans and children who may have been deserted by their friends, and obtain homes for them.

III. To rescue children from haunts of vice where they are not already ruined, and bring them up ourselves. The parents of these children are willing in some instances to place them under our care, provided we will pledge to bring them up ourselves. Though degraded themselves, they appear willing to put their children with us, for they believe that we are not their enemies. We have but three under this head. Our present building is fa too small for such a purpose, and its location for the same is not altogether desirable.

We have a Matron, Assistant, School Teacher, and seamstress at the Home. All work without salaries, but receive sums at various times to keep them supplied with all they need. A cook is hired for the work in her department.

Since the Home was opened, one hundred children have been fed and clothed and lodged in it, some for a short, and others for a longer period. Thirty-six of the number were boys, the remainder were girls. Their ages ranged from six to twelve years, with a few exceptions. Homes and service places have been procured for thirty children. Four children ran away from us. Four have been sent to the House of Refuge as "hard cases." Some were discharged on account of bad behavior. Others of the first class have been taken by their parents as soon as they were able to care for them. Of the entire number cared for by us, twenty-eight were orphans; sixty-six were either motherless or fatherless; three had both parents living; the balance unknown. At this time we have thirty-seven children under our care. Forty is the fullest possible extent of our accommodations. Since we commenced we have turned away over four hundred children on account of our quarters being so small. The average number of children in the Home through the year, thirty.

We have expended $1,438 47 during the past year for food for our entire household. There have also been several donations of vegetables, etc., by friends. Repairs of the building and premises, buying wood and coal, gas bills, and a hundred other expenses incident to such an institution, help to use up the funds.

OUTSIDE THE HOME.

Provision and cash have been distributed to the amount of $428 82. Gospel feasts, some eight or ten of them were given in our Home school room to hundreds (in all) of poor men, women and children around us. Surprise parties were given to scores of others, when we carried bags of flour, packages of meal, sugar, tea (for old people), or soap and candles, potatoes and codfish to their homes, offering up prayer there on their behalf.

We have received, from January 1, 1867, to March 1, 1868, fifty-five barrels, seven boxes, and sixty bundles of clothing, etc., which have been the means of clothing hundreds, and of putting hats, caps and bonnets on bare heads, shoes and stockings on bare feet, and so on to the end of the chapter. Many interesting cases might be cited under this head, but time and space forbid.

MEETINGS, CONVERSIONS, ETC.

Afternoon and evening meetings are held in the school-room of the Home. For the last two months meetings have been carried on every afternoon and evening. During that period about seventy children of various ages connected with our day and Sunday schools and the Home, and others living in this section have professed to find Christ, and about fifty adults have also given evidence of having passed from death unto life. The signs of the times, the coming of Christ, and the saints' inheritance, are the prominent themes held up before them, and it is cheering to hear the converts, large and small, talk about these things boldly. I feel that the great and terrible day of the Lord is impending, and that by the help of the Lord I must warn them to flee from "the wrath to come." Some of the worst sinners in our neighborhood have turned to God, and their testimonies are very stirring. Of course we do not know how many will endure unto the end; but we think that some will, perhaps many, but we will rejoice in the Lord over them as long as they are faithful. We endeavor to instruct them faithfully in regard to their daily life, so that they may be examples to others in purity, faith and patience. This is of the utmost importance, for truth, unless advocated by a godly person can have but little effect upon sinners. How much the cause of Christ is hindered by the lack of the spirit of Christ in some of its adherents.

This seems, for the present at least, to be my field of labor, and in humble dependence on my Saviour I shall go forward, warning the ungodly to flee from the wrath to come, pointing the repentant sinner to the Saviour who can deliver him, strengthening the weak, comforting the mourner, visiting the widow and the fatherless, feeding the hungry, clothing the naked, administering to the sick, taking care of the fatherless and motherless, and the orphan, praying for all God's saints, and seeking myself to be a faithful follower of the meek and lowly Saviour.

In a few days we expect Sr. Helen Robertson to take the position of matron of the Home. Our present matron is in ill health, which incapacitates her for the work, and Sr. R. will fill her place. Srs. Helginson and Case will still remain with us. In conclusion, I will state that this article is not written for begging purposes; as heretofore, I intend to do all my begging at the throne of grace, and leave the matter of giving between the Lord and his people. Thus I interfere with no other interest, and save a world of needless anxiety and trouble. Pray for us. Yours, among the lowly. F. H. BURBANK.

708 Lombard street, *Philadelphia, Pa.*

HISTORY OF JERUSALEM.

THE earliest mention of this place in Scripture is in connection with the pursuit by Abraham of the kings who had made prisoner of his nephew, Lot. Having effected the rescue of that person, Abraham, on his return to Hebron where he lived, (20 miles south of Jerusalem), was met by Melchizedek, the King of Salem, who came out with bread and wine to the valley of Shaveh—probably the point just below the city—and blessed him in the name of the most high God. Five hundred years after this we find the place named *Jebus*, afterward Jerusalem. The Turks at the present day call it *El Khuds*, signifying Holy City; also, *Beit el Muckhudis*, the House of the Sanctuary.

As early as the conquest of Canaan, 1,451 B. C., Jerusalem was a considerable place. The league of five kings against Joshua, which was broken up at the great battle of Gibeon, was formed at the suggestion of the King of Jerusalem. . . . In the division of Canaan among the Twelve Tribes, Jerusalem fell to Benjamin, and how it came to be transferred to Judah is difficult to explain. Perhaps it was by the right of conquest, for the tribe of Judah was the first to capture it from the Jebusites. Other cases similar to this are to be found where important places were transferred from one tribe to another, and no reasons given for it.

The first settlement of Jerusalem, under the Jewish nation, was by King David, 1015 B. C. He captured it from the Jebusites, forfeited a portion of it, and built the palace there. During the reign of Solomon, other portions were enclosed within its walls, and the Temple built. Since that period it has been seventeen times destroyed and rebuilt.

1. Four years after King Solomon's death it was taken and plundered by Shisa, king of Egypt.

2. One hundred and forty-five years afterward it was taken by Jehoash, king of Israel, plundered, and a large portion of the walls demolished.

3. Two hundred and thirty-eight years afterward it was taken by Nebuchadnezzar, king of Babylon, and almost totally destroyed. The temple of Solomon was burned, together with the king's palace. The larger part of the people were carried into captivity. The city lay desolate for half a century. Then Zerubbabel led back 52,000 of the captives, and rebuilt the temple, with a portion of the dwellings. Seventy-nine years after, Ezra conducted a second colony, and thirteen years later Nehemiah guided the third and rebuilt the walls.

4. Two hundred and seventy-five years afterward, Antiochus Epiphanes stormed the city, and slew 80,000 of the inhabitants. Two years after this he returned and totally destroyed the city. This was the most terrible calamity the Jews had ever experienced.

5. One hundred and six years afterward it was taken by Pompey, the Roman general, who then attached Judea as a province of the Roman Empire. . . . Shortly afterward, Herod the Great commenced to re-build the city. In this he labored with great assiduity for forty years, restoring the fortifications, the temple, and the walls to more than their former magnificence. It was in this condition when our Saviour made it the scene of his ministrations.

6. One hundred and thirteen years after its capture by Pompey, it was stormed by Titus, the Roman general, and totally destroyed. Of all its grandeur and beauty, he left nothing but two or three towers in the western wall, as mementoes that a great city had stood there. More than a million of people perished during the siege.

7. Sixty-two years afterward, it was rebuilt in part, by the Emperor Adrian, who gave it the name of Aelia.

8. One hundred and seventy-four years afterward, it was further rebuilt, its former name restored to it, and many splendid Christian churches, erected by Helena, mother of Constantine, the Roman Emperor.

9. Two hundred and thirty-one years afterward, the city was still more strongly built and beautified by the Roman Emperor, Justinian.

10. Seventy-seven years afterward, it was taken by the Persians, and nearly demolished.

11. A year afterward the Romans retook it, and rebuilt the portion that had been destroyed by the Persians.

12. Twenty-three years afterward, it was taken by the Arabians, who held it for 437 years.

13. Next came the Turks, who took it from the Arabians.

14. Twenty-five years afterward, and on the 15th of July, 1099, the Crusaders, under Baldwin, took it by assault, after a siege of forty days, and restored the Christian emblems which were cast down nearly 500 years before.

15. Eighty-eight years afterward, it was taken by the Turks under Saladin, who had first gained a great and decisive victory over the Christian army, at Hallin, near the Sea of Galilee.

16. During the next fifty-seven years, Jerusalem changed masters several times, but in the year of our Lord, 1244, the Turks finally established themselves in possession, and have held it to the present day, a period of 622 years.

What a history is this! For 3,500 years these hills have been the scene of mortal strife. The echoes of these surrounding mountains have resounded to the warriors of a hundred nations—seventeen times destroyed, and as often rebuilt—now a place of grandeur and luxury—now a place of desolation! With these facts before us we shall understand the Lamentations of Jeremiah, and can more perfectly enter into the spirit of those words uttered by our Saviour as he stood upon the Mount of Olives, east of the city, and looked down upon it, doomed within less than forty years to become a place of desolation, and said: "Oh, Jerusalem, Jerusalem, which killest the prophets, and stonest them that are sent unto thee. . . . Your house is left unto you desolate!"

CONNECTED EVENTS.

Having thus sketched the history of this far-famed city, I proceed to mention a few of those events with which it is associated in sacred history:

1. In the year 1872, B. C., Abraham came here, a three days' journey from Beersheba, to offer his son Isaac as a sacrifice, as God had appointed. It has been made a question among Bible Commentators, whether it was Mount Moriah—adjoining Jerusalem—upon which this sublime act of faith occurred, or Moreh, near Shechem, forty miles further north. Without attempting to decide a question upon which the wisest have differed, it appears to me that the burden of evidence rests in favor of Jerusalem.

2. When King David came here from Hebron, twenty miles south, to capture this place from the Jebusites, Jerusalem only covered a small portion of its present site, that of Zion in the southwest. The place was protected by walls that rendered it almost impregnable, and the enemy felt so secure that they ventured to insult King David with the challenge, that even their blind, and lame men could keep him out. Upon this, King David made proclamation that whoever should first enter into the city should be made the general of his army. The valiant Joab gained the prize, and Zion was taken. As the strongest parts of a fort are those that are least looked after by the defenders, it is likely that this daring man climbed up by night at the northeast corner of the city, where the crags are more than 100 feet high and exceedingly steep, and there made his entrance.

3. When Rabshakeh, the captain of the king of Babylon, approached Jerusalem, he took his station at the Upper Pool of Gibeon, opposite the northwest corner, and it was at this point that the Crusaders made their attack in 1099. When Pompey besieged Jerusalem, he made his headquarters, it is said, on the hill south of the city, now called the *Hill of Evil Counsel.* But when Titus, 133 years afterward, began his siege, he established himself on the hill *Scopus*, north of the city. It was on the eminence called Neby Samuel, or Mizpeh, five miles northwest of Jerusalem, that King Richard the lion-hearted, stood in the last Crusade, when he buried his face in his hands, and prayed, "Ah, Lord God, suffer me not to look upon Jerusalem, if so be that I I may not rescue it from the hands of thine enemies."

4. It was at Jerusalem that the people of Israel were expected to assemble themselves together, at least once a year, to worship in God's holy temple. To this point they came up by hundreds of thousands, and by millions! By the southern road, by way of Hebron and Bethlehem; by the eastern road, by way of Bethabara and Jericho, and Bethany; by the northeastern road by way of Golan and Succoth; by the northern road, by way of Shiloh and Bethel; by the northwestern road, by the Pass of Bethoran, and by Gibeon, these people sought their God in his covenanted place, and made their offerings and their sacrifices, according to the Law of Moses. Not only the city within the walls, which were more than three miles in circumference, must have been crowded to overflowing upon these occasions, but the adjacent hillsides, and the neighboring villages, and wherever a spot could be found for a camping place.

Different, indeed, is the present appearance of Jerusalem. A town with scarely 12,000 inhabitants, with streets narrow, crooked, and offensive to eye and nostrils, a city of strangers—how forcible the contrast to that Golden City, that unequalled metropolis which afforded St. John a model for "the Holy City, New Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband."—*The Mystic Temple.*

Letters and Extracts.

SAMUEL MORGAN, New Rutland, Ill., writes: I love the HERALD OF LIFE, because it contains so much of God's truth; and truth is what a believer in Christ loves. I feel to thank God that I have been led to search the Scriptures, and in so doing have obtained truth. Dr. John Billings sowed the good seed in this place in April, or May, 1864. Some fell on good ground; and from that time to the present, the light has been growing brighter. There are but a few here that believe in Life only in Christ. I don't see how a man can live from the dead except he has the Spirit of God dwelling in him. Jesus saith I am the resurrection and the life; he that believeth in me, though he were dead, yet shall he live. Suppose he does not believe in Christ, shall *he* live also? Nay, verily, Jesus did not promise he should.

If all men are to be raised to life in Christ, all will have life *in* them. Jesus declares, John vi., "I came down from heaven not to do mine own will, but the will of him that sent me; and this is the Father's will that sent me, that of all which he hath given me I should lose nothing, but should raise it up again at the last day." How few there are who can give a Bible reason for their hope of life, when it all depends upon our having the Spirit of God dwelling in us, when we die. Our hope is not complete until the resurrection.

The only hope for a Christian is life from the dead by a resurrection; and all who go down without such a hope, are destitute of eternal life, or any other life. Let us hold on to the faith, and continue in the hope of eternal life. Yours in hope of Life from the dead.

DR. S. B. BARLOW,
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Herald of Life

AND OF THE COMING KINGDOM.

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GEORGE STORRS, Editor. NEW YORK, WEDNESDAY, MARCH 25, 1868. VOLUME V.—NUMBER 25. WHOLE NUMBER 215.

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Eternal Torments.

[Extracts from the Editor's Sermons continued.]

The Apostolical Witnesses.

PETER'S TESTIMONY.

Acts iii., 23—"Every soul which will not hear that prophet shall be destroyed from among the people." This language cannot relate to a temporary destruction, nor, as some suppose, to a violent destruction from this world, unless it can be shown that all who have refused to hear Christ have been thus destroyed. But this cannot be done, for many unbelieving Jews have existed on earth to this day.

Besides, the original is much more expressive than our translation. The term translated destroyed is *exolothreutheesetai;* which Dr. Bloomfield, in his critical notes on the Greek text, edited by Prof. Stuart, says "is a word found only in the Septuagint and the later writers; signifying to 'utterly exterminate.'"

In this text, then, we have a clear testimony against the idea of endless suffering, or the immortality of men in sin.

Acts viii., 20—"Thy money perish with thee." Again, 2 Peter ii., 1—"Bring upon themselves swift destruction." Also 12th verse—"These as natural beasts, made to be taken and destroyed, shall utterly perish." This, certainly, does not look like teaching the common theory that the wicked are immortal; and we know not how any form of expression could more forcibly teach the utter extermination of the wicked. At the 17th verse he says of certain wicked characters, "To whom the mist of darkness is reserved forever." This expression carries the idea of a total destruction; as light is sometimes put for life in the Scriptures, as for example, "the light was the life of man," so darkness is put for death; "and the mist of darkness forever," we conceive, implies an utter extinction of being.

But again, chapter iii.—"The heavens and earth—are reserved unto fire again the day of judgment and perdition of ungodly men." "Perdition," according to Walker, signifies "Destruction—Ruin—Death—Loss, Eternal Death." Which of these definitions favors the common theory of eternal conscious existence?

Again at the 9th verse, Peter says: "The Lord is not willing that any should perish," etc. Lastly he tells us, at the 16th verse, that some "wrest the Scriptures to their own destruction."

Thus we have noticed every passage found in Peter's testimony concerning the final destiny of wicked men, and we ask, if it were not for the trammels thrown around our minds by tradition, if we should ever give any other interpretation to these texts than the plain obvious one of destruction of being?

JAMES' TESTIMONY.

Let us now hear what he has to say. In chap. i, 15, he says: "Sin when it is finished bringeth forth death;" and again, chap. v., 20, he says: "He which converteth the sinner from the error of his ways shall save a soul from death." How can a man maintain that the soul is "deathless" with such testimony before his eyes? And why should we submit to this mystifying the plain language of the Holy Spirit to keep an old theory alive, which cannot live in the light of a literal construction of Scripture language, and when no good reason can be given for departing from the literal meaning?

JOHN'S TESTIMONY.

1 John ii., 17. "The world passeth away and the lusts thereof; but he that doeth the will of God abideth forever." The inference is irresistible, that the wicked will not abide forever.

Again—Rev. xx., 14, 15. "And death and hell were cast into the lake of fire. This is the second death. And whosoever was not found written in the book of life was cast into the lake of fire: i. e., they are totally destroyed, and this because they would not come unto Christ that they "might have life."

Let us hear this apostle once more: Rev. xxi., 8. "But the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolators, and all liars, shall have their part in the lake which burneth with fire and brimstone, which is the second death:" a total destruction.

Other passages in Rev. supposed to refer to the final punishment of the wicked we have noticed in another place, and leave you to judge to which theory, that of endless being, or destruction of being, the testimony of John belongs.

JUDE'S TESTIMONY.

Sixth verse, he says: "The angels which kept not their first estate, he hath reserved in everlasting chains, under darkness, unto the judgment of the great day." In the days of Seth, after the birth of Enos, it is said, "Then began men to call upon the name of the Lord;" or, "then was begun invocation with the name of Yahveh"—that is, the Deliverer—the coming Messiah. This class of men were "angels," or *messengers* to the rest of men, and were "the sons of God." In time they left their primitive dignity, and married the daughters of mere worldlings, because of their beauty—they became slaves to "strange flesh," and fell "under darkness"—the *light* that was in them became darkness, and they were bound in the "chains" of it, and "reserved in" them "unto the judgment of the great day," when the flood swept them away with "the ungodly," with whom they had formed a fleshly alliance by marriage. They had no more the light of God's countenance, and perished in their sins. That this is the correct view is probable from what Jude next says, "*Even* as Sodom," etc. "*in like manner* giving themselves overt to fornication, and *going after strange flesh*," etc. Thus the sin of Sodom is seen to be of *like* character of the "angels" that "kept not their first estate." Both sinned by giving loose to the desires of the flesh, and were destroyed for it.

Again—Jude, speaking of certain wicked characters, says, "Wandering stars, to whom is reserved the blackness of darkness forever." The figure here used denotes an utter, total, and eternal obscuration, or disappearing. No language could more forcibly denote the utter destruction of the wicked—of their being itself, so that they appear no more forever.

TESTIMONY OF PAUL.

If there is immortality in sin and suffering, we shall expect to find that doctrine clearly stated by such a writer and preacher as "Paul," the "apostle of Jesus Christ." In other words, if the punishment of impenitent sinners is endless life in misery, Paul cannot be supposed to overlook it, who had constantly to preach to sinners of the worst class, and often speaks of their doom. Now, if it should appear that Paul never once gives countenance to the doctrine of the immortality of the wicked, or their conscious being in endless suffering, then it must be evident he did not believe that doctrine. It will be my object to examine fully what Paul did say and teach on this question, and not a text shall be omitted where he touches the subject.

In Acts xiii., 40, 41, Paul utters a strong word of caution to his hearers on the danger of despising the gospel. Does he say, "Behold, ye despisers and wonder and" sink to *endless misery?* No. What then? "Perish." This phrase does not mean preserve, under any form or circumstance, but "to decay, to die, to cease to have existence, to be destroyed." Again, at verse 45, the Jews are found "contradicting and blaspheming," showing an awful state of wickedness. If Paul is a faithful servant of Jesus Christ, we shall expect him to state in the strongest and most emphatic terms the danger of such wicked conduct: but we find not a word that gives countenance to the notion that these wicked men were immortal and would be tormented eternally. Just the reverse of this is clearly expressed: "Seeing ye put the word of God from you, and judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles." What can be plainer and more forcibly expressed? It was "everlasting life" they forfeited by their sins; and that is the highest penalty of God's law, or Paul was unfaithful.

The next place where we find the apostle speaking on this subject is Rom, i., 29-32. Let us first attend to the description he gives of the wickedness of those of whom he speaks. He says, v. 28-31, "And even as they did not like to retain God in their knowledge, God gave them over to a reprobate mind, to do those things which are not convenient, being filled with all unrighteousness, fornication, wickedness, covetousness, maliciousness, full of envy, murder, debate, deceit, malignity, whisperers, backbiters, haters of God, despiteful, proud, boasters, inventors of evil things, disobedient to parents, without understanding, covenant-breakers, without natural affection, implacable, unmerciful."

Can a blacker catalogue of sins be furnished than this? Surely if any man deserves unending being in indescribable torments these do. Let us hear what further the apostle has to say concerning them: "who knowing the judgment of God, that they who commit such things are worthy" of endless torments in hell fire? Is that what they "are worthy" of, Paul? "No, I did not say any such thing." Well, what did you say? "I said they are worthy of *death*." Is that all? Those who profess to be your "regular successors" tell us such wicked men are immortal, and cannot die, but must live eternally in misery. However we believe you, and think those who claim to be your "successors" may not have sufficiently heeded the apostolic injunction to "beware lest any man spoil you through philosophy and vain deceit, after the traditions of men, after the rudiments of the [pagan] world, and not after Christ."

I now follow the apostle into Rom. ii. After showing that God's judgment of men will be impartial both on the Jew and Gentile, he gives us to understand who will have "immortality, eternal life," viz., those "who *seek for*" it, by a "patient continuance in well doing:" while the opposite character will have "indignation and wrath," and that this will be the case with all who have sinned "without law," or "in the law;" so that "In the day when God shall judge the secrets of men by Jesus Christ," they shall "perish." In this chapter, the apostle gives no countenance to the theory that wicked men are immortal, or that any man can have immortality unless he "seek for" it: all others shall experience the "wrath" which they have "treasured up," under which they shall "perish." To "perish" and have "immortality, eternal life," are put in contrast by the apostle.

Next look at Rom. vi., 21-23, "What fruit had ye then in those things whereof ye are now ashamed? For the end of those things is" *endless torments!* Have we read Paul right? Does he talk thus? Let us look again. "For the end of those things is *death*." Modern divines say it is "endless misery"—Paul says it is "death." Which shall we believe? Paul continues, "But now, being made free from sin and become servants to God, ye have your fruit unto holiness, and the end everlasting life." He then adds, "For the wages of sin is" everlasting life in indescribable and unutterable torments! Is that right? Did he say so? He ought to say so, if modern theology is true. Let us take off the old sectarian spectacles and look at this text again. What did Paul say? He said "the wages of sin *is death*." Well, we thought so; but his words have been so often "tormented" to make them speak "endless misery," we did not know but we might be mistaken, and that death meant life. "No," cries the apostle, "The *gift* of God is eternal life, through Jesus Christ our Lord." Thus Paul has a perfect contrast—Death to the sinner, Life to the saint. One dies, and his death is eternal; the other lives, and his life is everlasting. Thus far Paul is clear of the heresy of endless life in sin and suffering.

Rom. viii., 13, the apostle says, "If ye live after the flesh, ye *shall die;* but if ye through the Spirit do mortify the deeds of the body, ye shall live." How perfectly plain. It needs no learned perverters of God's truth to make common sense men understand it. So sure as one lives, the other will die: and just as certain as life implies consciousness, death implies unconsciousness. "To be, or not to be," depends on the character men form here. If they have been made free from sin and had their fruit unto holiness, they live, by the gift of God, eternally. If destitute of this character they die, and thus reap the wages for which they labored.

Rom. ix., 22, the apostle inquires, "What if God, willing to show his wrath, and to make his power known, endured with much long suffering the vessels of wrath fitted to destruction?" What, Paul! Are you coming out a *Destructionist?* Beware how you favor that class of men, for we hate them, as Ahab did Micaiah. 2 Chron. xviii., 7.

Again, Paul says, Rom. xiv. 15, "Destroy not him with thy meat for whom Christ died:" and verse 20, "For meat destroy not the work of God." Now, that is provoking, Paul: we called you, as Balak did Balaam, to curse our enemies, and behold thou hast blessed them altogether. But come, I pray thee, unto another place—and curse me them from thence. Very well, answers, Paul, we will go to 1 Corth, i., 18: "For the preaching of the cross is to them that" are to be *endlessly tormented* "foolishness." Will not the endless misery theorists cry out now, as did Ahab, king of Israel, to Micaiah, when he said with the false prophets, Go ye up to battle and prosper, etc.; and the king said, How many times shall I abjure thee that thou say nothing but the truth to me in the name of the Lord? Very well; if truth is what you want, then I, Paul, say, "The preaching of the cross is to them that *perish* foolishness." Well, have you anything more to say? Yes, "If any man defile the temple of God, him shall God *destroy*:" 1 Corth. iii., 17. More destruction! Yes—"and through thy knowledge shall the weak brother *perish*, for whom Christ died:" 1 Corth. viii., 11. And "if the the dead rise not—then they also that have fallen asleep in Christ *are perished*:" 1 Corth. xv., 17, 18. Worse and worse—truly, Paul, you only prophecy evil of our theory: for, you not only teach the wicked are to be destroyed, but that the saints who die are perished if there is no resurrection, and if so they cannot be conscious now! But we are not satisfied yet, Paul, so please come with us to another place, it may be we shall make out these destructionists heretics from there. We turn to 2 Corth. ii., 15, 16, "For we are unto God a sweet savor of Christ, in them that are saved, and in them that" are preserved in endless misery! Have we read Paul right? No—he did not say any such thing. What did he say? "In them that *perish*." But, don't that mean *preserve?* No, for "to the one we are the savor of death unto death, and to the other the savor of life unto life." But, Paul, by such testimony do you not corrupt the word of God? No—"we are not as *many* who corrupt the word of God, but as of sincerity, but as of God, in the sight of God speak we in Christ:" v., 17.

Alas for the advocates of inherent immortality—take Paul to what place they will, he is stubbornly set in giving no countenance to their pagan fable. Let them, however, try him to their heart's content, and, Balak like, drag him to another place. Gal. vi., 8. What do you see now, Paul? "He that soweth to his flesh shall of the flesh reap *corruption* (not immortality), but he that soweth to the spirit shall of the spirit reap life everlasting." Phil. i., 28, "And in nothing terrified by your adversaries, which is to them an evident token of perdition, but to you of salvation, and that of God." Also, chap. iii., 19, "Whose *end* is destruction." 1 Thess. v., 3, "Sudden destruction cometh upon them, and they shall not escape." Shall not escape what? Destruction. But they would escape it if eternally preserved. Now, Paul do let us try you once more: come to another place. Speak now, we pray thee, so as to confirm our theory this once, for we cannot bear to think we and our fathers have been in error, and that we are nor gods. 2 Thess. i., 9, "Who shall be punished with everlasting" *preservation* in indescribable agonies, where "the *presence* of God in his vengeance scatters darkness and woe through the dreary regions of misery; for God is present himself in hell to see the punishment of these rebels: his indignation kindles, and his incensed fury feeds the flame of their torment, while his powerful *presence* and operation maintain their being, and render all their powers most acutely sensible, thus setting the keenest edge upon their pain, and making it cut most intolerably deep." Now, believers in inherent immortality, shout and clap your hands, for you see Paul is fairly and fully on your side. But stop one moment: we have made a mistake. We began with Paul, but the railroad track has got so badly worn by much travel that we ran off, and took Benson's track, in his Sermons on Future Misery. Badly as we are off the track of Paul we must get back. We start anew, then: "Who shall be punished with *everlasting destruction* from the presence of the Lord and from the glory of his power," etc. Thus Paul differs from Benson and his immortal-soul coadjutors immensely.

Again the apostle, in speaking of the man of sin, chap. ii., 10, says his working is "with all deceivableness of unrighteousness in them that *perish*, because they received not the love of the truth that they might be saved: and for this cause God shall send them strong delusion, that they should believe a lie, that they all might be damned (condemned) who believed not the truth, but had pleasure in unrighteousness." Then Heb. vi., 8, he says, "That which beareth thorns and briars is rejected, and is nigh unto cursing, whose end is to be burned," *not preserved;* for John the Baptist declares, Math. iii., 12, that the chaff, same as thorns and briars, shall be "*burned up* with unquenchable fire; no preservation, but utter destruction. Let us hear Paul once more, Heb. x., 26, 27, "For if we sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins, but a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries." Devour, which signifies to eat up, to consume, to annihilate. "But we are not of them who draw back unto perdition" [destruction], v. 39.

Thus closes up the testimony of Paul. We have now placed before you every word that he has spoken on the doom of the wicked, so far as recorded in the Bible. And where is one solitary expression that gives countenance to the theory of endless sin and suffering? Again I ask—Where? Paul a sustainer of the God-dishonoring theory shadowed forth in the words of Benson, quoted above, which is the doctrine of all who, like Benson, believe in endless misery! No, never. Paul did not so learn of Christ. The endless sin and suffering theory was manufactured in a pagan and Papal mill. Paganism is the father cause, and Papacy the mother cause of the fable of endless torture to any being in the universe. Well did Bishop Newton say "It is impossible for any creature to live in endless torments." And again he said, "God is love; and he would rather not have given life than render that life a torment and curse to all eternity." Whatever Bishop Newton might think or say, a greater has said, even the eternal Jehovah himself—"The soul that sinneth it shall die." Ezek. xviii., 4, 20. Also, by the Spirit of God the Psalmist says, But the wicked shall perish, and the enemies of the Lord shall be as the fat of lambs: they shall consume; into smoke they shall consume away. Psa. xxxvii., 20.

God has set life and death before us. We are called upon to choose life. God invites, commands, expostulates, entreats, and warns; but cannot compel man to death without destroying man's moral agency, which would be, in fact, to unman man, and make him as incapable of higher happiness as any other mere animal. Man must turn and live, or he will pass on and die—die because he would not have life—die because he is unfit for any purpose of life—wholly disqualified for the employment of life. And the sinner, persisting in the course of sin and death, will as certainly pass the period of being restored, and when death entire must be the result, as certain as the man with a fatal physical disorder will certainly, by neglecting proper medical aid, pass the period when death cannot be arrested. And if you would think the man unwise, and acting insanely that procrastinates, and puts off application to a proper remedy in such a physical disorder, how much more is every careless and dying sinner chargeable with folly and madness who delays applying to Christ, the great Physician? Every day increases the danger; and every day the moral disease is increasing in malignity—every day is bringing the sinner nearer to that point, where, when once past, there is no recovery—destruction and death must follow.

Let none, then, delay longer: — God is now calling—"look unto me and live." The Lord Jesus Christ is stretching forth his hands, and saying, "This is that bread which came down from heaven, that a man might eat thereof and not die." "Whosoever drinketh the water that I shall give him"—it "shall be in him a well of water springing up into everlasting life. Hasten to Christ, then, who only has eternal life to give—believe in him, trust in his power and skill to make alive; abide by his directions—follow him. Remember no man can come to the Father but by Christ. There is no other way of salvation, or eternal life, but by the Son of God alone. All other physicians and remedies are of no value. If you stay away you die. O, come to Christ and live.

Devil: of Evil.

BY HON. O. S. HALSTED.

Ps. cix., 2, Heb., For mouth of wicked, *u*, even, mouth of deceit, upon, or, against, me they have opened; they have spoken against me with tongues lying, or, of lie; Gr., For mouth of sinful *kai*, even, mouth of deceitful upon, or, against, me, was opened; they spoke against me with tongue deceitful; Douay, they have spoken against me with deceitful tongues; Ital., For the mouth of the wicked e the mouth of fraud are opened against me; E. V., For the mouth of the wicked and the mouth of the deceitful are opened against me.

Ps. cix., 4, Heb. Instead of love of me, *istnu*, they have lain in wait for, or, adversaried, me; Gr., *endiebalon* me; Ital., spoke ill of me; Douay, they detracted me; Ital., to me they are been adversaries, E. V., they are my adversaries. [Here again, the Ital. and E. V. use a noun where the Gr., the Lat., and the Douay, use a uerb for the Heb. verb *stn*.]

Ps. cix., 6, Heb., Visit upon him (a) wicked *u*—even—*stn*, (an) adversary, raise up, or, let stand on right of him; Gr., Appoint upon him (a) sinful *kai*—even *diabolos*, (a) deceiver, or, caluminator, let stand on the right of him; the Lat. version here uses *diabolus;* Douay, Set thou the sinner over him, and may *the devil* stand at his right hand; the Ital. here is, the Satan; E. V., Set thou a wicked man over him, and let Satan stand at his right hand. [The Heb. (a) *stn;* Gr., (a) *diabolos;* Lat. version (a) *diabolus*, in the latter clause of the verse is another term for, or characteristic of, a wicked—E. V., a wicked man, in the first clause; the clauses being connected by the Heb. *u*, even. The following are some of the many definitions of the Heb. *u*: "even; by way of explanation; then: and; but; or, because; so that; therefore; wherefore; in order that." J. P. Wilson, in his "Easy Introduction to the Hebrew," for *u* gives, "and, then, but, because, even," etc. We give a few other instances where *u* is *even*. 1 Sam. xxviii., 3, Heb., . . buried him in Ramah *u*, even, in (the) city of him; the Ital. gives *e;* the E. V. gives, even. 1 Sam. xvii., 40, Heb. *u;* Ital., *e;* E. V., even. Isaiah lvii., 11, Heb. *u*, Ital., even, E. V., even. In Dan. iv., 13, the Heb. is, (a) watcher *u*, even, (a) holy; Gr., *kai*, even; Lat. *et*, even; Ital., *e;* Douay and E. V., and: even, is plainly the proper word here; there was but one watcher, and he was a holy. And in Zech. iii., 2, given after, the Heb. is *u;* the Gr., *kai;* the Lat., *et;* the E. V., even. These examples are sufficient to put the reader on his guard, in reading the E. V., where *and* is given as if it denoted addition; apparently with a view of destroying the parallelism between clauses of a verse, where *even* would show the parallelism. As in Ps. cix., 6, above given; where the Douay, and E. V., would have David ask God to set not only a wicked man but *the devil* too, E. V., Satan, too, [to help the wicked man, we suppose,] at the right hand of him that rewarded David evil for good.

Ps. cix., 20, Heb., This (the) wages of *stni* from Jehovah, *u*, even of those speaking evil against *enphsh* of me [i. e., against me, those speaking evil and *stni* mean the same persons]; Gr., *endiaballonton*, (for *stni*). The Lat. (for *stni*,—Gr.—*endiaballonton*,) has, who *detrahunt*, detract, disparage, speak evil of; Douay, who detract me, [Heb. *stni*,] . . . who speak evil against my soul. Ital. (Let) such (be) from the Signore the recompense of my adversaries; E. V. (Let) this (be) the reward of mine adversaries from the Lord.

Ps. cix., 29, the Heb. *stni;* Gr., those *endiaballontes* me; Lat., who disparage—speak evil of—me; Douay, them that detract me; Ital. and E. V., my adversaries. [We thus see that an evil speaker is a Heb. *stn*—a Gr., *diabolos*. In these two last verses, also, where the Gr., the Lat. and the Douay use a verb for the Heb. verb *stn*, the Ital. and E. V. use a noun.]

Prov. vi., 24, Gr., from *diabole*, reproach, calumny, of (a) tongue foreign, or, strange; Douay, from the flattering tongue of the stranger; Ital., from the flattery of the tongue of the strange, or foreign; E. V., from the flattery of the tongue of a strange woman.

Dan. iii., 8, Heb, . . . ate the pieces of the Jews, (metaphor., says Ges., under *akl*, for accused, caluminated, the Jews); Gr., *diebalon* [from *diaballo*, whence *diabolos*] accused, caluminated; Lat., Douay, Ital. and E. V., accused the Jews.

Dan. vi., 24, Heb., which ate the pieces of Daniel; Gr., ... those men which, *diabalountas*, having accused, caluminated Daniel; Lat., Douay, Ital., and E. V., had accused Daniel.

Hosea vii., 2, Heb., . . . now have encompassed them the bad works of them; Gr., the *diaboulia* of them; Lat., and Douay, their own devices; Ital., the their doings; E. V., their own doings.

Hosea xi., 6, Heb., ... and they shall eat from, or, of, the counsels of them; Gr., from, or, of, the *diaboulion*, rash determinations, of them; Lat., and [the sword] shall eat the heads of them; Douay, shall devour their heads; Ital., and (them) shall devour because of their counsels; E. V., and devour (them) because of their counsels. [The Lat., the Ital., and the E. V. are wrong. The Ital. inserts *them* to help out its wrong idea of the sense, and the E. V. follows the Ital.]

Zech. iii., 1, Heb., . . . and *he stn* standing on right of him for *stn*, (an) adversary, to him; Gr, ... that *diabolos* . . . to be adverse to him; Lat. . . . . (a) satan . . . . that he might thwart him; Douay, and satan stood on his right hand, to be his adversary; Ital., and Satan stood at his right hand, to be to him against as party adverse; E. V., and Satan standing at his right hand to resist him.

Zech. iii., 2, Heb., And said Jehovah to *he stn*, reprove Jehovah at thee *he stn*, *u*, even, reprove Jehovah at thee, who [Jehovah] hath approved or, chosen, *b*, in, Jerusalem; Gr., And said *kurios* to that *diabolos:* reproach *kurios* at thee, o *diabolos*, who [Jehovah] having chosen, or, selected, this, or, the, Jerusalem; Lat., And said (the) Dominus to (the) satan: reprimand (the) Dominus at thee, sasalem; Lat., And said (the) Dominus to (the) satan: reprimand (the) Dominus at thee, satan, *et*, even, reprimand (the) Dominus at thee, who hath chosen Jerusalem; Douay, And the Lord said to satan: the Lord rebuke thee, O satan: and the Lord that chose Jerusalem rebuke thee; Ital., And the Signore said to Satan: reprimand thee the Signore, O satan: reprimand thee the Signore that hath chosen Jerusalem; E. V., And the Lord said unto Satan, the Lord rebuke thee, O Satan; even the Lord that hath chosen Jerusalem rebuke thee.

We have given, we believe, every passage in the Old Testament where *diabolos* is used in the Greek version; and in every one of them *diabolos* is used for the Heb. *stn*—adversary; which, as we have seen, is another appellation for the whisperer—serpent—the breath [for principle, or, power] of evil, symbolized by the serpent.

In but one of these passages does the Lat. version give *diabolus*, namely, Ps. cix., 6. The Douay Romish version embraced, in that verse, the only opportunity offered in the Old Testatment of making the orthodox devil out of *diabolus*. The Douay versionists seem to have thought they had better have *the devil* somewhere in the Old Testament; and the Latin version having used *diabolus* in this verse, it was thought to be the proper place to introduce that orthodox personage into the Old Testament; inasmuch as the Rheims Romish version of the New Testament, published years before, gives *the devil* where the Latin version has *diabolus*. This is is the only place in the Old Testament where even the Douay gives *devil*, in the singular. *Devils*, in the plural, is used in other places in the Old Testament, both in the Douay and in the E. V., for idols—idol gods; which were, certainly, things of evil.

"Saints Abroad and Devils at Home."

There is no man, there is no woman, there is no boy, there is no girl, within the reach of my voice, who does not to-night recall some act that causes regret and remorse, which act was not a deliberate one, not the result of any hatred, or revenge, but simply the product of a hasty, an impulsive, and an improvident moment, when the fire burst out before he knew it. You told me that you could not help it? Oh, it is all nonsense to say that! A man can always keep his temper if he will. A woman can always say a gentle word instead of a harsh one, if she has a mind to. Why, you hold yourself in check every day, and yet, in

your homes, where you should be kindest, and most charitable and gentle, you yield to pettishness, to peevishness, until it seems as though a cold north wind were blowing over your roof, and chilling the atmosphere between you and those you care for so much. Cannot help it, friends? You can, you can; but you will not. The other day I chanced to enter a friend's house. He did not know I was in the parlor, and I overheard his conversation. He was very harsh in his dealings with his child. He was out of sor.s, that morning. "The wind was east," and the east wind blew into his lungs and into his soul, and soured his mind, and soured his heart, and so like a base miscreant as he was, he vented his bad temper on his wife and children. It is a habit some men have. This man was talking in a hard, unchristian tone, talking as no father should talk. He had lost his temper. He was saying what he would be sorry for in a few moments. And then the servant announced my presence. Mind you the man would have said he could not help it: "The boy teased me! He did what I cannot endure, and, on the impulse of the moment, I spoke my anger. I could not not control myself.' There was a frown on his face; but when I was announced, being more or less of a stranger, demanding of him certain courtesies, he at once smoothed his face as though nothing had happened—as though the sun were shining brightly in the heavens, and the wind were south, and not east. He came into the room where I was, and in the most cordial and courteous way possible, gave me his hand, and smilingly bade me welcome. He could not control himself, simply because he did not think enough of his boy—because he did not sufficiently appreciate his family; and because he thought his home was a den in which he could roar with impunity, and not the great temple of God, where he should walk as priest and king. And yet, I, almost a stranger, was sufficiently strong in his presence, to cause him at once to cool down into courtesy, into affability, into politeness! I tell you, that many and many a man, and many and many a woman, in this strange world of ours, in which many things seem to go wrong, will be gentle and kind and charitab'e and full of smiles outside of their houses, with strangers, for whose opinion they do not care one jot, or one tittle, and in the house, where all the happiness of years depends upon their sweetness of soul, and where they are constantly shedding influences that will ripen into the good or bad life of boy or girl, will yield to a pettishness and peevishness, unworthy of them as men and women, and wholly unworthy of them as Christians.

REV. G. H. HEPWORTH.

THE ONLY REFUGE

FROM "THOSE THINGS WHICH ARE COMING UPON THE EARTH."

I have just been making an extract from a writer of the twelfth century, who wrote a little thing which he denominated "De Scala Claustrali," which words you might possibly not discover at once to be, "Of the Ladder of the Cloister." "This," he says "consists of four gradations of assent—reading, meditation, prayer, contemplation. Reading inquires after spiritual happiness; meditation ascertains its nature, its importance to us, and our own utter inabilty to confer it on ourselves; prayer then asks it from Him who alone can bestow it; and, when our prayer is answered, contemplation exercises itself in the actual enjoyment of the blessing. These steps," he observes, "are few indeed; but they are of immense comprehensiveness. The lowest of them rests on the earth; but the highest penetrates to the heaven of heavens."

Soberly, I know no way of escaping "the heart-aches, and the thousand natural shocks, that flesh is heir to," but by getting as high up as possible on this ladder, which I think the old Carthusian abbot (for such he was, Dupin says, though the tract is among the works of St. Bernard) has not ill-described.

There is not in the patriarchal history a more impressive story than that favorite one of all young readers, "Jacob's Ladder."

The forlorn pilgrim in his accommodations for the night, presents to us the extreme of solitary destitution. But what a light rises in the darkness: what a transit from the lowest of human circumstances to a magnificence before which all earthly splendor fades into inanity! It was natural for the astonished Jacob to exclaim, "How dreadful is this place! This is none other than the house of God; this is the gate of heaven." Doubtless, after this, poor and friendless, as, to human appearance, he still was, "he went on his way rejoicing." Now, what I have to say is, that whoever gets possesion of the above-described ladder, which, happily, is not that only of the cloister ("neither in this mountain, nor yet at Jerusalem," etc), and learns well how to use it, has in this the substance and essence of Jacob's ladder; and, at every stage of his pilgrimage through this world, has from this possession a real portion of that comfort and support, in his serious, settled reflections and feelings, which the patriarch felt in his ecstatic vision.

This, to mortal man, ought ever to be most interesting; but, in times like the present, when that period described by our Saviour seems almost to be approaching, when there shall be "on the earth distress of nations with perplexity, the sea and the waves roaring, men's hearts failing them for fear, and for looking after those things which are coming upon the earth," it is, actually, the only refuge which, not only conscience, but reason, can for a moment put up with.—*Letter of Alex. Knox.*

MEETINGS IN BROOKLYN, N. Y.—Preaching every Sunday evening in Sawyer's Hall, corner of Fulton avenue and Jay street., at 7½ o clock. Entrance on Jay street, at the sign of "SAWYER'S PIANOFORTE ROOMS." The main subject is, *The Scripture Doctrine of a future Life*, connected, as it is, with the *Coming and kingdom of Jesus Christ.*

THE HERALD OF LIFE.

NEW YORK, MARCH 25, 1868.

NO IMMORTALITY NOR FUTURE LIFE, EXCEPT IN JESUS CHRIST ALONE, AND BY A RESURRECTION AT THE LAST DAY IF DEAD, OR A CHANGE IF ALIVE.

RESPONSIBILITIES.

The Editor holds himself responsible for none of the sentiments of Correspondents. The Editor's articles do not all appear under what is called the "Editorial Head." Any articles without a signature, or which are not credited to another source, the Editor is responsible for, without saying whether he wrote them or not he leaves the reader to judge of their authorship. Let these things be kept in mind in reading the Herald of Life, and the praise or blame will rest where it ought.

THE PASSOVER SUPPER.

THOSE among us who "keep the feast" of "Christ, our passover," or what is commonly called "The Lord's Supper," as an annual memorial of his death, will meet at the house of Br. Thomas M. Redhead, 261 Raymond street, Brooklyn, N. Y., at half past seven o'clock, Tuesday evening, April 7th. If friends in other places wish to give notice of similar meetings, let them send us notice in time for next week's paper. It must reach us by Tuesday morning, or it will be too late for insertion.

LIFE FROM THE DEAD.—The *second* thousand must be printed soon, if the project is to go on of giving them a wide circulation; and that idea seems to be the prevailing one, so far as we hear. The issuing and sending off the work much increases our labor; but give the funds and we will cheerfully give our labor and the use of our stereotype plates to accomplish so important an enterprise.

THE "DEFENCE OF THE BIBLE" is likely to be issued in pamphlet; but our friends will see that hardly half the necessary amount is yet pledged to issue the first thousand. Let us hear from all who intend to help in this matter. Send any sum you are able to, whether large or small. "Every little helps," is an old saying. If not prepared to send the amount now, tell us what can be relied on to help. An immediate response is desirable.

OMISSION.—On the first page of this day's issue, fourth column, eleventh line from the bottom, it now reads, "God cannot compel man to death," etc. It should read, God cannot compel man to *turn from* death, etc.

OBEYING THE GOSPEL.

A CORRESPONDENT writes: It is very plain to my mind the apostle preached that men must believe the gospel and also obey. Right, here, you enter your protest and say, "Just you believe what I have told you about Christ's being the LIFE-GIVER, the only one that has promised life." And now, if a man was to say to you, "I believe with all my heart these truths," you would have to say to him, "My friend, this is all that the anointed One has called upon you to do: now live uprightly before the world, and by 'a patient continuance in well doing seek for glory, honor, and eternal life.'" It does seem to me this is a clear separation of the word of God, made known to us through his Son. . . . If Christ had only said "believe, and ye shall be saved," this would have settled the commission; but that *obedience* was as necessary to a compliance with his will as belief, is very clear to my mind.

And it is equally "clear to our mind" that "obedience" is as "necessary to a compliance with his will as belief;" and our friend seems to us to stultify himself. He appears to say, we do not urge believers to obedience; and yet he says, we do not tell them by a patient continuance in well doing to seek for honor, glory [immortality], eternal life. One would think that was urging obedience upon them in strong terms; yet our friend thinks that is not to obey. Does he know what it is to obey the gospel? He doubtless has his idea of what it is, but is his idea infallibly the right one? No doubt he thinks it is, but he must remember that ideas may be called in question. He practices in that way in regard to ours, and he must expect others will claim the right to call his in question.

Does our friend know what it is to obey the gospel? When the Jews asked Jesus, "What shall we do that we might work the works of God?" our Lord answered them, "This is the work of God, that ye believe on him whom he hath sent." Did our Lord understand in what obedience consists? Did Paul speak advisedly when he said, "We have received grace and apostleship for obedience to the faith among all nations, for his name"? The marginal reading is, "To the obedience of faith." Rom. i., 5. See, also, Rom. xvi., 26, "Made known to all nations for the *obedience of faith.*" The first step in obedience is faith. This is the first demand of God, of the prophets, of Christ, and of the apostles. "The just by faith, shall live again," is proclaimed throughout both the Old and New Testaments. "He that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him." Heb. xi., 6. "Without faith it is impossible to please him."

Our friend appears to think we separate the word of God because we tell believers to show their faith "by a patient continuance in well doing," and thereby go on to "seek for honor, glory, and immortality, eternal life." He seems to have some mystical sense to the terms obey and obedience; as in his estimation faith is not obedience, nor a "patient continuance in well doing," etc. All these are not obedience, in his idea of gospel obedience.

It looks as if our friend thought we are too extensive in our call for obedience, because we do not confine the idea to one act, which he and others may think is "obeying the gospel," but which the gospel itself knows nothing of in the form so often used; it never employs such a phrase in reference to that one act to which they apply it. We are not saying anything against their performing that one act, if they believe it essential to them; but we do say, that calling *that* "obeying the gospel" is a human invention, and a sectarian "shibboleth;" and one, too, which sometimes swallows up every other consideration of obedience, exterminating, or preventing, the existence of love to any unless of their own particular notions in the matter. How can such persons pretend they are not sectarians? They may not think themselves such, but others cannot fail to see they are.

As to what is essential to be believed in order to salvation, John shall tell you: "He that believeth not God hath made him a liar, because he believeth not the record that God gave of his Son." Here is a record if a man does not believe, he treats God as "a liar:" a sin of no ordinary character. What is that record so important to salvation? Let the apostle John tell you: "This is the record, that God hath given to us eternal life, and this life is in his Son. He that hath the Son hath life; he that hath not the Son of God hath not life." 1 John v., 10–12.

We hope this portion of inspiration will satisfy our friend that the words he puts into our mouth "about Christ's being the LIFE-GIVER, the only one that has promised life" (he should have said that can *give* life), are not so very much out of the way, especially as John says, not to believe this record is to make "God a liar;" a fearful crime, surely; one that we hope God in his mercy will preserve us from committing. Better say "all *men* are liars," than to hint that God is such. Let us not "strain at a gnat and swallow a camel."

BR. WENDELL'S proposed "Discussion" with H. Mattison, in to-day's paper, we have placed in our columns by his urgent request. We differ from him as to the propriety of seeking any controversy with a man who has heretofore shown such an utter disregard of accuracy in his statements; to say nothing of other delinquencies, of which he has been guilty. But Br. W. has a right to his own view as to the propriety of his course, in this matter; and, hence, we insert the correspondence he has sent us.

RESURRECTION OF THE WICKED.—NO. 3.

BY DR. N. FIELD.

IF, as Bro. Storrs assumes, the second death (Rev. xx., 6) is allegorical, may not the whole chapter be? The first resurrection may be an allegory; but what does it allegorize? What does living and reigning with Christ a thousand years allegorize? If we make the second death allegorical we can make everything in the chapter allegorical. Hence, we may as well adopt Emanuel Swedenborg's mystic rules of interpretation, and make his book, entitled "Apocalypse Revealed," our standard.

It is admitted on all hands that the Apocalypse is a highly figurative book. But it is also true that it abounds with literal declarations. It speaks of events, persons, governments, and things, as having, or that shall have, a real and veritable existence. These literal declarations explain the figurative sense of tropes, metaphors, and allegories, which are nothing but the clothing of the ideas of the inspired writer. They are as the shadow is to the substance, and must be interpreted in harmony with the literal events which they are intended to describe.

A question of importance arises in the examination of the 20th chapter of Revelation, which must be settled, namely: Is the resurrection, as seen by John, which was future at that time, literal or figurative? If it is literal, and if it is to be true that there will be but one literal resurrection, then why is it called the *first* resurrection? As there is no second literal resurrection, will some one give a good reason why the resurrection of the righteous is called the *first* resurrection?

But if the *first* resurrection is figurative, is it not implied that there will be a *second* figurative resurrection? Will Bro. Storrs tell us what these resurrections are? What do the figures represent?

If, however, the resurrection of the righteous, as described in this chapter, is literal, then there is no evading the conclusion that the rest of the dead will live again at the end of the thousand years. The expression, "lived not again till the thousand years were finished," implies, beyond a doubt, that at the end of the period mentioned they will live again. It is on them that the second death will have power. They cannot die the second time without living the second time. There is nothing in the nature of the subject to authorize a departure from the literal interpretation here. There is nothing unreasonable or absurd in understanding the second death to be the extinction of life the second time.

Now, what is the second death, and on whom will it be inflicted? The reader will turn to Rev. xxi., 8; "But the fearful, and unbelieving, and abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake of fire and brimstone, which is the *second death.*"

This ends their being as the penalty for their sins: "Whosoever was not found written in the book of life was cast into the lake of fire." Not merely the *name* or *memory* of the sinner, but the sinner *himself*—the veritable murderers, idolaters, liars, etc.

If the literal resurrection of the dead is not described in the 20th chapter of Revelation, then John never had a vision of such an event, for it is nowhere else mentioned! Among all the scenes in the great drama of events, then future to him, the actual, literal resurrection of the dead saints was not one of them. He saw nothing of it. Is it probable that God would omit to give John a view of so important and consolatory an occurrence when everything else of interest to the church was so accurately and graphically portrayed?

JEFFERSONVILLE, Ind.

RESPONSE TO DR. FIELD.

That the book of Revelation, after chap iii., is an allegory, or, rather, a double allegory, does not admit of a doubt in our mind, and we believe but few doubt or deny it. They may differ as to what expressions in it are intended to convey a literal sense; but its general character, as allegorical, is conceded on all hands. Hence, to attempt to establish a *doctrine* from the language of that book, not clearly taught elsewhere, looks suspicious, always. Our friend, Dr. Field, would not, probably, allow that the devil (Rev. xx., 10) is a single, literal person; but if he did, he will not admit that the terms "tormented day and night, forever and ever," are to be understood literally; yet the opponents of his belief of the literal destruction of the wicked resort to this 10th verse to prove eternal torments, just as he resorts to other parts of the chapter to prove the resurrection of the wicked dead, and with just as much reason, and, apparently, with more.

In the first place, there is not another text in the Bible that speaks of *two* literal resurrections of dead men; and, whenever the resurrection is spoken of, there is no hint of but one, and that a simultaneous one; excepting, of course, the resurrection of "Christ, the first fruits."

In the second place, there is not a text in the Bible that gives a hint of two literal resurrections with any space between them of any length whatever, much less of a space of a thousand years.

Such facts ought, at least, to make us cautious of affirming such a doctrine from an allegory, or affirming that such and such expressions are to be taken in a literal sense; especially when that supposed literal sense is not only not sustained by a single text elsewhere, but is positively contradicted by other plain texts, and is opposed by the general tenor of all the other books in the Bible. Such is exactly the case here.

An allegory is a "sentence, or discourse, in which the principal subject is described by another subject resembling it in its properties and circumstances." That the phrase "second death" is allegorical, is evident from the fact that it is applied to "death and hell" in this same chapter; and even the orthodox admit, in their case, it imports their utter destruction. Certainly death and hell did not die *twice*, nor literally die at all; but they were utterly destroyed. Whether "the whole chapter" is allegorical, is not the question at issue; it is enough that we prove the phrase "second death" is so used in the chapter. This we have done, in the case of death and hell.

As to the book of Revelation "abounding in literal expressions," we do not assent to it. That it has some, we do not deny; but there must be something more than assumption to prove them such, and especially to admit such to be literal as are found nowhere else in the Bible. Our credulity is not large enough for that.

Whether the resurrection in Rev. xx., 4, be literal or not, does not settle the question of a resurrection of *wicked* dead a thousand years after. Supposing it to be literal. Who are the persons embraced in this first resurrection? Let the text tell us: . . . . "Them that were *beheaded* for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads or in their hands; and they lived," etc.

Will any man say, *all* that will ever have eternal life are embraced in this description? Surely, if so, what becomes of all the Old Testament saints, who died in peace, who never lost their heads, and had no temptation to worship the beast or his image? And what is to become of Dr. Field and ourself, with many others, who have not yet been "beheaded" for any of the reasons named? Do not for mercy's sake, Br. Field, make it too literal, or we fear you, with us, and many other better Christians, will have to wait "till the thousand years" are "finished." That would be dreadful to think of. But even in that case, it is not the *wicked dead* that are to "live again;" it is us, inferior Christians; and, probably, virtuous heathen. So, after all, if you will have the text strictly literal, you do not get the wicked dead made alive; but only delay the great body of Christians, like ourselves and the virtuous heathen, to the *second* resurrection. Better, however, at the "second table" than not at all; is it not, Br. Field?

The idea that any who are raised from the dead, into a living existence, can "die the second time," is unwarranted by the Bible, and positively contradicted, in strictly literal language, by our Saviour himself—"They which shall be accounted worthy to obtain that world, and (*kai, even*) the resurrection from the dead . . . . neither can they die any more . . . . and are the children of God, being the children of the resurrection:" and Paul saith, "*the dead are raised incorruptible.*" In the light of two such witnesses, we think, an inference, drawn from language employed in an allegory, that some of the resurrected dead will "die the second time," will be as the small dust in the balances of eternal truth.

To the question, "What is the second death?" we judge a sufficient reply has already been given. In the allegorical language of Revelation, it is simply exclusion from future existence; shown by death and hell having part in it: they are to be no more forever; and it is just as true of the dead wicked as of death and hell; neither of which have life given them for sensibility in the confirmed destruction. The incorrigibly wicked, who are alive, and are punished with "*everlasting* destruction" at Christ's coming to raise his saints, cannot have a revival into life, a thousand years after, if Paul understood what he said, and if we understand him. He clearly makes the destruction of the wicked, at Christ's coming, a final one; and gives no hint, anywhere, that they are to be made alive and "die the second time."

A DISCUSSION PROPOSED FOR PATERSON.

RUFUS WENDELL TO PROFESSOR MATTISON.

PATERSON, N. J., March 2, 1868.

REV. HIRAM MATTISON, D.D., *Jersey City, N. J.*

DEAR SIR: By your published works and your pulpit utterances you stand prominently before the public, before your own denomination especially, as an opposer of the view that man is wholly mortal and that the finally impenitent will literally perish. Many years ago you proposed a written discussion with Mr. Storrs, and engaged in one through the columns of the *Bible Examiner*. Some ten years subsequent to the abrupt termination of that controversy you published your long-promised treatise on "The Immortality of the Soul." At a later day you issued your work on "The Resurrection of the Dead." And since the commencement of the present year there has appeared from your pen still another disquisition, entitled "The Bible Doctrine of Immortality."

Of the merits of these several publications I have at present no occasion to speak. Their existence may be accepted as conclusive proof that you profess to have a more than ordinarily thorough acquaintance with the general subject of the nature of man and the doom of the wicked. And I am quite willing to believe that such a superior mastery of the question in its various bearings is largely accorded to you in the Methodist Episcopal church. I am informed that the editor of the *Christian Advocate* has commended your recent pamphlet in very strong terms; and I believe that your published works have been very favorably noticed in various non-Methodist religious periodicals.

These references to your standing before the religious community are designed to justify a feeling I have that no man should be more willing than yourself to confront opposing views and arguments in fair and open discussion. To such an ordeal I hold myself at all times ready to subject the views I entertain on the question of immortality; and those views, as you long ago learned, in our personal interviews (once in Mr. Goodenough's bookstore in New York, and subsequently at the Methodist Book Concern), are fundamentally at variance with your own. This willingness of mine to maintain my sentiments on the field of controversy arises from no love of discussion for its own sake, but from a deep persuasion that debates rightly conducted are among the efficient instrumentalities employed in the work of spreading Bible truth. I am at the same time not insensible that they may be so managed as to conduce to no desirable results.

In Paterson, where I have spent the last two Sundays (my home is in Salem, Massachusetts), the immortality question is at the present time enlisting considerable attention among the various churches, and it is certain that a public oral debate on the subject would be well attended. With the cordial concurrence, therefore, of many persons residing here, and on their behalf as well as my own, I write this to invite you to take part with me in such a debate in this city; the same to occupy ten evenings, and take place on the first five week-day evenings of any two successive weeks in the month of April, proximo, that may be designated by yourself.

The question offered for your acceptance is the following:

DOES THE BIBLE TEACH THAT THE DEAD ARE UNCONSCIOUS, AND THAT ONLY THE RIGHTEOUS WILL HAVE A FUTURE LIFE?

It is proposed that there shall be on every night of the debate six speeches of twenty minutes each in length—three by each disputant; and that on the last evening—provided that you cheerfully concur in the suggestion as conformable to usage and proper under the circumstances—the Affirmative shall have a closing speech of twenty minutes, in addition to his three regular speeches.

It is further proposed that no part of the labor or responsibility of making arrangements for the discussion—such as securing a hall, advertising, selling tickets, etc.—shall devolve upon yourself, and that you shall have no interest in or claim upon any fund that may arise from the sale of tickets of admission to the debate.

In the selection of a person or persons to preside over our discussion, we are each, of course, to have an equal voice. It will be my preference, however, that our Moderator on each evening shall be a man known to the community as holding with yourself on the question under debate.

And, finally, it is proposed that, whenever you and I shall have agreed to hold the discussion, and arranged the preliminaries to our mutual satisfaction, a friend of mine in this city will place in the hands of any resident Methodist pastor whom you may name ONE HUNDRED DOLLARS IN GOLD, with instructions that the same shall be paid over to you at the close of our debate on the tenth evening, or on whatever earlier evening the debate shall terminate, at my instance, or by the mutual consent of the disputants.

Should you regard favorably the invitation here extended but desire some modification of anything contained in this letter, you will in your reply have the goodness to acquaint me definitely with your views, so that they may receive immediate attention. If, for instance, in lieu of the One Hundred Dollars in Gold you would prefer to share equally with myself the net avails of the admission fund, my friends having charge of the matter in its business aspects would, I doubt not, readily accede to your wish. And so on other points; state your mind fully, and we will endeavor to comply with any reasonable suggestion that you may communicate.

If we are to enter upon the public investigation herein proposed, there are several things in which I desire your previous concurrence.

First: It sha'l be my privilege to confine myself wholly to the affirmative work of proving from the Bible that the dead are unconscious, and that only the righteous will have a future life. And, therefore, you are not to be at liberty, in your speeches, to censure me for dereliction of duty if I judge it proper to pass unanswered the affirmative arguments that you may find time to bring forward in support of the unconditional immortality of the race, and the everlasting misery of the finally impenitent.

Secondly: It shall be your necessary business in the discussion to answer, if you can, such of my Bible arguments as you shall deem unsound and yet deserving of a reply. If you shall judge any of them too weak to merit a response, it shall be your duty to say so.

Thirdly: Should your time not be fully occupied in replying to my arguments, it will then be your additional duty to go forward in the work of proving from the Scriptures that the dead are conscious, and that the wicked will have a future life.

Fourth: It shall be my right to notice and refute, at my pleasure, any Bible arguments in behalf of the immortality of the soul and eternal suffering for the wicked with which I may be acquainted. Such rejoinders, however, to arguments on your side of the question, you will be under no obligation to notice unless you shall make said arguments your own in the debate.

Fifth: It shall be my privilege to refer at pleasure to any statements or interpretations found in your published writings and relevant to our question; and, except in those cases where you may inform me to the contrary, to assume that they represent your present views. Of course you will have a like privilege in reference to anything that you can find from my pen.

If I have overlooked any points that in your judgment ought to be included in our preliminary understanding, you will please mention them in your response to this letter. There shall be on my part no unnecessary delay in attending to anything that you may write.

Should this correspondence result in the investigation proposed it will be my earnest endeavor to refrain from any utterances repughant to Christian kindness and courtesy, and from whatever else is calculated to mar the interest or profit of the discussion to the audiences that may honor us with a hearing.

And now, my dear sir, will you accept my invitation? You are well known, I believe, here in Paterson, and have, I am informed, preached here on the immortality of the soul. If you feel assured of your ability to answer the arguments which are constantly increasing the number of adherents to the view of man's entire mortality and the final extinction of the lost, you can count on the prospect of being listened to by a large number of deeply-interested persons. After my debate last spring with Rev. Joseph Henson, in Brooklyn, a Presiding Elder in the Troy Conference, an old friend of mine, referring to what I had written him of Mr. H.'s inability to answer my affir-

mative arguments, said in a letter: "I fear Henson was not the son Jesse which should have represented Israel. I ground this, however, on your modest remark that he was 'as helpless as an infant.' What now if you would try a passage-at-arms with him of Jersey City? I see he has been preaching for three evenings at Southington, Conn., on 'Modern Sadduceeism, or Annihilationism.' Pitch into him, and I will, if practicable, be a hearer."

You need not be told that by "him of Jersey City" my friend meant yourself. He evidently thinks that the task *undertaken* by Mr. Henson, *you* are among the most competent to *perform*. Shall he have the privilege of seeing how you would do it? I crave the opportunity of sending him word that you have consented to "represent Israel" for ten evenings in the city of Paterson. I do not doubt that he and many other ministers would do themselves the pleasure of coming to hear you.

If you accede to the proposal of this letter, it will give me pleasure to send you, at an early day, if you desire it, a list of some of the leading passages of Holy Scripture which I shall introduce, in the early part of the discussion, in support of the proposition which I offer to defend.

Should you accept the invitation here proffered, I would be willing afterwards, if desired by yourself, to meet you again, at such time and place as you might designate, and investigate a question which would require you to affirm, as the teaching of the Word of God, the immortality of the soul and the endless misery of the wicked.

Your reply to this letter, should it please you to favor me with one, may be sent by mail to my address, which is "*Salem, Mass.*" An answer at your earliest convenience will oblige me. I shall publish this letter in the HERALD OF LIFE, and shall likewise wish to give publicity to your response.

Assuring you of my deep interest in "the Bible doctrine of immortality," I subscribe myself

Very respectfully yours,
RUFUS WENDELL.

PROFESSOR MATTISON'S REPLY.

JERSEY CITY, *Sat.*, March 14, 1868.

REV. RUFUS WENDELL,

DEAR SIR: Returning from Baltimore yesterday, I find yours of the 2d inst. In reply I have only to say, that, aside from all the peculiarities of your invitation, it is simply impossible for me to give more attention to it than to write this brief note.

I am, as you are doubtless aware, in service as Secretary of the American and Foreign Christian Union; must visit and address two or three conferences every week; and have no time at command to devote to a public discussion.

Under circumstances that would admit of it, and with a fair statement of the issues, appropriate arrangements, and an honorable and competent disputant, it would afford me great pleasure to set forth and defend the truth of God, in opposition to your unscriptural dogmas, either in Paterson, or in any other suitable place. But, as you must have known when you wrote, it is impossible, and I "yield to the inevitable."

Very respectfully yours, etc.,
H. MATTISON.

The foregoing letter was answered by mail as follows:

SALEM, Mass., March 20, 1868.

REV. H. MATTISON, D. D.,

DEAR SIR: Your letter of the 14th inst., in reply to mine of the 2d, awaited my return home on Wednesday, the 18th. Please accept my thanks for your promptness. The reason you give for being unable to accept my invitation to a public discussion is satisfactory, and I, therefore with yourself "yield to the inevitable."

Should your circumstances hereafter become such as to warrant your engaging in a discussion of our differences on the immortality question, "in Paterson, or in any other suitable place," and should you see cause for accepting me as an "honorable disputant" not wholly unworthy of your notice on the score of competency, it will give me pleasure to hear from you on the subject.

Your impeachment of the honorable intent of my letter of the 2d does not strike me as agreeing with the charity that "thinketh no evil." According to the closing sentence of your reply, I "*must have known*" that an acceptance on your part of my invitation would be "impossible." I might dismiss the matter with the simple inquiry, "How did *you know* that I "must have known" any such thing? But I will go further, and assure you that your assertion is not only gratuitous, but entirely mistaken. Your card in the *Christian Advocate*, which met my eye accidentally, gave me my only knowledge of your present secretaryship: and what you said in that card about being unable to accept invitations to give lectures and attend dedications led me to suppose that your daily duties would *keep you in New York*. In this, however, I saw no reason why you might not make ten *evening* trips to a place only fifteen miles from your home, to take part in the proposed discussion.

If random declarations are to be indulged in at all, they assume a somewhat grave character when employed to impugn the good faith of others. Had you not apparently lost sight of this obvious truth, there would be nothing in the tone of your letter to which I could reasonably object. As it is, I must regard you as having been at unnecessary pains to affirm what you *knew* nothing about. In a public discussion, you would find such a course of more than questionable utility in setting forth and defending the truth of God.

Yours sincerely,
RUFUS WENDELL.

LOOKING FOR CHRIST CONSTANTLY.

"The value of one's hope depends on its practical effect on the daily life. What is the effect of the hope of the Advent near? It certainly cannot be deleterious. The apostle assures us that he who has the hope of being made like Christ when he shall come, purifieth himself even as He is pure—1 John 3: 2, 3. Vain is the faith of him on whom it has not this influence. A realizing sense of the sublime expectation that on any day or on any hour the parting skies may reveal the glorious coming of the Son of God, who will reward every man according to the thoughts and intents of his heart, cannot but have a practical effect on the life of the believer. To realize that the words we are now speaking, the thoughts we are now thinking, the actions we are now performing, may the next moment meet us at the judgment, is a solemn consideration. Believing and loving the appearing of Christ, will beget a determination to be in continual readiness for the event. It destroys the indifference, the carnal security which insensibly comes over those who do not believe nor love the coming of the Saviour. Believing in the coming of Christ at any moment, reins Christians up to the performance of duty. They feel more that the eye of the Majesty of Heaven takes cognizance of all they say and do, and that they may have no moments for repentance. Death always looks at a distance to those in health and in the heyday of youth. They feel the blood thrilling in their veins, with indication of continuance of life. They put off the evil day, and enjoy present scenes—waiting for a more convenient season to attend to their salvation. But when Christ's coming is viewed as an event that may at any moment transpire, no present sense of security can defer his coming. The healthy beatings of our pulse, and all the outward indications of health, are no evidence that the next moment may not usher us into the presence of our descending Judge. Those who have this hope within them, will take heed to the injunction to watch, because they do not know the day or hour of the Lord's coming. They will so live that whether the Master cometh at midnight, at cock-crowing, or in the morning, they will be found watching, so that whether they are in the field, the work-shop, the bed, or on the house-top, they may be taken, and not left. While such is the result, how can any Christian feel otherwise than disposed to cherish the hope of soon seeing the Saviour in the clouds of heaven—offering up their prayers continually for the hastening of that glorious day.—*Selected.*

Letters and Extracts.

FROM RUFUS WENDELL.

BELOVED EDITOR: I shall be glad if you can let my Correspondence with Prof. Mattison appear in next week's paper. Friends in Paterson, and elsewhere, are looking for it with interest. It is my purpose to bring it at an early day to the notice of the Methodist ministry in and about New York City; it may stir up some of them to the importance of looking into this great Life question more deeply than they yet have done. And if it should induce some competent man to take the place offered to Prof. M., in an open investigation of our views, we will endeavor, with the Lord's help, to use the opportunity for his glory and the good of our fellow men.

I had blessed times in Springfield the last two Sundays. Prejudice is breaking away and multitudes there are learning the precious doctrine of Life in Jesus Christ. After my afternoon's discourse, last Sunday, in the Bethel chapel, I accompanied Dr. Ames to the County Jail and spoke half an hour or more on the resurrection to over fifty prisoners. Arrangements for me to go there were made with the doctor the previous Sunday evening. The doctor has been a regular Sunday-afternoon laborer in that jail for over fourteen years; and I was pleased to find that his daughter, a young woman, is also giving herself to the same noble work.

On Tuesday evening I preached in Hartford, and am to be in that city on Sundays, April 26th and May 3d.

My project of speaking to the people of Marblehead I am obliged to abandon for the present on account of more pressing calls.

Next Sunday (22d) I am to preach in Keene, N. H., a place which I have never visited. This arrangement is brought about through Br. Ladd, and I shall enter the new field with delight. The leading brother there is Dr. H. H. Darling, to whom I have sent my subjects so that he may advertise them.

Next Monday evening I shall commence at Springfield a public discussion, in Fallon Hall, with J. G. Fish, formerly a Baptist preacher. I am to be on the affirmative, and the question to be debated is as follows: "*Does the Bible teach the entire mortality of man?*" The debate will continue through six successive evenings.

I am to preach in Sprinfield on the 29th, and during the week following I expect to be present at the Conference in Lowell Street Chapel, Boston.

Calls for labor on the Life theme are multiplying on every hand, and I hardly know which way to go first. I have invitations from Southington and New Britain, Ct., and from Westfield and South Ashburnham in this State.

I do not forget Wilmington, but rejoice exceedingly to learn from this week's paper that our dear Brother Grim has been there to fill my "disappointment." Thank you, Jacob; it was all right that I did not abandon my Springfield appointments, and it was also just the thing for you to get a hearing in Wilmington. I accept the whole result as a new proof that the Lord knows how to overrule all things for our good. I thank you, brother Storrs, for the warm terms in which you commend brother Grim as a laborer in the gospel field, and shall be most happy to hear that he can often bestow his labors where they are needed. I will try, however, to make no more disappointments for him to fill. May the Lord help us to be humble and faithful.

I notice what my good brother Wetherbee says about my visiting Maine the coming Summer. Liberty! we will try to know what duty is when the time comes to march to the Masters's orders.

But I am making a long note of this. God bless you, dear Brother Storrs. Pray for your sons in the gospel.

Always affectionately, R. W.

Salem, Mass., March 20, 1868.

FROM ELD. S. L. WALTER.

CENTRALIA, ILLS., March 9, 1868.

BR. STORRS: I have been proclaiming Life only in Christ; but, under restraint, as I preached for the colored Baptists. But we have succeeded in getting a hall. I pray the Lord to help me, by his Holy Spirit. I propose to show that Bible truths are the only antidote against "spiritism." I expect to get the cold shoulder from priests of immortalsoulism. They are crying out about the tendency to infidelity among the people, from light literature; and, as they call it, "no future punishment," etc. I wish to tell them, that the doctrine of inherent immortality and eternal torments has made all the infidels we have; and the want of unity in what is called "the church of God." They have their union meetings but they cannot come together; the Presbyterians, Congregationalists, etc. All of that great family of Presbyterians held a convention for two days in this city; and it was indeed painful to see the agony many of the ministers exhibited while pleading for union. They seemed as if they could and would make any sacrifice to gain union; but, alas, their conscience would not let one unite, because they all did not sing Psalms, and nothing else. Another could not give up the Westminster Confession of Faith, and the sovereignty of God, etc., to the end of the chapter. One brother thought they could not be united till they were all "baptized by the one Spirit into the One Body," which is Christ; and others thought the grand principle of union was, "love," etc. But they closed as far asunder as when they met. They thought that the separation of the Old and New School was a greater blessing, and enabled them to do more good apart than united; and yet they wanted that "blessing" removed, and to be back on old ground! I pray that the time may come when the watchman shall see eye to eye.

FROM S. S. CALL.

ELLIOTA, MINN., March 15, 1868.

BR. STORRS: Once more, I express my gratitude to God for his abundant mercy to me, in that he has seen fit to enlighten me, so that I can work by the spirit of love. O how good it is to sit and learn at Jesus' feet. I now see that I was striving about words to no profit; and the work could be better accomplished by gentle means. For instance, you you meet a child with its hands full of playthings; you discover some that are dangerous for it to play with; and you wish to get them from the child without offending it. Well, just present something nice, something beautiful; get the child's attention; hold out the present to him; he looks; his hands are already full; it cannot hold both; it considers a moment; drops whatever it has, and reaches out its hands and takes the present with a smiling face. "Except ye become as a little child, ye shall in no case enter into the kingdom of heaven."

The last week has been one of the happiest of my life. From Tuesday night till Wednesday night, it was the happiest twenty-four hours I ever witnessed. Blessed be God. Then came the reaction; eighteen hours of trial, which has proved the greater blessing of the two. The gold that is left, after the dross is removed, is all the better.

I have been holding meetings with Br. Billings, at Bluffton, Iowa, where the Lord met with us and blessed the labors, and gave the increase. Many were inquiring the way of life, and saying, I never saw it after this fashion. God bless them. We were under the necessity of stopping our meetings, for the Methodist minister; he having previously left an appointment for Wednesday evening and the remainder of the week. As soon as he has done with the house, we expect to return to them. They could hardly consent to let us leave; but we thought it best to let him present his views; then they would be better prepared to judge. Truly the work is prospering here. Br. Billings, by the way, is a self-learned man; one whom Christ has made free; and he is free indeed. He is a believer in "Life only in Christ." God bless him.

Your brother in Christ; expecting soon the LIFE-GIVER.

FROM MRS. M. DUMAY.

EAST HAMPTON, CONN., March 11, 1868.

BR. STORRS: I am a stranger to you, having never seen you. Permit me to say that I have your old original Six Sermons, on the non-immortality of the wicked, but never gave serious attention to the subject until about three years ago, when I was especially awakened to examine the Life and death question seriously. I procured all the books I could obtain that were calculated to give light on the important subject; and with the rest came Eld. Grant's "Discussion" with Jos. T. Curry on the non-resurrection of the wicked. This gave me some light and strength; but I was not satisfied. There stood positive declarations of our Saviour against the position. I so much wished and prayed for the truth, I wrote to Br. Grant, asking him to give me the address of the *Bible Examiner*. He replied, that it was not printed now. Alas, for any that should wish the truth of God's word should be concealed! I then concluded that if you had given up the doctrine, it was surely gone overboard. Still studying and examining to the best of my ability, I was aroused from my reverie by the sudden appearance of good old Br. H. Rockwell, strong in the faith, and to all appearance certainly ten years younger than he was two years ago. His visit to us (surrounded as we are by hell-fire Christians), was as refreshing as cold water to a thirsty soul; and I ceased to wonder why he was growing younger, when I learned from him that he was truly converted to the faith once delivered to the saints, and had become a little child again. He also told me where I could obtain the HERALD OF LIFE, and gave me your address. God bless him, and give him an abundant entrance into life eternal. Now, dear brother, if you publish the HERALD OF LIFE, will you please send me some specimen copies, with terms of subscription. I shall want some books, also; the strongest arguments and explanations; as I feel that every stumbling-block must be taken out of the way. I am poor, and have very little means to purchase books or papers; yet they are as necessary to me as my daily bread. Oh that rich Christians knew that there was a famine in the land; not a famine for bread, but for the word of God.

NOTE BY THE EDITOR.—We have sent you what you ask, and the pamphlet "LIFE FROM THE DEAD: or the righteous only will live again." Do not be discouraged because some men will neither give you light nor let you know where to address those who will. The Lord knoweth who are pining to know the truth; and if some will not give it, and try to hide it, the Lord can and will in some way send along some good old pilgrim, like Eld. Rockwell, to open the way.

ELD. J. LEWIS, Oconee, Ill., writes: I send $1 to help publish LIFE FROM THE DEAD, and DEFENCE OF THE BIBLE, a good and noble undertaking. Let them be published by thousands. The "DEFENCE OF THE BIBLE" is the very thing we want out here, where the truth of the Bible has been perverted by false and blind guides, so that Infidelity is fast gaining ground; we see it and feel most deeply; and are resolved to do all we can to stop the current. We pledge ourself to circulate all the tracts the friends will send us, and we will send all the money we can to help keep the work a going; though, personally, we have little to spare. We are now preaching in this place, but will keep the brethren posted as to our whereabouts, so that if Brn. Osborn, Walter, or other preachers, wish to join us in our Summer campaign they may know where we are. Our Post Office address is, Mode, Ill., till further notice.

D. J. ELLSWORTH, Windsor, Conn., writes: I heartily join with you and the brethren in the effort to spread the glorious truths contained in the proposed tracts of "LIFE FROM THE DEAD" and the "DEFENCE OF THE BIBLE." Let us scatter them with a liberal hand. I send herewith $4 to be equally divided in publishing them.

MRS. D. O. HOPKINS, North Foster, R. I., writes: Two have come out decided that the wicked dead will live no more forever; and others are looking at the question. My husband, after long searching, has come out on the blessed truth, and intends to preach it as the door is opened. There is much prejudice, and some turn the cold shoulder and almost disfellowship him; but others are anxious to hear.

G. L. HART, New Britain, Conn., writes: Truth needs to be sustained by all lovers of Jesus, and I am established in the doctrine of Life from the dead only to believers: therefore the HERALD OF LIFE is a welcome visitor.

I have been led to examine the subject of a personal spirit devil, and think we may be able to learn where to look for the enemy of righteousness; and by so doing know where to establish a basis of action against his stronghold. But his empire has almost ended. The dominion of sin and death is almost over. Victory is at the resurrection of the just, when Jesus shall deliver the kingdom from all that sin hath wrought, and the first dominion restored. May it be my lot to have an inheritance with all the saved.

GEO. W. RUST, Washington, N. Y., writes: Having a new subscriber for the HERALD OF LIFE, I take occasion to say, in our part of the country the people seem to care very little about the things that are coming to pass. I like the paper very much, as in it I get all the preaching that I approve; for our orthodox churches have so much "Immortal soul," and "going to heaven at death" that I am not edified; but I suppose they are honest in their belief, and I must have charity.

JOSEPH L. SEWALL, Rockport, Mass., writes: The HERALD is more precious than ever to me. I am spreading it over the town, and it is beginning to take root. I shall send some money as soon as I can get it. I trust the good Lord will give me some chance to get it soon. There has never been an Advent sermon on the Cape for seventeen years: this is during my sojourn here; and I know not that there ever was one. I have been alone until the last year; but now, thank the Lord, there are four strong in the faith of "No life out of Christ."

ELD. S. L. WALTER writes from Lebanon, Ill., under date of March 16th: I left Centralia on the 14th. I like the proposition to print LIFE FROM THE DEAD and also the DEFENCE OF THE BIBLE. I am sure it will result in great good to many that cannot be reached in any other way; and in them they have all their objections answered, leaving them without any foundation to stand on, because they clear away the refuges where they rest. I am rejoiced to see the friends of truth, and of man, respond so cheerfully to the call for the one thing needful to keep the press in motion. God loves a cheerful giver. My post office is still Hornsby, Ill. Anything sent there I will get. I shall write again soon and let you know how the work is getting along, and the result of the glorious truth "No immortality out of Christ," etc.

ROSWELL HART, Plainville, Conn., writes: I am glad that your pamphlet, LIFE FROM THE DEAD, is issued in the cheap form. I think no one can read that work without acknowledging it may be the truth. I am satisfied the righteous only will have life from the dead. "It is sown a natural body; it is raised a spiritual body. I will ransom them from the power of the grave." So then all that are in Christ will live again. "Him that overcometh will I make a pillar in the temple of my God." Amen. I send $1, for the work. Send me ten copies. The remainder do with as you please.

MRS. LOUISA J. BEACH, New Britain, Conn., writes: I am glad to know that the DEFENCE OF THE BIBLE is to be published for circulation. It is what is needed. I have read it with much interest, and the Convention has been very vividly brought up to mind, having been present most of the time. There was a signal triumph on the side of truth; and error never looked so contemptible, nor its votaries more crest-fallen, It seemed as if you and Br. T. were inspired of God, and these words often ran through my mind, "He spake as one that had authority, and not as the Scribes."

I send $1 toward defraying the expenses of publication, and am sorry I am not able to do more.

MRS. HELEN E. WALKER, Hyannis, Mass., writes: Having been much interested and benefitted in reading your works, especially the one entitled LIFE FROM THE DEAD, I am very glad it is to be furnished so cheap for circulation. I think it is just the work needed. Enclosed find one dollar for printing the same. Send me as many as the money will pay for, after deducting the postage. I will try to get as many to read the work as I can in this place, where Universalism and Spiritualism prevail to an alarming extent. Hoping you may be blessed with health and strength, I remain your sister, hoping for life through Christ.

S. D. MORSE wishes us to say his *address* is "No. 3 Print Works Corporation, Manchester, N. H."

THE DISCOVERIES IN JERUSALEM.

The London *Times* publishes an interesting letter in regard to the discoveries in progress at Jerusalem, from which we select the following:

The collossal foundations of the temple wall, which are "stones of ten cubits and stones of eight cubits," laid by Solomon, are now being laid bare at the enormous depth of ninety feet and more beneath the present surface. The bridge that once spanned the ravine between the palace on Zion and the temple on Moriah, is now proved to have been upward of one hundred and fifty feet high. If this be, as it seems, the ascent to the house of the Lord which Solomon showed to the Queen of Sheba, we cannot wonder that on seeing it there was no more spirit in her. The pinnacle of the temple on which the tempter placed the Saviour, has just been uncovered to the base, and is found still to have an elevation of 136 feet. The statement of Josephus is therefore no exaggeration. "If any one looked from the battlements into the valley he would be giddy, while his sight could not reach to such an immense depth." Sections of the ancient wall of Ophel have been exhumed, showing that, as Josephus says, it was joined to the south-east angle of the temple. Aqueducts, cisterns, rock-hewn channels and passages, have also been discovered within and around the harem, throwing new light on the buildings, the arrangements, and the services of the temple.

The great work of a complete exploration of ancient Jerusalem is thus fairly and auspiciously commenced. The opportune visit of the Sultan and Grand Vizier to this country, and the representations made to the latter by the Archbishop of York, followed up as they have been by the energy, the wisdom and tact of Lieutenant Warren and his admirable staff, have smoothed down Moslem prejudice, removed local opposition, and thus brought about opportunities for excavation and exploration such as never occurred before; and beside, large numbers of Arab laborers have been trained to the work and are eager to be employed; and the exact points for successful exploration are now well known.

OBITUARY.

ON Thursday evening, Feb. 6, 1868, Sister ANNIE MARTIN, wife of Elder Joseph BURKEITT, at her residence in Blackwoodtown, N. J., resignedly "fell asleep in Jesus," full of faith in a joyful resurrection with the righteous, at "the last day."

Sister B. had long been in a suffering condition of health, and her complaint (consumption) was of that nature to array her mind to meet the "King of terrors" with the faith of Christ's promise, that the law of Life would be revived; and that she would, again, meet her beloved husband and the saints at the "General Assembly of the Church of the First Born." Truly, we can say of our sister, "Blessed are the dead which die in the Lord from henceforth." And her husband, Bro. Joseph, mourneth not as those "which have no hope." B.

"NOT DEAD, BUT SLEEPETH."

FELL ASLEEP, in Westford, Mass., on the 13th of March, 4 o'clock P. M., Sister BELINDA S., wife of Elder JOHN CRAIG, aged 54 years and 6 months. The most direct cause of Sister Craig's present sleep, was a rose (or stone) cancer, from which she has been suffering the past eight years. The last three years her suffering has been beyond what we might suppose human nature was able to endure. Said one, who was with her and administered to her wants, "She was the greatest sufferer I have ever seen; and, also, the most patient." In all these sufferings the love of God, shed abroad in the heart, enabled her to triumph over the ills of the flesh, and rejoice in the spirit. She was wholly resigned to sleep, and was joyous in her last wakeful moments. When asked, just before she slept, if Jesus was precious? Do you love Jesus? Do you feel that he loves you? She answered all in the affirmative; and when the tongue could no longer do its office, other manifestations gave the same comforting assurance that she now sleeps in Christ; soon, soon to awake at the morning call; and, under the direction and protection of our great LIFE-GIVER, share with the saints of all ages the purity and the happiness of triumphant immortality, over all adverse powers; and that, without end. Sermon by Br. Isaac Newton, from 1 Thess. iv., 18. "Asleep in Jesus; blessed sleep, from which none ever wake to weep."

Those who have had the privilege, and have felt the justification of the Spirit in administering to the comfort of this *sleeping sister*, will rejoice to be able to speak or write to, or pray for our much-afflicted brother and his family in this time of deep trial. Please read the kind instruction of the Master, and the condition, as given in Matt. vii., 7–12; and we shall the more readily bear each others burdens, and so fulfil the law of Christ.

Will the *Voice of the West* and the *Herald of the Bridegroom* please copy, and send a paper containing the same to Br. Craig, *Westford, Mass.* JAMES CRAWFORD.

BUSINESS MATTERS.

SENT OFF "LIFE FROM THE DEAD."

To J. S. Potter,	40	copies by Express
" Middletown, Conn.	60	" " "
" Lester F. Sikes,	20	" " "
" Charles Dwight,	20	" " "
" Wm. Montgomery,	40	" " "
" Mrs. Z. C. Crane,	10	" by mail
" Mrs. Polly G. Pitts	11	" " "
" Albert J. Hart,	18	" " "
" R. G. Gladston,	8	" " "
" Wm. Delano,	10	" " "
" M. A. Fogg,	6	" " "
" Roswell Hart,	10	" " "
" C. W. Chick,	8	" " "
" S. Cornell,	16	" " "
" Eld. S. L. Walter, 2 packages, 18 cop. each.		
" Jos. L. Sewall,	8	" " "
" Geo. T. Collins,	16	" " "
" Mrs. H. E. Walker,	16	" " "
" Dr. W. E. Johnson,	8	" " "
" N. D. Wight,	8	" " "
" A. Hoffman,	20	" " "
" LaFayette Norris,	8	" " "
" Eld. J. Lewis, 2 packages, 18 cop. each, to Mode. Ills.		

One Dollar each from—Chas. Everett, Mark Howard, John Greene, Joseph Burkeitt, E. G. Allen, Geo. Busby, Lewis H. Waterhouse.

Two Dollars each from—J. R. Cole, Geo. H. Waterhouse, Wm. W. Doughty, Mary A. Butman.

Various Sums—James L. Boyd, $5 on pledge.

PLEDGED *to print the second* 1,000 *Life from the Dead*

The first 1,000 are paid for, and there are pledged on

the second 1,000	$20 50
C. A. Hempsted	2 00
S. A. Kemp, Florida Mass.,	2 00

PLEDGED *to print* 1,000 "*Defence of the Bible.*"

Previously acknowledged	$30 00
D. Davidson	50
Prof. J. F. Huber	5 00
Louisa J. Beach	1 00
Moses H. Piper	1 00
Eld. J. Lewis, Ills	1 00

To CORRESPONDENTS.

TO S. A. KEMP.—"K. Kemp's" paper is sent regularly from this office. We send again, but we have none left of No. 23.

"THE THEOLOGY OF THE BIBLE."

GEO. W. YOUNG, No. 25 Chambers street, near Centre street, this city, in the store of Asa L. Shipman & Son, will furnish the above-named work to any one in the city or who may call at his place of business, at $3 per copy. Persons wishing the work sent by mail should send *direct* to the author, "Hon. O. S. Halsted, 417 Broad street, Newark, N. J.;" who will send the work, on the receipt of $3, free of postage.

The work can also be had of W. S. OLMSTED, Hartford, Conn.

OUR ISRAELITISH ORIGIN.—A work on Prophecy. It was written by Professor Wilson, England, some years since. We republished it, believing it could not fail to interest all thinking men, whatever might be thought of the accuracy of its positions. For our self, we endorse the general theory that the Anglo-Saxons are the literal descendants of Israel, in the line of Joseph and Ephraim. Price 50 cents, in paper covers only. Postage, six cents.

Poetry.

The Soul.

It is the being made of clay,
God calls a living soul,
And not the breath he takes away,
But Adam as a whole.

The soul is not an entity,
When mortals droop and die,
That soars above with God to be,
With angels in the sky.

The soul is not immortal, no:
That sinks to conscious wo,
When sinners drop this mortal coil,
To fiery realms below.

The soul is the entire man,
The Bible do declare,
Turn read the record, there you find
The truth is written there.

O, hasten sinner, to the Lord,
Fly quick to Jesus, fly:
Read what is written in God's word,
The soul that sins shall die.

—*Selected by* J. W. S.

Children's Department.

A Highland Snow Storm.

THE WIDOW AND HER SON.

A widow who, I have heard, was much loved for her "meek and quiet spirit," left her home in the parish early one morning, in order to reach before evening the residence of a kinsman who had promised to assist her to pay her rent. She carried on her back her only child. The mountain track she pursued passes along the shore of a beautiful salt-water loch; then through a green valley watered by a peaceful stream which flows from a neighboring lake. It afterwards winds along the margin of this solitary lake until, near its further end, it suddenly turns into an extensive copse of wood, oak and birch. From this it emerges half-way up a rugged mountain side; and, entering a dark glen through which a torrent rushes amid great masses of granite, it conducts the traveller at last by a zig-zag assent up to a narrow gorge, which is hemmed in upon every side by giant precipices, with a strip of blue sky overhead, all below being dark and gloomy.

From this mountain pass the widow's dwellings was ten miles distant. She had undertaken a long journey, but her rent was some weeks overdue, and the subfactor had threatened to dispossess her.

The morning on which she had left her home gave promise of a peaceful day. Before noon, however, a sudden change took place in the weather. To the northward the sky became black and lowering. Masses of clouds fell down upon the hills. Suddenly gusts of wind began to whistle among the rocks, and with black squalls to ruffle the surface of the lake. The wind was succeeded by rain, and the rain by sleet, and the sleet by a heavy fall of snow. It was the month of May, and that storm is yet remembered as the "great May storm." The wildest day in Winter never saw snow fall faster, or whirling with more fury through the mountain pass, filling every hollow and whitening every rock.

Little anxiety about the widow was felt by the villagers, as many ways were pointed out by which she might have escaped from the fury of the storm. She could have halted at the steading of this farm, or the shieling of that shepherd, before it had become dangerous to cross the hill. But early in the morning of the succeeding day they were alarmed to hear from a person who had come from the place to which the widow was travelling, that she had not made her appearance there.

In a short time about a dozen mustered to search for the missing woman. At each house on the track they heard with increasing fear that she had been seen pursuing her journey the day before. The shepherd on the mountain could give no information concerning her. Beyond his hut there was no shelter; nothing but deep snow; and between the range of rocks, the summit of the pass, the drift lay thickest. There the storm must have blown with a fierce and bitter blast. It was by no means an easy task to examine the deep wreaths which filled up every hollow. At last a cry from one of the seachers attracted the rest, and there crouched beneath a huge granite boulder they discovered the dead body of the widow.

She was entombed by the snow. A portion of the tartan cloak which appeared above its surface led to her discovery. But what had become of the child? Nay, what had become of the widow's clothes? for all were gone except the miserable tattered garment which covered her nakedness. That she had been murdered and stripped, was the first conjecture suggested by the strange discovery. But being in a country in which only one murder had occurred within the memory of man, the notion was soon dismissed from their thoughts. She had evidently died where she sat, bent almost double; but as yet all was mystery as to her boy and her clothing. Very soon, however, the mystery was cleared up. A shepherd found the boy alive in a sheltered nook in the rock, very near the spot where his mother sat cold and stiff in death. He lay in a bed of heather and fern, and round him were swathed all the clothes which the mother had stripped off herself to save her child! The story of her self-sacrificing love was easily read.

The incident lived fresh in the memory of many in the parish; and the old people who were present in the empty hut of the widow when her body was laid in it, never forgot the minister's address and prayers as they stood beside the dead. He was hardly able to speak for tears, as he endeavored to express his sense of that woman's worth and love, and to pray for her poor orphan boy.

More than fifty years had passed way when the oldest son of "the manse," then old and gray headed, went to preach to his Highland congregation in Glasgow, on the Sunday previous to that on which the Lord's supper was to be dispened. He found a comparatively small congregation assembled, for snow was falling heavily and threatened to continue all day. Suddenly he recalled the story of the widow and her son, and this again recalled to his memory the text, "He shall be as the shadow of a great rock in a weary land." He resolved to address his people from these words, although he had carefully prepared a sermon on another subject.

In the course of his remarks he narrated the circumstances of the death of the Highland widow, whom he had himself known in his boyhood. And having done so, he asked, "If that child was now alive, what would he think of his heart if it did not cherish an affection for his mother's memory? And what would you think of him if the sight of her clothes, which she had wrapped around him to save his life at the cost of her own, did not touch his heart with gratitude and love too deep for words? Yet what hearts have you, my friends, if, over the memorials of your Saviour's sacrifice of himself, which you are to witness next Sunday, you do not feel them glow with deepest love and with adoring gratitude?"

Some time after this a messenger was sent by a dying man with a request to see the minister. This was speedily complied with. The sick man seized him by the hand, and as he seated himself beside the bed, and gazing intently in his face, said, "Sir, you do not, cannot recognize me. But I know you and knew your father before you. I have been a wanderer in many lands. I have visited every quarter of the globe, and have fought and bled for my king and country. But while serving my king I forgot my God. Though I have been some years in this city, I never entered a church. But the other Sunday as I was walking along the street I happened to pass your church door when a heavy shower of snow came on, and I entered the lobby for shelter, but I am ashamed to say, not with the intention of worshipping God, or of hearing a sermon. But as I heard the singing of psalms, I went into a seat near the door; then you preached and I heard you tell of the widow and her son." Here the voice of the old soldier faltered, his emotion almost choking his utterance; but recovering himself for a moment, he cried, "I am that son!" and burst into a flood of tears. "Yes," he continued, "I am that son! Never did I forget my mother's love. Well might you ask what a heart would mine have been if she had been forgotten by me! Though I never saw her, dear to me is her memory, and my only desire now is to lay my bones beside hers in the old churchyard among the hills. But, sir, what breaks my heart and covers me with shame is this—that I never saw the love of Christ in giving himself for me—a poor, lost, hell-deserving sinner. I confess it!" he cried, looking up to heaven, his eyes streaming with tears. Then pressing the minister's hand close to his heart, he added, "It was God made you tell that story. Praise be to his holy name, that my dear mother did not die in vain, and that the prayers which I was told she used to offer for me have been at last answered; for the love of my mother has been blessed by the Holy Spirit for making me see as I never saw before the love of my Saviour. I see it! I believe it! I have found deliverance now where I found it in my childhood—in the cleft of the rock—the Rock of Ages!" and, clasping his hands, he repeated with intense fervor, "Can a mother forget her sucking child, that she could not have compassion on the son of her womb? She may forget; yet will I not forget thee!". He died in peace.—*Reminiscences of a Highland Parish. By Norman McLeod, D. D.*

Will the Wicked Dead Lvie Again?

We think Christ's answer to the Sadducees should forever settle this question. See this subject as recorded by Matt. xxii., 23–32; Mark xii., 18–27: Luke xx., 27–38. Here are two classes spoken of; one to whom Abraham, Isaac and Jacob belong; whom God calls himself "their God;" and another class styled "the dead," whom Christ says he is not the God of. To this class Paul refers as being "without God and without hope in the world." Job, also, we think, has these two classes in view in chap. xiv.

The truthfulness of the doctrine of the resurrection is based on the fact of their recognition by God; and they are spoken of as alive (being such in his purpose) although dead. This declaration, "I am the God of Abraham, Isaac, and Jacob," demonstrates, or establishes, rather, the certainty of their being raised to life again; does it not? Yes. As conclusively does the assertion of Christ, "he is *not* the God of the dead, but of the *living*," declare and make sure the eternal sleep of the wicked dead; and an additional proof is found in the Saviour's words, "for all live unto him." All who? Evidently all who live *again*—all God's people. The connection, we think allows no other meaning. Br. W., in his Salem discussion last Winter with Br. P., brought out this subject in a most forcible light, and we think a sermon from him in the Herald of Life on the above Scripture would be "meet in due season."

Were it not that tradition has made the penalty for sin one of malevolence, instead of a necessity and merciful provision under the circumstances, (a loss forever of a life, the tendency of which would be only evil), it seems to me men could not fail to see that Jesus' coming the first time was not to aggravate, or change the Divine penalty, "dust thou art, and to dust shalt thou return;" but to give life in a higher, nobler way, and to man only as an agent, a creature of volition, and as a gift for his acceptance. This doctrine is so fully taught by Jesus, we say, were it not for tradition and the blinding effects of sin, all would most heartily receive it. How beautiful, how harmonious is God's plan in Eden, and Christ's plan with man in exile. As man is related to the one or the other so will be his future condition. Having a blood connection with Adam the first, a believer dies not as a sinner condemned; but as a necessity of this relationship; yet being justified by faith in Christ (i. e., free from condemnation) he is entitled to a life through, or by Christ; hence is raised up again; not as he fell in the first Adam, which life has had its purpose accomplished, which was to bring him to Christ the second Adam, in whom he lives as his son, having the angelical, divine, or immortal nature; which may we all attain to through Jesus our Life-giver.

West Batavia, N. Y. A. Boynton.

Persecution—Rev. xiv., 6–12.

"And I saw another angel flying in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth; and to every nation, kindred tongue, and people, saying with a loud voice, 'Fear God and give glory to him; for the hour of his judgment is come: and worship him that made heaven, and earth, and the sea, and the fountains of waters.'"

What a grand, and striking fulfilment has this passage had in the great Advent movement (so called) that has been going on for the last twenty five years.

The language, the movement, the earnestness, the extent, all, every jot and tittle, so completely acted, and acting out. What next? "And there *followed* another angel, saying, Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her persecution." Has this been fulfilled? If so, where, and when? What is Babylon? "I saw a woman sit upon a scarlet-colored beast full of names of blasphemy." (Rev. xvii., 3). "And upon her forehead was a name written Mystery, Babylon the great." . . . "The seven heads are seven mountains, on which the woman sitteth." "And the woman which thou sawest, is that great city which reigneth over the kings of the earth." (Rev. xvii). These quotations show what Babylon is, viz.—the church, or hierarchy of Rome. But has it fallen? No, indeed. Though its fall is evidently very near, and the whole religious world, as well as others, are watching with eager interest the progress of events connected with its unavoidable fate. Its *fall* has not come. When it does come, we learn from this prophecy, it will occasion a mighty stir, and the startling fact will be proclaimed in loud and earnest tones, by unnumbered voices, throughout the world. Close behind the retreating form of the second messenger appears another, who, with a loud voice, gives utterance to one of the most terrific threats recorded in the book of God. "If any man worship the beast, and his image, and receive his mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb: and the smoke of their torment ascendeth up forever and ever: and they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name." What is the occasion of this awful threatening? Why, the two-horned beast has arisen, deceived the earth with his wonders, got an image made to the first beast, given life to the image, which has now spoken and caused that all who will not worship it *shall be killed*, and God, seeing that the church, after their long season of prosperity and quiet, are poorly prepared to meet the terrible emergency, sends forth a class of servants to make known the dreadful consequences of yielding to the impious demands and blasphemous threats of this hellish power. And then, while many, to save their lives by complying, will eternally lose them, and others, by the help of God's blessed Spirit stand up for Jesus, and his precious truth, and love not their lives unto death, and so save them unto life eternal; the *body* of the church will, by the help of the great eagle's wings (chap. xii., 14) fly away into the wilderness, and escape the devil's wrath. And there, in the midst of these scenes of danger, trial and death, will be fulfilled the concluding word of this particular part of the great drama. "*Here* is the *patience of the saints. Here* are they that *keep* the commandments of God, and the *faith* of Jesus."

I could say much more on this, to *me*, deeply interesting subject; but these few, brief and imperfectly-expressed thoughts must suffice for the present. If I am mistaken it will soon be known, but if not, what a day awaits us, and what need there is that we examine the foundation of our faith and hope, and see that it is on the *rock*, that we may abide the storm, and if necessary be ready to lose our lives for Christ's and the gospel's sake, that we may find them unto life eternal. Amen.

C. L. Percival.

Massawippi, P. Q., March 8, 1868.

Remarks by the Editor.—We are still compelled to say, as we said twenty years ago, that the angel's messages, of Rev. xiv. 6–12, belonged not to the advent movement of the present century; but that they commenced with the "Reformation" under Luther and his fellow-laborers, and continued onward till the papal worshippers were brought into a state of torment described Rev. xiv., 10, 11; which torment will not be removed till its final overthrow and perdition; but, just prior to her final catastrophe she will fancy herself sitting as a queen, riding on the scarlet-colored beast (the Napoleon dynasty), but is in reality going to her final destruction; on the very verge of which she now is. But time will soon determine these matters. Let us continue to proclaim life through Christ, and be looking for him "*from* heaven;" so shall we be ready for whatever we may be called to pass through; for God's grace is sufficient for us. Let us not burden ourselves, to-day, about trials that *may* come to-morrow, or may never come at all.

Dr. Chalmers and his Visitor.—While very busily engaged one forenoon in his study, a man entered, who at once propitiated him under the provocation of an unexpected interruption by telling him that he called under distress of mind. "Sit down, sir; be good enough to be seated," said Dr. Chalmers, turning eagerly and full of interest from his writing-table. The visitor explained to him that he was troubled with doubts about the divine origin of the Christian religion; and, being kindly questioned as to what these were, he gave among others what is said in the Bible about Melchizedek being without father and without mother, etc. Patiently and anxiously Dr. Chalmers sought to clear away each successive difficulty as it was stated. Expressing himself as if greatly relieved in mind, and imagining that he had gained his end, "Doctor," said the visitor, "I am in great want of a little money at present, and perhaps you could help me in that way." At once the object of his visit was seen. A perfect tornado of indignation burst upon the deceiver, driving him in very quick retreat from the study to the street-door, these words escaping among others: "Not a penny, sir; not a penny. It is too bad, it is too bad; and to haul in your hypocrisy upon the shoulders of Melchizedek!"—*Selected.*

Extemporary Preaching.—A minister says, I wished to abandon the practice of reading my sermons, and adopt that of preaching them extemporarily; but being nervous and having a profound distrust of myself, and fearing that I should make a mortifying failure, I opened the Bible at the first chapter of St. Matthew's Gospel, and announced to the congregation that it was my intention in a series of discourses to expound continuously the whole of that gospel. I was sure that I should have something to say upon every paragraph, and that I would be able to say it; and I trusted that as from Sabbath to Sabbath I went on, I should require less and less of the text for my half hour's expository sermon. I was not disappointed. Before I got through St. Matthew's Gospel, I found myself able to preach from no more verses than I should have chosen for one of my written sermons. And now although I have no natural aptitude for speaking, I can preach extemporarily as clearly and accurately as I can write, and with much greater acceptance and power. My brother, would it not be well if you should try to do the same thing—exchange sermon reading, for sermon preaching?

If parents spoil their children by indulgence it is not because they love, but because their love is not balanced and directed by reason. God loves us too wisely and too well to carry us forever in his arms, and caress us into helplessness, humoring every mood and gratifying every desire of our childish minds. He loves us too wisely and too well to make the world a great play-house for our amusement, a banquet-hall for our feasting, or a couch for our indolent repose. The very hardships, trials, sorrows and griefs of life are all parts of the perfect system of training by which he is fitting us for a joy and glory otherwise impossible. Just as the wind and storm, the burning sun, and the blighting frost and the pinching drought drive the roots of the oak deeper down and further out into the tough soil to draw up richer substance and build a fibre and a nobler stock, so the hardships and adversities of life, the bleak days, and blasts of evil, are the methods which infinite love adopts to make souls of the noblest pattern.

The past winter has been one of the severest ever known, both in this and other countries In Algiers the suffering has been very great. In Russia, as we learn from a letter in a Paris paper, the cold was intense. Coachmen were frozen upon their seats, the gas refused to burn, and the dogs howled most piteously. Men on horseback went through the streets of St. Petersburg and Moscow, carrying aid to the unfortunate, and the nobility distributed hot tea in front of their palaces.

Letters and Extracts.

From Samuel Brown.

Milwaukee, Wis., March 10, 1868.

Br. Storrs: In the last number of the Herald of Life I saw an artcle from the pen of "W. M.," in relation to publishing the "Defence of the Bible" in pamphlet form, for distribution. He says, he has read it three times. I can say that I have read it more times than that, and every time it is more interesting. I thought, while reading it this last time, if we could have it as a tract to circulate, how much good there might be done. Every thought uttered in those few lines, by that brother, had revolved in my mind; but I did not know that any other heart was in unison with mine on the subject. When I read that, I could wait no longer. I turned to my desk and said, I must second that motion. Now can we not raise enough to get it out in tract or pamphlet form, and have thousands of them circulated? I will give five dollars; if that is not enough, I will give ten. If there are any more who feel in the same way, speak out, and let it be known.

I should like to see a part or the whole of Joseph Barker's letter of recantation from infidelity, to Christ the Saviour of lost men; for I think he received the death blow to his infidelity at that time when God enabled you to defend his word. Truly God's eternal truth is a sword that cuts both ways; and infidelity cannot stand against it, only as it stands off, and lets it alone. If it comes in contact with it, it is swept as with the besom of destruction. It may stand off, like the uncircumcised Philistine, and defy the armies of the living God; but when they dare come out, and meet the stripling with five smooth stones from the brook, with his sling, which is the word of God, he receives a deadly wound between the joints of his harness, and falls. He may not, like the Philistine, have his head cut off at once; but he receives a wound that is fatal; he can never recover, unless he flees to Jesus, the Life-giver; otherwise he perishes like the uncircumcised Philistine. So with all God's enemies, they must come to Christ or perish. Who would have it otherwise if they could? We would like to see all men come to Christ and receive everlasting life; but if they will not, then the next best wish for them is, that they may perish.

From Albert J. Hart.

Unionville, Conn., March 15, 1868.

Br. Storrs: My father and his sons are, and have been firm believers in the "No life out of Christ" doctrine for some three years, and we feel interested in gaining all the information we can upon this subject. Father has taken your paper for some time, and kindly lends it to me after reading it himself. We have no preaching except the paper, and the good old Bible; but having studied to know the tuth, we feel confident that we can vindicate this blessed truth, "Life from the dead only through Christ."

I wish to inquire of my brethren (believing in a mortal resurrection) if Christ did not suffer the penalty of the law in order to redeem those that believed on him? Nearly every Adventist will admit this to be a fact. Well then, if this be a fact, please tell me where I can find the account of Christ's dying, being raised again, then dying the second time, and again being raised from the dead? This he must have done if the penalty of the law is to die the Adamic death, then to have a mortal resurrection, then to suffer the second death, and after that to be raised to immortality.

To Br. Wm. H. Fisher, Windsor, Conn. (a late convert to our Life views.) *Dear Brother:* Your notice of us in the Herald of Life some time since, is the occasion of this letter; not that we felt grieved by your hasty remarks, for we thought little of them at the time, and they soon went from us no more to be thought of; we feel thankful that you have been led to see your error and embrace the truth on the Life theme. Let your experience on this, as well as on other kindred subjects, lead you to be suspicious of your judgment, and also to exercise a feeling of forbearance toward others of a different faith. It does seem as if our Advent brethren had an experience sufficient to make them the most long-suffering and charitable of any: for many have been the cherished views we have been led to relinquish for others more in harmony with the living Word. While we justify our course by the prophecy, "Knowledge shall be increased," let us remember we are not yet at the end of the Book; and we should still keep the teachable spirit, not only to learn for ourselves, but that we may properly instruct the ignorant. As we are never forced into truth, so we should never drive others, but with all meekness and forbearance of love show them the beauty and loveliness of the truth which we defend. Avoid, my brother, the two extremes of thrusting the truth into every one's face, casting pearls before swine, or of putting your light under a bushel. If any class need the wisdom of a serpent coupled with the harmlessness of the dove, it is those who lead in reforms. How ready are opposers to catch at straws. Yes, and those, too, are in the house of our friends! How important, then, that our position should be fortified by a blameless life; *that our stand-point in grace should equal that in knowledge;* then shall we not fail of success, though we may have to suffer many things, and have a great trial of our faith and patience. That you may thus abound in the knowledge and grace of God, through Jesus Christ our Lord, ever prays your brother,

West Batavia, N. Y. A. Boynton.

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Life from the Dead; or, The Righteous only will live again. By Geo. Storrs. Price, 20 cents. Postage 2 cents.

The author believes this subject is one of vast importance. It illustrates the whole Gospel scheme, and shows the mercy of God in its true light, while man is seen to be wholly mortal. It cuts up the modern man-worship, which is hurrying so many on to rank atheism. This work should be read after the two preceding ones, with which it will be seen not only to harmonize, but it is the climax to the doctrine of those works, and is the inevitable result to which they lead. The three works together form the author's "body of divinity" as he understands the Scriptures of truth.

Life only in Christ.—This embraces the whole of the three previous named works, and the Tract on Atonement, bound in one volume of 360 pages, and lettered on the back. It contains a full view of the doctrine of "No life out of Christ," as held by the Editor of the Herald of Life. Price, $1. Postage 16 cents.

This volume has been prepared for the convenience of those who wish to know the author's views on the Life theme, in the order in which they rose in his own mind, and as the subject naturally arises in a thinking mind. 1. Is man immortal? If not—2. What is his state in death? If unconscious in death—3. Who will live again? These questions are taken up in this order, and we do not see how an impartial mind—willing to follow truth wherever it leads—can come to any other conclusion than the one arrived at in these combined works. Examine them and see if this is not so.

Man's Destiny.—Immortality: The Arguments from Nature and Scripture, by Rev. T. M. Post, D. D., St. Louis, Mo., Reviewed by Geo. Storrs. Price in pamphlet, 30 cents. Postage 4 cents.

The history of this work was this: Rev. T. M. Post, D. D., of St. Louis, Mo., a well known and talented clergyman, was selected by certain ministers and others, in New England, to write a Prize Essay on Immortality, for which a gentleman in New York paid $150. It was intended to have it the best that could be said or written in favor of the immortality of all men without regard to their moral character; that is, of their inherent immortality.

Dr. Post took up the subject under two heads of argument. First, "The Argument from Nature;" and second—"the Argument from the Scripture." The first of these appeared in *The New Englander* of February, and the other in May, 1856.

The Reviewer followed these arguments in their order. The Review of the argument from Nature was written before that from Scripture appeared.

The author of the Review wrote it by request, and with the expectation that it would be published with a reprint of the Essay. No one should fail to read it; and perhaps nothing better can be placed in the hands of Ministers of any denomination.

This work has been out of print for some months, but is now re-printed.

Bible vs. Tradition: in which the true teachings of the Bible is manifested: showing the true meaning of the terms Soul, Spirit, Hell, Everlasting, Eternity, Life, Death, etc. Price, bound, $1. Postage, 16 cents. In paper covers, 70 cents. Postage 6 cents.

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Herald of Life

AND OF THE COMING KINGDOM.

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GEORGE STORRS, Editor. NEW YORK, WEDNESDAY, APRIL 1, 1868. VOLUME V.—NUMBER 26. WHOLE NUMBER 216.

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AN EVIL INFLUENCE.

WHAT is it that has an evil inflnence? We answer—The common theory of inherent immortality, and of endless being in sin and suffering.

It sustains the mischievous practice of mystifying, or making the Scriptures to have a secret, or hidden meaning, in the plainest texts.

This mischievous practice was brought into the church almost as soon as the apostles had left the world. The converts from heathenism seemed intent on uniting heathen philiosophy with Christianity. Hence they must find an abundance of mysteries in the Scriptures; and the practice of allegorizing, i. e., making the language to contain something that does not appear in the words, commenced, and generally prevailed, before the third century. This was done, doubtless, with a view to lead heathen philosophers to embrace Christianity, as affording them a fruitful field for their researches. But it led the church astray into the wild fields of conjecture, and every lively imagination could find hidden wonders in the Bible, while the plain literal meaning of the text was disregarded. That fatal practice increased from age to age, till the simplicity of the gospel was totally eclipsed, and the obscuration has not wholly disappeared to this day.

This practice has given occasion to honest people, as well as to infidels, to say, "You can make anything out of the Bible," or "play any tune upon it." And this is true, if men are to be allowed to take texts which have a plain, obvious, and literal signification, and call them mystical or figurative, when there is not a clear necessity for doing so. The Scriptures themselves often notify us when the language is to be understood figuratively; and frequently those figures are explained, and the literal interpretation given.

The common method of making the terms life and death mystical, or figurative, i. e., to mean something more, and far different from what appears in the literal and obvious signification of the words, we conceive is unwarranted by the Scriptures, and tends only to throw confusion upon the plainest subjects of the Bible, and also to take away the force and beauty of very many otherwise clear and intelligible portions of God's word.

Let us call your attention to texts, the beauty and force of which are greatly weakened and obscured by such a course.

Deut. xxx., 15, "I have set life and death before you, therefore choose life, that both thou and thy seed may live." Again, Ps. xvi., 11, "Thou wilt show me the path of *life;* in thy presence is fulness of joy; at thy right hand there are pleasures forevermore."

Now let us contemplate some portions of the New Testament, in view of the theory we oppose, and the one we advocate, and see on which they have most force and the clearest meaning. Look at the young man who came to our Saviour with an important inquiry, Math. xix., 16—What does he say? Is it his inquiry, "What shall I do to escape endless misery or suffering?" No, but, "What shall I do that I may have eternal life?" How plain the question, on the theory we advocate, and how appropriate the answer, "If thou wilt enter into life," etc. Not—if thou wilt escape endless life in torments—not, if thou wilt have a "happy eternal life," but simply If thou wilt enter into life. What simplicity, beauty and force! all is natural and easy to be understood.

Again, John iii., 15, 16, "That whosoever believeth in him should not perish, but have eternal life. For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." All here, again, is natural, easy and forcible, on the theory that the wicked are actually to die or perish, if found rejecting Christ, who only has eternal life to give. But on the theory we oppse, we must have a whole sermon to explain the meaning of the term *perish*, and make it appear that it does not mean "extinction of being," but eternal life in sin and misery! We once heard a doctor of divinity in New York preach a whole sermon on that one point; and that, too, after he had admitted that the primary meaning of the term is "extinction of being." It seems to us it is taking quite too much pains to make obscure the meaning of a word, that of itself is easy to be understood.

In the same chapter, at the 36th verse, it is said, "He that believeth not the Son shall not see life; but the wrath of God abideth on him." He is already condemned to death, and is dying; eternal life is offered in the Son of God; he that will not accept it, through him, shall not possess life, but the wrath of God shall abide on him to the full execution of the penalty, which is "*death*, the wages of sin."

John v., 3,9 40: "Search the Scriptures, for in them ye think ye have eternal life; and they are they that testify of me; and ye will not come to me that ye might have life."

They were looking, not for eternal happiness merely, or an escape from eteanal torments, but for eternal life. Yet when the only physician who could give that priceless blessing calls them to come to him for it, they would not come, and, as a matter of course, they are not saved "from death." Look at the following texts, John vi: "Labor for the meat that endureth unto everlasting life. For the bread of God is he which cometh down from heaven, and giveth life unto the world. I am the bread of life. And this is the will of him that sent me, that every one which seeth the Son and believeth on him may have everlasting life. He that believeth on me hath everlasting life. I am that bread of life. This is that bread which cometh down from heaven, that a man may eat thereof and not die. If any man eat of this bread, he shall live forever. The words I speak unto you, they are spirit, and they are life. Lord, to whom shall we go? thou hast the words of eternal life."

That simple life and death are put in opposition, or clearly implied in these texts, is too plain not to be seen by any person of common attention. "Not die—eternal life." Now, a man shall "not die," if the theory we oppose is true, whether he come to Christ or not, and it would have been just as easy to have expressed the doctrine of eternal being in sin and suffering by unequivocal language, as in that, the literal interpretation of which must necessarily lead astray, if that doctrine be true.

Again, John viii., 12, "He thatfolloweth me shall have the light of life." And at the 51st verse, "If a man keep my sayings he shall never see death." Again, in chapter x., "I am come that ye might have life. My sheep hear my voice . . . . and they follow me, and I give unto them eternal life—and they shall never perish," etc. Does not this language clearly imply that those who do not follow Christ will perish? Yes, says the objector, their happiness will perish! But we ask if such an interpretation is not forced and unnatural? Our Saviour says no such thing. *Perish* is put in opposition to *life.* By the simple and natural meaning of the terms there is great beauty and force in the language. Besides, to admit of a departure from the literal meaning of the term perish, throws us into the regions of uncertainty; and if one man may say it means his happiness shall perish, another may say it means his sins shall perish, and so on. But if it signifies simply what the word imports—a destruction of being—then his happiness and his sins perish with him, as a matter of course, and there is no obscurity about it.

Again, John xi., 25, 26, "I am the resurrection and the life; he that believeth in me, though he were dead, yet shall he live; and whosoever liveth and believeth in me shall never die." How forcible and full of power are these words, literally understood! But say to die means loss of happiness, though the person still lives, and you at once strip the expression of our Lord of the energy which it possesses in its plain and obvious meaning.

Again, John xiv., 6—"I am the way, the truth, and the life: no man cometh unto the Father but by me."

Also, Rom. v. 17—"If by one man's offence death reigned by one, much more they which receive abundance of grace, and of the gift of righteousness, shall reign *in life* by one Jesus Christ; therefore, as by the offence of one judgment came upon all men to condemnation [i.e., unto death], even so by the righteousness of one the free gift came upon all men [i. e., in its offer], unto justification of life. That as sin hath reigned unto death [i. e, unto condemnation to death], even so might grace reign, through righteousness unto eternal life, by Jesus Christ our Lord."

That the death spoken of here is a literal death, the context clearly shows; it was that death that came into the world by one man's sin (verse 12), and which "reigned from Adam to Moses, even over those that had not sinned after the similitude of Adam's transgression;" (verse 14.) If, then, the death is literal, so is the life offered and promised; and that life is only to be obtained "through righteousness," or becoming righteous, and by "Jesus Christ."

Now look at such expressions as the following: "The crown of life—The word of life—The grace of life. He that hath the Son hath life—he that hath not the Son of God hath not life—The water of life—Verily, verily, I say unto you, he that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation, but is passed from death unto life. This do and thou shalt live. Because I live ye shall live also. We shall also live with him. Be in subjection unto the Father of spirits and live. God sent his Son that we might live through him. If one died for all, then were all dead," i. e., dying, doomed to die; as the body is dead because of sin, i. e., doomed to die, though not yet actually dead. "Who died for us, that we should live together with him." These, and a multitude of other texts of Scripture, all speak in plain and unequivocal language, if the view we take of the final destiny of the wicked is correct; otherwise, and if figurative, the imagination must be employed to explain them, and then we find ourselves let loose in the wild fields of fancy; and who shall decide where we shall stop?

Say we not truly, then, when we say that a theory which converts these, and many other plain texts of Scripture, into mere figures of speech, is evil in its influence? Truly, it is "evil, and only evil, and that continually." May the Lord enable us to hold fast to "the form of sound words," and not suffer our minds to be perverted by the traditions of men any more.

DISHONORING GOD.

ANY theory or system of teaching which presents the character of God in any other light than that of its infinite loveliness, greatly dishonors him. When, therefore, any preacher labors in his public ministrations to make most prominent of all things else the assured fact that God delights in pouring his vindictive wrath on the heads of his enemies, by so doing he dishonors God, by so misrepresenting his character as to make it appear altogether unlovely.

This train of thought was enforced upon my mind a few evenings since while listening to a sermon preached in New York Cityby an Advent preacher. So far as his sermon was concerned, no one would know that he saw anything in the least degree lovely in the character of God. So far from it, one would suppose that he only saw God as a severe, relentless tyrant, bent on making a most sublime display of his divine indignation, and then laughing in malignant glee over the dire calamities that had fallen on the unsheltered heads of the incorrigible. That God will vindicate the justice of his own law by visiting its penalty on the sinner, no one ought to deny. But that he will derive pleasure from such infliction of divine penalty, is plainly in contradiction of his own word. God has made a most positive assertion that "As surely as I live, saith the Lord, I have *no pleasure* in the death of the wicked." Consequently, God does not laugh at the calamity of the finally lost in the sense of rejoicing over their awful doom. Every vindication of divine justice must also demonstrate the truthfulness of the assertion of the inspired John that "*God is love*," else God's justice and his mercy are antagonistic. Whenever we hold a theory that makes two of God's attributes to be at war with each other, that theory must be wrong, or God is not God. To suppose that the infinite God can take delight in the bare abstract of suffering, is to suppose him to be an infinite fiend, wholly divested of love and mercy.

That God's mercy and goodness are as much concerned in the penal sanctions of his law as his justice, the Scriptures plainly assert. While "justice and judgment are the habitation of his throne," it is just as certainly true that "mercy and truth shall go before his face." While it is true that none can break his law with impunity, it is also just as true that "The Lord is gracious, and *full* of compassion, slow to anger, and of *great mercy*." It is true that God has executed judgment on nations and peoples in the past, but still "his mercy endureth forever." It is true that he "overthrew Pharaoh and his host in the Red Sea;" that he "smote great kings," and "slew famous kings," still "his mercy endureth forever." And in these identical acts, while he vindicates his justice, he displays his mercy and demonstrates his love. These nations had so corrupted themselves in sin that the best that could possibly be done for them was to let them pass into death. It is true that there is a solemn day in the future, when an entire race of men shall, at the appearing of our Lord Jesus Christ, perish in the fires of the last day. But in this last act of executive judgment, God will not only vindicate his justice, but he will also display his infinite mercy. Those rebels against his government, having failed to secure an incorruptible life, are left to the direct tendencies of a corruptible nature, and therefore *must* perish. And it is a mercy to let them perish. If they were taken into the kingdom of God, they would be most terribly miserable. Surely, if the Jews could not look on the face of Moses when it reflected a little of the glory of God, and if when barely an angel visited the earth to give instructions to Daniel, a great quaking fell on the men who were with him, so that they ran and hid themselves, and the godly Daniel fell, with his strength entirely exhausted, his comeliness turned in him to corruption, in an almost deathlike sleep on his face upon the ground; if barely the glory that surrounded the angel when he came down to roll the stone away from the mouth of the sepulchre caused the keepers to shake and become as dead men; if these slight manifestations of the glory of God have produced such wonderful effects, what horror must seize on the heart of *any mortal* who should be made to dwell in an earth *filled* with the glory of God; to be placed where he would be compelled to look on the face of God's anointed, where he sits enthroned, not only in his own glory, but in the glory of his Father and the holy angels. Surely no mortal can ever live in the presence of such glory, and for God to take the impenitent into the coming kingdom would be only to force upon them a more cruel death than to let them pass away in the fires of the last day, with all things else that are corruptible. Thus, when the "appointed" time shall come for the renewing of the earth, the establishing of the kingdom of God, it will be a great mercy to all men unprepared for an endless life to be left to perish in the general doom of all things corruptible. Amen. S. W. BISHOP.

Eatontown, N. J.

RESPONSES IN MEETING.

BY ELD. S. W. BISHOP.

IN almost everything people are inclined to go to extremes, either on the one side or the other. While it is always unpleasant to have a meeting turned into a religious pow-wow, still it does not follow, necessarily, that a well-timed, hearty response to truth is objectionable. I am well aware of the fact that with some people responding, shouting, etc., is nothing more than a mere habit. But with others it is altogether a different thing. There are numerous instances where responding in meeting seems to be almost entirely an involuntary act. When under the powerful influence of truth, preached with the "Holy Ghost sent down from heaven," people shout because they cannot well avoid it. A blessed season of this character we once had the privilege of witnessing at the Wilbraham campmeeting. Our venerable editor preached a discourse on the judgment. That discourse was attended by an uncommon display of the divine power. Three times during that memorable sermon there went up from that encampment an almost universal shout, and that shout was an intuitive outburst from hearts deeply affected by the divine power of truth. To my ear it was heavenly music. And it causes me no humiliation of feeling to acknowledge that I found myself caught in the gale, and helping to swell the joyful sound.

There are some men who feel that "woe is me if I preach not the gospel," who are so constituted that a hearty response from good brethren does them a world of good. Some men are very diffident, and though they have been laborers in the vineyard for years, still they never stand before an audience except with fear and trembling. A good, hearty amen, done in the Spirit of God, and by men and women who know what they say amen to, does such a man more good than language can tell. He feels that his labors are appreciated; that those to whom he is endeavoring to preach the unsearchable riches of Christ are being blessed under his ministrations. I know that some preachers do not like to hear responses when they preach; but if I am not mistaken, such preachers never make people shout much, any way; so that they are not very likely to be disturbed, unless they happen to get into somebody else's meeting, and then of course they can forego their own feelings for a time, for the general good. I think that every new sect of Christians that has separated from the parent church, have, in the days of their humility, when they walked the most carefully before the Lord, been most filled with the spirit of praise, and consequently most given to responding in meeting. I do not wish to convey the idea that I would have noise in meeting, or anywhere else, for the sake of noise; but if the children of our common faith do get their hearts filled with the love and power of the truth, and with the Holy Spirit of God to such an extent that it causes them, like the Psalmist, to "praise God with a loud voice," *I* shall not "command that these hold their peace." And if I am preaching, and they drown my voice, I can afford to wait for them. But one thing seems very evident to me, viz., there is no possible need that many of *our* congregations should be exhorted "not to shout." As almost a universal rule they are sufficiently quiet to satisfy the most ardent sticklers for still meetings. For my own part, I would much rather see more spiritual life among us; more of the divine unction, even if some noise was the result. I love intellectuality, but intellectuality is not spirituality. It is a mistaken idea that high-toned spirituality is opposed to intellectuality. I had rather hear a preacher, provided he preaches the truth, end every sentence with a moderately loud hallelujah, or some other exclamation of praise, than that his sermon should be as dry as the sand on the Arabian desert. I, for one, had much rather a preacher would shout loud enough to make my head ache, than to see him act so lazy in the sacred desk that you feel all the time as though he ought to be bolstered up with pillows. The great lack with our people in spreading abroad, to saving effect, the most glorious principles of truth that have ever been brought before the people since the apostolic age, is a want of a holy, ardent, uncompromising zeal; a heart filled with the power of the Spirit of God. A genuine, holy, gospel faith that will find its corresponding action in an every day life, that is in harmony with the gospel of Christ. This holy zeal, and power, and faith, were what gave such men as Luther, Wesley, and a host of others, such amazing success. But as near as I can learn from the word of God, there is to be considerable shouting done by somebody in the future. And when that mighty, melodious shout shall go up from the redeemed host that shall be "like the voice of many waters, and mighty thunderings, saying, Allelulia, for the Lord God omnipotent reigneth," may we all be ready, with our harps all strung, to join the celestial anthem that introduces us to our everlasting home of peace in the blooming paradise of God.

Eatontown, N. J.

NAPOLEON AND THE BONAPARTE FAMILY.

LOUIS NAPOLEON for several years has endeavored to establish another similarity between himself and the first Napoleon by obtaining a Cardinal's hat for a member of the Bonaparte family. The ready compliance of the Popes with the requests of the two Napoleons shows what worldly and unworthy motives constantly influence the government of the Church of Rome. The dignity of a Cardinal is the highest in the Roman Catholic Church, next to that of the Pope, and one might expect, that the Pope in making the appointment would be simply moved by considerations of the services rendered to the church by the candidates for the "red hat." But such, as the whole history of the Papacy shows, has rarely been the case. Few of the eminent men of the Church of Rome have been members of the College of Cardinals, and, on the other hand, hardly ever has a member of a sovereign house become a priest, without having, in course of time, been raised to the dignity of a Cardinal, however unworthy he might be on personal grounds.

Thus it has been in the case of two cardinals of the Bonaparte family. Cardinal Fesch, the uncle of the first Napoleon, was a man distinguished neither for science, nor for zeal, nor for eminence of Christian character. But for his relationship to the Bonapartes, his name would have been unknown to history. It was only as the uncle of Napoleon, that his appointment as Cardinal and Archbishop of Lyons was urged upon the Pope and accepted by the latter. In return for having promoted him to so high a position, Napoleon expected from Cardinal Fesch that he should use his ecclesiastical position in the interest of the Napoleonic dynasty. The Cardinal, a man without any strong convictions, tried to meet the expectations of his imperial nephew so far as it could be done without placing himself in open opposition to the church. Napoleon only followed the example of the immense majority of Roman Catholic sovereigns, in endeavoring to turn the social influence which the church of Rome retains over the masses of ignorant millions to the advantage of his dynasty, by intruding his creatures into the highest places of the church. That the Pope, though fully aware of this scheme, readily entered into it, in the hope of gaining the support of the mighty Napoleon for the hierarchical schemes of the Court of Rome, shows the secular, anti-spiritual influences which generally determine the acts of the Popes.

Louis Napoleon has just obtained a cardinal's hat for another Bonaparte—the Pope, on Saturday of last week, having appointed Cardinal Prince Lucien Bonaparte, a grandson of Lucien Bonaparte, the only brother of the first Napoleon who remained faithful to republican principles, and declined the offer of a crown. Cardinal Lucien Bonaparte was born in 1828; he is, therefore, now in his fortieth year, and is, we believe, one of the youngest members of the College of Cardinals. Little has thus far been known of him. In the literary world he has never made his appearance. If he had been of lowly origin, few probably would have heard of him outside of the circle of those who have been in connection with him as priest. As he is a priest, the press, occasionally, has spoken of him chiefly in connection with his prospect of asnding at some day, the Papal chair. As far as we know, his moral character is unimpeachable. He is said to be an uncompromising champion of all the Papal claims, and in cases when the Pope and the French government were at variance, never to have hesitated to declare in favor of the Pope.

Be this as it may, the fact remains undisputed that he owes his elevation to the cardinalate entirely to the patronage of the French Emperor. And no one who knows the history of Louis Napoleon can doubt the motives which have prompted him. The appointment of a Bonaparte Cardinal is alone a great stroke of Napoleonic policy. It must greatly strengthen the attachment to the Napoleonic throne of the lower classes of the French people, whose fanaticism and ignorance have all along been the chief support of Louis Napoleon. And how much more will this be the case, if his influence should ever succeed in causing the elevation of a member of his family to the Papal chair? Louis Napoleon, thoroughout his reign, has shown that he knows much better than his uncle, and Roman Catholic princes generally, how to use the Church of Rome for his selfish ends. The appointment of a Bonaparte as a Cardinal is a part of this policy, and, therefore, a matter of considerable importance to the State as well as the Church.—*The Methodist.*

SOME CAUSES OF EXCESSIVE WICKEDNESS.

GOING BEFORE THEY WERE SENT, AND WITH THE WRONG MESSAGE.

"I HAVE not sent these prophets; yet they ran; I have not spoken to them; yet they prophesied. But if they had stood in my counsel, and caused my people to hear *my words, then they should* have turned them from their evil way, and from the evil of their doings." Jer. xxiii., 21, 22.

This Scripture is suggestive of several things; but is herewith presented for the sake of one thought, plainly declared; that is, if these *unsent* prophets, referred to, had run with God's *word* and testimony, the people would have repented of their evil ways; in which event they and their city, and polity, would have been spared; notwithstanding they were unsent messengers.

The sects, claiming to be orthodox, bring a woful objection to the doctrine that the impenitent are to "*die—perish—be destroyed*," instead of "dying, and yet never die," as they sing,

> Linger in eternal pain,
> And yet forbid to die.

The objection is, that the whole world would be demoralized by the teachings of prophets and apostles. A thing not very extensively tried of late years. This objection is common with the advocates of eternal torments.

Notwithstanding the trial of their theory of retribution upon the world, by the Papists a thousand years or more; and then by the Protestants for more than three hundred years, with increasing facilities to help forward their work, and no success, ("to the end, crawns the work,") not even having come to the "knowledge of the truth," and the world spoiled on their hands; old crimes and new ones, refined to their keenest intensity, increasing on every side: the penalty pronounced by these preachers upon the wicked, in their most solemn mood, is made the subject of witticism by the profane and waggish, in bar-room and forecastle, as well as in circles more refined; and yet another shameful result, which God can forgive up to some point of strain upon his forbearance, but who can promise impunity a moment after so long a time? That other result is, that preaching "damnation in eternal misery," with all the associated terms and horrid figures, images, and representations, narrations, and illustrations, have formed the basis of all the profanity in Christendom.

Only think for a moment! The pulpit unwittingly suggesting lessons of profanity! Can this be a passable truth? I do not love to have it so. But take the following incident. Some forty or more years since, the Methodists had a successful mission among the Indians. Several trophies of converted savages were present at a missionary meeting. I had the pleasure of attending. Among the things reported by the missionary was, that "The Indians use no profane language,"—for the reason, their theology furnished them with no convenient words for such a bad purpose.

To the credit and glory of the Bible, (our Text Book) if properly represented, be it said; 1st. No profanity would be suggested. 2d. God would be universally reverenced; for none could complain of his government and laws. Had our translators left the softer words in the text, instead of those hard ones, now in use, *condemnation*, and not *damnation; hades—gehenna—sheol*, and not *hell;* which the people have come to associate with a penalty that can never be satisfied, the *dreadful* result had not been.

When the doctrines of eternal life (to believers) through our Lord and Saviour Jesus Christ, and the consequent, unavoidable, death extreme, to unbelievers becomes liable to any objection, such as the orthodox is to every objection, they may begin to speak of its damaging effects.

If the text above tells the truth, the orthodox need look no further for proof, 1st. That God never sent them. 2d. That he can do without their services altogether. 3d. That they are responsible (however unfortunate in the case) for the great prevailing wickedness of these times; for it is plainly declared, "*That if they* had stood in God's counsel, and caused the people to hear his words, the people would have repented, and turned from their evil ways;" and that is not the worst thing in the case. See Matt. xxii., 13. "Preach the word: for the time will come when they will not endure sound doctrine." Paul.

Yours, in hope, B. MATTHIAS.

ARMONK, N. Y.

MANY are more solicitous to preserve their reputation with men than to secure the favor of God and a clear conscience; *lest we be shamed* goes farther with them than *lest we be damned.—Henry.*

The Coming of Christ.

"That ye come behind in no gift; waiting for the coming of our Lord Jesus Christ." 1 Cor. i. 7.

That the coming of Christ is a great practical doctrine, is both reasonable and Scriptural. It is true, indeed, that other and very important items of truth have employed the pen of inspiration—facts which are glorious in their grand results to a lost and ruined race. But these parts of the one great system of truth are of no practical importance to the church only on the ground that Christ shall come the second time. It is true that man in his natural state, in his essential nature, is wholly mortal. But to know this can be of no possible worth to the believer, only as he can with the certainty of a genuine faith look forward to a time when "mortality shall be swallowed up of life." And that time is at the appearing of Jesus Christ. It is also true that God has devised a plan through Jesus Christ to give a future endless life to all the good. But that plan would be worthless to all of Adam's race, if there was no time when it should be consummated. The day of consummation comes not, till our Lord shall appear in his glory. It is a fact, revealed in the word of God, that those who sleep in Jesus shall come forth from the prison-house of death, incorruptible, to die no more, to be equal to the angels, to be the children of God in the world to-come. But if our Lord Jesus never descends from heaven, no resurrection morn will ever dawn. We love to contemplate the glorious fact that God will "make all things new"—that this earth, now so deeply cursed with sin—shall one day be made to bloom in beauty, like the garden of God. Its evils all be taken away forever. That God will spread over it a carpet of perpetual green, clothe it in perennial beauty and deck it in untold loveliness, and fill it with glory as the waters cover the sea. But the "inheritance incorruptible, undefiled, and that fadeth not away," can never be entered on by the redeemed host until "descending on his azure throne" our King shall come in the majesty of his power. We love to look forward to that time when "the moon shall be confounded, and the sun ashamed; when the Lord of hosts shall reign in Mount Zion and in Jerusalem, and before his ancients gloriously." But that glorious era when "a King shall reign in righteousness," can never dawn, till he who is appointed heir of all things, shall come, and claim his rightful throne, and wear his "many crowns." When we have looked abroad over this dark, ruined creation, and seen its wars and strifes—man imbruing his hands in the blood of his brother man—the dreadful carnage of the battlefield—where foul beasts and birds of prey have held horrid carnivals, and feasted on the flesh of slaughtered men, we have sighed for that happy day when war and strife shall cease, and when, in a glorious resting-place, on the other shore, we shall delight ourselves in the abundance of peace, forever. But that peaceful morn can never break, till the Prince of Peace shall come to reign on David's throne. We contemplate with holy joy that glad hour, marked in the Word of God, when "God shall wipe away all tears from our eyes; and there shall be no more death; neither sorrow, nor crying, neither shall there be any more pain." But till Jesus comes our tears will continue to run down our faces, death will deal its dreadful blows, and lay our kindred in the dust; sorrow and anguish will wring our hearts. All we read or know of future everlasting good, promised to the church, is to be given, in its consummated fulness, when "he who is our life shall appear."

No wonder, then, that so often in the writings of the inspired apostles they speak of that glorious event. No wonder that the beloved John, when wrapt in holy vision, as he heard falling from the lips of that heavenly messenger, who was mouth-piece for the King of kings, "Behold I come quickly," exclaimed in an ecstasy of joy, "Amen. Even so come Lord Jesus." No wonder that the church in all ages have looked forward to the day of his coming with hearts filled with holy joy, as the time when they shall receive their great reward. No wonder that a love for Christ's appearing is made to be the great Christian characteristic that shall entitle us to wear the victor's crown.

And as page after page of the prophetic word, by its fulfilment, becomes past history, until to-day we are standing in a little circle beyond which we can never pass till we see the King in his beauty: no wonder that the well-instructed prophetic student should place that event first in importance in his religious creed—the great leading truth of the present age, and delight in it more than in any one thing else. Yes, dear reader, that all-important day—that day fraught with such tremendous consequences to the inhabitants of earth, is only a little way in the future.

All the sublime realities of the glorious future world will soon be gained or lost forever. The fadeless beauties of the paradise of God will soon greet our admiring gaze, and gladden our satisfied hearts; or our eyes must be closed, and the throbbings of our hearts be stilled in eternal death.

If we would share the glory of that beautiful world promised to the faithful; if we would escape the awful doom of perpetual banishment out of life, *we must be pure in heart.* May God in his infinite mercy enable us ever to remember that nothing short of a gospel preparation will insure us a lot of eternal life in the Kingdom promised to the saints. May we *possess* that preparation in all our hearts; then shall we stand ready and waiting, to welcome back to earth her rightful King, and share his reign forever.

S. W. Bishop.

Eatontown, N. J.

THE HERALD OF LIFE.

NEW YORK, APRIL 1, 1868.

NO IMMORTALITY NOR FUTURE LIFE, EXCEPT IN JESUS CHRIST ALONE, AND BY A RESURRECTION AT THE LAST DAY IF DEAD, OR A CHANGE IF ALIVE.

RESPONSIBILITIES.

The Editor holds himself responsible for none of the sentiments of Correspondents. The Editor's articles do not all appear under what is called the "Editorial Head." Any articles without a signature, or which are not credited to another source, the Editor is responsible for, without saying whether he wrote them or not he leaves the reader to judge of their authorship. Let these things be kept in mind in reading the Herald of Life, and the praise or blame will rest where it ought.

The Passover Supper.

The annual celebration of our Lord's death, in what is commonly called the "Lord's Supper," will take place in Brooklyn, N. Y., at half past seven o'clock in the evening, on the 7th instant (Tuesday next), at the house of Br. Thomas M. Redhead, 261 Raymond Street; the same place where we held it a year ago. Any who feel it to be a privilege to partake with us are cordially invited to meet at that time and place. We do not believe it necessary that you should go from your own houses to celebrate this event; yet it is agreeable to unite with others in it, where it is practicable. We shall therefore be happy to see as many as can be present at this passover feast.

The Passover Feast in Philadelphia.

The friends in Philadelphia and vicinity, wishing to observe the Memorial Supper of our Lord, are invited to meet at the house of Br. J. L. Boyd, No. 1,705 N. Thirteenth st., on the anniversary of the Passover, Tuesday evening, April 7th, at 7½ o'clock.

E. C. M. B.

"Life from the Dead."

The first thousand of this work (cheap edition) are all gone; but the second thousand, it is likely, will go to press next week, and be ready the week following to answer orders. Only think! a work of 96 pages, with covers, issued at *five* cents per copy! A work presenting the most important positions of the faith of Life only through Christ, that was ever given to the public. Shall the work now begun, to give it wings, be continued? It is for you to say who have the funds to pay the printer; and for you who have no funds, but have time and opportunity to scatter the work. There is no thing more necessary to spread widely at this time than this, because it presents the crowning truth of the entire Life theme.

We trust the work of sending it out—far and wide—is but just begun. How can believers in the views maintained in this pamphlet, spread the truth it contains at so little cost, and so widely, as by seizing this time and opportunity to help sound it out to the ends of the land. Send all the funds you can; but especially send for as many copies as you can circulate, whether you have any funds to send or not; but we must be assured you will circulate them faithfully. If they are sent you by mail, please send money enough to pay the postage; which is, for a single copy, 2 cents; for three copies, to one addres, 4 cents: ten copies, 12 cents: eighteen copies, 20 cents. If sent by express, you will pay the charges on delivery to you. Determine at once what you, each, will do in the matter, and let us know, without delay.

"A Defence of the Bible."

This work is in the hands of the stereotyper, and will go to press next week, probably. We have before stated that the cost of the first edition of 1,000 copies would be in the vicinity of from $70 to $90, or from 7 to 9 cents per copy. We cannot say more definitely this week; but nothing above the cost will be charged for it, when out, and we shall shortly know what that is. Many there are who will be glad to circulate them gratuitously; but we must have funds to furnish them to their hands. You see, by the amount pledged, that we are not yet in possession of sufficient to meet the actual expense of the first 1,000 copies; but we have been urged to put it to press, at once, in the confidence that the means will be forthcoming for that purpose. We have yielded to this pressure. Now let those who have made pledges, and others who have not, but who intend to help, remit what they can immediately for this object.

Our labor increases on our hands; but we shall perform it cheerfully while our gracious Lord gives us health and strength. Help us, all you can, friends and brethren. Let us all "work while it is day."

"Not."—This is a very short word and a very ugly one when it gets into the wrong place, as it did last week in our editorial on "Obeying the Gospel." In our remarks on what our correspondent said, in the sixth line, for "we do *not* tell them," read, we *do* tell them. We avoid troubling readers with these mistakes whenever we can; but when it makes one say exactly what he does not mean, it seems necessary to correct them. Week before last, in the first quotation from John the Baptist's testimony, on the subject of "eternal torments," this mischief-making "*not*" deserted his post, and made John say, "Every tree that bringeth forth good fruit is hewn down and cast into the fire." But every reader of the Bible would see that "*not*" was missing, and would compel him to return to his post. This sentinel is a "little one," but when he is in the right place he is of mighty importance; but out of his place is a great mischief-maker.

The Mountain and the Stone.

Your motto is, the "Herald of Life *and the Coming Kingdom.*" Will you indulge me in an inquiry? In Dan. ii., 45, we read, "Forasmuch as thou sawest that the stone was cut out of the mountain without hands, and that it brake in pieces the iron, the brass, the clay, the silver and the gold; the great God hath made known to the king what shall come to pass hereafter," etc. Now what I want to know is, what the stone represents, and what the mountain represents that is as much larger than the stone as a mountain exceeds a stone in size; and by what means the stone becomes a great mountain and fills the whole earth?

J. G.

Response by the Editor.

The foregoing inquiries have a vastness in them that we feel a sort of reluctance to attempt to explore, especially as there are, and may be, so many and various opinions on some of the points involved in them. One thing, however, is certain; the kingdoms of Gentile rule, from the days of the then reigning king of Babylon down to the time of the establishment of the universal kingdom of God on earth, is the subject of the prophecy of this chapter.

In our remarks which are to follow, we design to meet these questions as if we never had formed or expressed an opinion on the subjects presented, whether they agree or not with our own or others' previous views. Our object shall be to endeavor to know the mind of God in the matter.

A mountain, then, represents a kingdom; or, rather, we should say, it represents the Ruler, or body of rulers, of a kingdom. This figure is employed because of their exalted position. The term mountain is applied to obstructions, or that which stands in the way of the accomplishment of an object, as resisting or obstructing God's purposes; such mountains are spoken of, as being rolled down, melted, burned, etc. See Jer. li., 24–26.

In the text, Dan. ii., 45, it is quite evident it refers to a kingdom, or body of rulers. Hence the question arises, From what kingdom, or body of rulers, is the stone cut out—or "rent from," as the Septuagint reads.

As none of the kingdoms, or body of rulers, represented by the image in this chapter are called mountains, but, en masse, are a terrific "image," instead of goverments in harmony with God, we must look elsewhere for the mountain, or body of rulers, out of which the stone was cut, or rent. That the government God instituted for Israel—that kingdom, or body of rulers—was represented by a mountain is abundantly manifest in the Bible. David says, "By thy favor thou hast made my mountain to stand strong." Psa. xxx., 7. That kingdom when depressed was represented in language like the following—"The mountain of Zion is desolate." Lam. v., 18. "Jerusalem shall become heaps, and the mountain of the house as the high places of the forest." Micah iii., 12. See also Jer. xxvi., 18. In its desolation, Daniel prayed God to let his anger be turned away from his "holy mountain," and said, while he was praying "for the holy mountain," etc. Dan. ix.

When the kingdom of Israel was under the Theocracy government, and after the people called for a king like other nations, if they walked in obedience to God they were a highly exalted nation, and stood like a mountain above all other people, hence their government was as a mountain, and its glory was seen afar off. This was specially the case in the days of David and Solomon. But by the wickedness of kings who came afterward they brought judgments on the government and nation or kingdom, till God said, "Remove the diadem, and take off the crown; this shall not be the same: exalt the low;" [other kingdoms] "and abase the high;" [the kingdom or government of Israel;] "I will overturn, overturn, overturn it;" [the government or kingdom of Israel;] "and it shall be no more, until he come whose right it is, and I will give it him."

Thus the mountain of the Lord's house, or the kingdom of Israel, was abased, and was made subject to the kingdoms, or bodies of rulers symbolized by the image, Dan. ii. But this subjection was not to last always. There was to be "a stone," a Ruler, who, as the seed of David, had the "right" to David's throne. The king of Babylon, in his vision of the image, saw first the four universal monarchies that were to arise and bear rule over the earth; and at the same time he saw "a stone cut out of the mountain without hands." No human power produced it; God produced it without man's aid, or the aid of any of the four Gentile monarchies, or their fragmentary governments, and in spite of their opposition in the latter times. Small in its first appearance, but it was a stone taken out of the ancient Royalty, kingdom, or mountain of Israel; and it was that, to whom God had promised to give the "diadem and crown" which had been taken from "the high" mountain, or kingdom of Israel; but the four earth-born monarchies were first to complete their rule, and show how perfectly incapable the best of them were to govern the world, and give peace and prosperity to the earth. Nor was this the only reason why there was a delay in the re-establishment of the kingdom which had been *overturned.* A body of associate rulers were to be prepared, to be united with the "King" who would "reign and prosper, and execute judgment and justice in the earth." Jer. xxiii., 5. When that number of associates is completed, or made up, then is the time for the stone power to commence the smiting process, which is to ultimate in the entire demolition of the earth-born governments, symbolized by the image. It smote the image upon the feet—the last, or subdivisions of the fourth body of rulers on the earth. The smiting process, it is not likely, is instantaneous, or all completed at once. It may be partially accomplished before the full manifestation of the chief Ruler and his associates. That point is the crisis, when all the "corrupters of the earth" by their unholy rule, will be cut off and rooted out of the earth; and they being all "broken to pieces," will disappear, as "the chaff which the wind driveth away."

"The mountain of the house of the Lord" is to be re-established on a permament basis, under immortal rulers, so that the kingdom "shall not be left to other people," nor ever pass away. This fact is often referred to in the Bible. The Lord saith, "It shall come to pass in the last days, the *mountain* of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills, and all nations shall flow unto it." Isa. ii., 2. Here is the "stone" exalted into "a great mountain and filled the whole earth." Dan. ii., 35. The "dominion is from the river [Euphrates], to the ends of the earth."

Micah bears the same testimony that Isaiah ii. does, and in nearly the same words. See chap. iv., 1, and onward. Isaiah, speaking in the name of the Lord, utters nearly the same language of Dan. ii., where, speaking of the people of Jacob, the following language occurs—"Thou, Israel, my servant, Jacob, whom I have chosen . . . . fear thou not; for I am with thee . . . . . Behold all they that were incensed against thee shall be ashamed . . . . thou shalt seek them and shall not find them . . . . they that war against thee shall be as nothing . . . . for I the Lord thy God will hold thy right hand, saying unto thee, Fear not, I will help thee . . . . I will make thee a new sharp threshing instrument" [the stone cut out of the mountain] "having teeth; thou shalt thresh the *mountains*" [the gentile monarchies, or the rulers symbolized by the image, Dan. ii.,] and "beat them small, and shall make the hills" [the subdivisions of the last kingdom of Dan. ii.] "chaff: thou shalt fan them, and the wind shall carry them away, and the whirlwind shall scatter them." Isa. xli., 8–16. All this is a perfect parallel to the description of the smiting, Dan. ii.

The return of the kingdom to Israel's king is thus spoken of, Zech. viii., 3, "Thus saith the Lord; I am returned to Zion, and I will dwell in the midst of Jerusalem: and Jerusalem shall be called a city of truth; and *the mountain* of the Lord of hosts the holy mountain." Here is the "great mountain," Dan. ii., 35, and it will "fill the whole earth," making but one empire for all the inhabitants thereof. Here comes in, in its fulness, the prophecy of Isa., xxv., 6–8, "And in this mountain shall the Lord of hosts make unto all people a feast of fat things, a feast of wines on the lees, of fat things full of marrow, and wine on the lees well refined: and he will destroy in this mountain [under this government] the face of the covering cast over all people, [which has so long kept them in the bondage of superstition, bigotry, traditions, and will-worship], and the veil that is spread over all nations [by the claims and acts of "lords over God's heritage," both civil and ecclesiastical.] He will swallow up death in victory; [here is the resurrection of the saints of all ages]; and the Lord God will wipe away tears from off all faces; and the rebuke of his people shall he take away from off all the earth: for the Lord hath spoken it. And it shall be said in that day, Lo, this is our God, [Ruler] we have waited for him," etc. Read to the end of the chapter. Here again is the Stone, now become a mountain, filling the whole earth.

Another figure is employed in Isa. xi., "A rod out of the stem of Jesse, and a Branch shall grow out of his roots . . . . with righteousness shall he judge the poor . . . he shall *smite* the earth with the rod of his mouth, and with the breath of his lips shall he slay the wicked: and righteousness shall be the girdle of his loins, and faithfulness the girdle of his reins . . . they shall not hurt nor destroy in all my holy *mountain:* for the earth shall be full of the knowledge of the Lord, as the waters cover the sea."

Here is the same result as in Dan. ii., and here the mountain kingdom is established over all the earth. The "rod," or "stone" has attained to universal dominion and displaced every vestige of the image kingdoms, and the Mountain kingdom, or body of rulers, succeeds to universal empire over all the earth. In that day, "The moon shall be confounded and the sun ashamed when the Lord of hosts shall reign in mount Zion, and in Jerusalem, and before his ancients gloriously." Isa. xxiv., 23. It is at that time God will "set my king upon my holy hill of Zion;" and the "kings and judges of the earth," who have refused submission to him, and have persecuted those he was preparing to "reign with him," will be "broken with a rod of iron," and "dashed to pieces like a potter's vessel." Psa. ii.

Here, again, we have the same result as in Dan. ii., 35, 45. The same events are symbolized in Rev. vi. 12–17, and xi. 15–19; also xix., 11–21; which, please read.

Some further remarks on the stone, to determine beyond a doubt who, or what is intended by it in Dan. ii., may be of use. The Lord said, "Behold I lay in Zion for a foundation, a stone, a tried stone, a precious corner stone, a sure foundation," etc. Isa. xxviii., 16, and onward. "The stone which the builders refused is become the head stone of the corner: this is the Lord's doing:" etc. Psa. cxviii. 22. This stone, not only the Jewish builders of government refused, but it has been refused by all the image governments of earth; and they have sought by every possible means to destroy it, either by utterly rejecting it, or only tolerating it when its principles were corrupted, or its professed adherents compromised its claims with the claims of the earth-born image worshippers.

This last text, Psa. cxviii., our Lord Jesus applies to himself, Matt. xxi. 42; and Peter said, Acts iv., ii, speaking of Christ "raised from the dead"—"This is the stone which was set at nought of you builders;" and Paul quotes the text Isa. xxviii., 16, and applies in like manner, Rom. ix., 32, 33. Our Lord Jesus saith, On whomsoever this stone shall fall it will grind him to powder; Luke xx., 18; thus fully representing the breaking in pieces of the image governments, as stated Dan. ii., 34, 35, 44, 45.

But a remarkable testimony is given of this stone-power, in Gen. xlix., 24, speaking of Jacob, it is said, "From thence is the Shepherd, the stone of Israel." There can be no doubt this prophetic utterance related to the then future "Shiloh," or Messiah. He is first presented as a Shepherd, to care for, protect, and provide for his flock. Then he is the "Stone of Israel," in due time to break in pieces the oppressive image dynasties, and destroy them from off the earth, the saints' inheritance; because God has determined that "The kingdom and dominion, and the greatness of the kingdom under the whole heaven [not above it], shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him." Dan. vii. 27.

This is the kingdom which "the God of heaven shall set up, which shall never be destroyed," and which "shall stand forever;" sweeping away all other rule on earth. Dan. ii., 44.

As to the exact means God will employ to bring this kingdom to its full maturity, so as to fill the whole earth, we do not know; and there has been sufficient speculation about it to make "the wise" more cautious in views on the subject. That the work will be accomplished in God's own good time, and by such means as he shall choose, we need not doubt. Because we cannot fathom the whole programme, we need not be disquieted or doubt the perfect fulfilment of all that God has spoken; for his word will "not return void, but will accomplish that which he" hath spoken.

Let us, then, wait for developments, rather than to be too inquisitive as to *how* things are to be done. Faith accepts the testimony God has given; and where the means to accomplish may seem too inadequate and unlikely to bring about the end specified, we may rest assured that infinite wisdom and power is at no loss to fulfil all that God hath spoken. Here let our faith rest, keeping our eyes open to see the salvation of God.

Our dear Br., Dr. Trever, of Lockport, N. Y., writes us that his oldest son has been suffering for several weeks past from a spinal affection and paralysis in his lower limbs, and no expectation of his recovery: but his faith in Christ is strong and unwavering; and that to a minister, who visited him, he said, with emphasis: "I wish to confess to you, and to all Christians within my reach, my firm belief that life, eternal life, is only attainable through Jesus Christ." Br. Trever says, "These words were spoken with such emphasis, although he is very weak, that tears of joy gushed from my eyes." We *know* the joy you felt, Br. Trever. No wonder you blessed God for them. Br. Trever adds, "Let me beg your earnest prayers that my dear son may be kept steadfast in the faith once delivered to the saints unto the end. He has for years believed with me that immortality is only attainable at the resurrection." May the Lord sustain you, dear Br. Trever, and your son unto the end: and we *know* He will: blessed be His heavenly name.

"Shadow and Substance."

A writer in the *Voice of the West,* of last week, labors in a commendable manner to have "brethren all speak the same thing, that there be no divisions among" them. His subject is, "A Few Thoughts on Baptism." He opens with the following paragraph:

> That water-baptism is taught in the Scriptures, and enjoined on the followers of our Lord and Master, is not with me a question: nor would I in what I may say on this subject weaken the impression on any mind that all the commands of Christ should be obeyed. Far from it. I believe we should be "as obedient children" in all things. Nevertheless, there is a question concerning this matter on which we all are not agreed; and the promulgation of the opinions of each makes more or less confusion in the churches. I mean whether water-baptism is *for*, or *in consequence of,* the remission of sin. Or, in other words, whether sin is remitted before, or by, or in the act of, immersion.

The writer argues this question very conclusively; and we confess we do not see how any unprejudiced mind can fail to see that baptism in water is not "*for*" the remission of sins;" that if it is to be practiced at all, it is a mere "shadow" of something else. We have no disposition to enter into the discussion of the subject pro or con; but we were struck with this writer's conclusions. He says:

> Substance always comes or must be before figure, or shadow: so men must beome Christians before they are entitled to the ordinance of Christian baptism.

What is peculiar here is, that "substance always comes or must be before figure, or shadow." Paul speaking of meats and drinks, holy days, new moon, and Sabbath-day observances, says, "Which are a shadow of things *to come;* but the body is Christ." Col. ii., 17. Again, in speaking of the priests and their offerings, under the law given by Moses, he says: "Who serve unto the example and shadow of heavenly things," which things he clearly shows were in the future while those shadowing things were in operation. Heb. viii Once more, Paul says: "For the law having a shadow of good things *to come,*" etc. Heb. x., 1.

"The "Shadow," then, in Scripture usage, is something which precedes, or goes before; the substance, and not the "substance before the shadow," as the writer in the *Voice* saith.

The latter clause of the above extract, wherein the writer says, "men must become Christians before they are entitled to the ordinance of Christian baptism," sounds strange to us in view of what he saith immediately afterward. There he is endeavoring to show that water-baptism does not initiate into Christ, and he speaks as follows:

> But the objector may say, Did not Paul teach the Galatian brethren (Ch. iii., 27) that Christ is put on by water-baptism? I reply, that while it may be true that he believed men should put on Christ by figure in baptism by water, he did not even teach that, in that place. Let us see what he says: "For ye are all the children of God by faith in Christ Jesus." v. 26. How? by faith, not by water. Hear him again: "For as many of you as have been baptized into Christ have put on Christ." v. 27. How? Let the apostle be consistent with himself: "For by *one Spirit* are we all baptized into one body." 1 Cor. xii., 13. "For through him we both have access by one *Spirit* unto the Father. Eph. ii., 18. Hence, "know ye not, your bodies are the members of Christ?" 1 Cor. vi., 15. For "he that is joined unto the Lord is one spirit." v. 17. That I understand to be the baptism that makes Christians, and hold, with Peter, that water-baptism is but a figure of it, which should indeed always follow, but never precede the *fact.*

Abating the last two lines, nothing can be clearer as to what is "Christian baptism:" it is not water-baptism. The real baptism, that which "makes Christians," the writer has well said, is "*by one Spirit:*" in other words, it is *Spirit*-baptism. Now, as by this, according to the writer's own admission, the person is in Christ—"the body," the "substance"—we can afford to let the "shadow" remain where John the Baptist placed it, as shadowing the baptism by Christ with the Holy Spirit, which was in the future, and "to come:" the shadow going before the substance, and not coming after. The shadow of a thing approaching us, if we are facing the sun, always reaches us before the object it foreshadows; if it follows after, it is certain we have turned from the sun, or have got behind the object,

and that the substance is passing away from us, or we from it. So we should be careful, if we have the substance, not to go after "the weak and beggarly elements" of "shadows," which "can never . . . . make the comers thereunto perfect."

We harmonize with the writer in the *Voice* in all but his attempt to hold on to a shadow after we have the substance. Let us hold fast "whereunto we have already attained:" and we trust if there is anything of which we have not yet full understanding "God shall reveal even this unto" us.

One word on one expression in the opening paragraph of this writer, that "all the commands of Christ should be obeyed." To this we respond a hearty—*Amen.* And to those who believe that to be baptized with water is one of Christ's commands, we say, make no delay on any account. Let not ice-bound rivers, or any other obstacle, hinder you for an hour, for all delays are dangerous, and especially where obedience to Christ is involved. But if you believe you have already "the baptism that makes Christians," as this *Voice* writer says the "*Spirit*" baptism does, then you may wait for a "convenient season" to look after the "shadow;" and possibly may come to the conclusion that, the "substance" is the *essential* thing. If so, you may go on your way, quietly drinking of this "water" concerning which Christ saith, "Whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life." John iv., 14. And again Jesus saith, "If any man thirst, let him come unto me and drink. He that believeth on me, as the Scripture hath said, out of his belly shall flow rivers of living waters. [This spake he of the *Spirit* which they that believe on him should receive:" etc.] John vii., 37–39.

This kind of "water-baptism" is the "substance." Let us have this above all things else. If others want the "shadow," we will not quarrel with them about it, only we entreat them not to impress the minds of believers that it is anything but a "shadow," the body having already come "that makes Christians," if they are really such. "Let us love one another; for love is of God: and every one that loveth is born [begotten] of God, and knoweth God. He that loveth not, knoweth not God; for God is love." 1 John iv., 7, 8. "Let us not judge one another any more, but judge this rather that no man put a stumbling block or an occasion to fall in his brother's way." Why this injunction? Because, "Every one of us shall give account of *himself* to God."—Rom. xiv., 12, 13. "Let every man prove his *own* work."—Gal. vi., 4. Let us not be found "beating the men-servants and maid-servants" of God, because they do not believe or practice in all things as we do; but wherever and whenever we see the spirit of Christ manifested, let us rejoice in it, however widely we may be apart in our opinions in relation to rites and ceremonies; in charity conceding to all the same liberty we claim for ourselves. Differ we may, and differ we shall, on some things, till "the Lord brings again Zion:" then we who love him will "see eye to eye." Let us come as near to that state now as our imperfect knowledge will allow; so shall we be found of him in peace, who is Lord of us all.

LOGIC THAT IS TOO LOGICAL.

BY this heading we do not mean that logic can of itself be too logical; but some men make it so for their own premises. This thought has been suggested by the article below, which appeared in the *World's Crisis* last week. We give the article entire, because it is unexceptionable all but the last paragraph, which has a "fling" at believers in the "non-resurrection" of the wicked dead, and is the point on which we shall test the writer's logic, and see if it is not too logical for his fling. The article is the following:

THE RESURRECTION.

"But as touching the resurrection of the dead, . . . I am the God of Abraham, and the God of Isaac, and the God of Jacob. God is not the God of the dead, but of the living."—Matt. xxii., 31, 32.

This is the reply of the Saviour to the Sadducees touching the resurrection of the dead. The Sadducees affirmed there was no resurrection (see verse 23), consequently no future life for man; and for the purpose of puzzling the Saviour, they asked him whose the woman shall be in the resurrection, for the seven had her? They did not ask whose wife she shall be in the intermediate state? but whose wife shall she be in the *resurrection?* The Lord answered them, "Ye do err, not knowing the Scriptures, nor the power of God." "For in the resurrection they neither marry, nor are given in marriage, but are as the angels of God in heaven;" and continues in the language of the text—"God is not the God of the dead [who live no more, as you suppose], but of the living;" that is, of those who shall live again by a resurrection, which you Sadducees deny. This is, I believe, the true idea.

It is said by some that this portion of Scripture proves that Abraham, Isaac and Jacob are now living in the spirit world; for God says he is not the God of the dead: therefore they—Abraham, Isaac and Jacob—cannot be really dead. They are dead, or they are not. The Scriptures certainly express the idea definitely—that they are dead. If they are really dead, how can God be their God, who says, "I am not the God of the dead, but of the living?" Let us look at this.

1. God is not the God of the dead; but Abraham is dead; therefore God is not the God of Abraham. This is not the true position. Let us try another.

2. Living men are not the subjects of a resurrection; but Abraham, Isaac and Jacob are living; therefore they will not be raised from the dead. Are the "conscious" folks willing to admit this? Perhaps not. Let us try again.

3. God is not the God of the dead, who live no more; but he is the God of Abraham, Isaac and Jacob, who are dead. Therefore, Abraham, Isaac and Jacob will live again. This expresses the truth, as all can see.

I do not embrace the doctrine of the Sadducees—non-resurrection. I believe all men will appear at the judgment-seat of Christ. Let us all contend for true piety in the heart. "Behold the Judge standeth at the door!"

We "do not embrace the doctrine of the Sadducees—non-resurrection;" for that denied the resurrection of any one, good or bad. But we do believe that only the righteous will live from the dead: or, only such as have "God for their God." Let it be noticed that this *Crisis* writer has quoted and remarked thus on the language "'God is not the God of the dead [who live no more, as you suppose], but of the living;' that is, of those who shall live again by a resurrection," etc. That is good logic. Now take his logical conclusion, numbered "3." It is as follows:

1. "God is not the God of the dead who live no more.

2. "But he is the God of Abraham, Isaac and Jacob, who are dead.

3. "Therefore, Abraham, Isaac and Jacob will live again."

Now let us form a syllogism from this writer's statements. Thus:

1. "God is the God of those who shall live again by a resurrection."

2. But "all the dead, righteous and wicked, will live again by a resurrection."

3. Therefore, God is the God of all the dead, whether righteous or wicked.

Thus our friend's logic appears too logical; for it lands him in universal salvation; for "the dead shall be raised incorruptible," and "in glory;"—"neither can they die any more." Now one of two things follows:

1. God is not the God "of those who shall live again by a resurrection:" or,

2. The living again by a resurrection belongs only to the righteous.

But the fact that any one is to live again, is evidence that "God is their God;" for he "is not the God of the dead [who live no more]," our friend says, "but of those who shall live again by a resurrection." If, then, all live again, righteous and wicked, God is proved to be the God of the wicked dead as really as of the righteous. Such is the logical conclusion of the *Crisis* writer's logic; which makes it too logical for his purpose. And such is the inevitable result of all arguments in support of the idea of the living again of the wicked dead.

THE RESURRECTION.

ALGER, in his critical history of the doctrine of a future life, has a chapter on the resurrection of Christ; and in the close of that chapter, I was astonished to find the following sentence:

"When Paul reasons that, if the dead are not to rise, Christ is not risen; but that the dead are to rise, and therefore Christ is risen, his argument reposes on a spontaneous practical method of moral assumption, not on a judicial process or logical proof."

I was astonished to see this from so acute a thinker; for Alger is a scholar of no ordinary attainments. I remember that Thomas Paine, somewhere in his writings, says the same of Paul's argument. Unfortunately the English Testament makes Paul liable to this charge; for the words following, "but if there be no resurrection of the dead, then is Christ not risen," evidently seem to argue from a general resurrection to the particular raising of Christ.

Now I do not so understand Paul. But he argues from the affirmation of some in the church at Corinth, and shows the folly of their affirmation. They affirmed that dead persons could not be raised: in other words, that a resurrection of dead persons was impossible. Then if that was true, Christ had not been raised. Paul reasons with them on the results of their affirmation; and then gives the evidence of Christ's resurrection. His words properly rendered are:

"But if a resurrection of dead persons is impossible, Christ has not been raised;" or, exactly, "neither has Christ been raised."

This is according to the affirmation of his opposers. Christ had not been raised if a resurrection of dead persons was impossible. The English Testament, however, makes him argue from the certainty of the general resurrection to the particular instance of Christ's being raised. Your readers may like to think of this.—*H. T. Anderson, in Christian Standard.*

The foregoing confirms and exactly agrees with what we have said on the same subject in "LIFE FROM THE DEAD." We have maintained, in that work, that Paul was contending against those persons who had taken the ground, there would not be a resurrection of any dead persons. The above testimony fully sustains us in that position, and proves the resurrection of some dead ones—not all.

Paul proceeds to show who those are, viz., "Christ," and "they who are his at his coming." None others have any part in a resurrection of dead ones. "Christ the first-fruits"—the pledge of the harvest, and the sample of it or of the crop to be gathered. To suppose the wicked dead are of that harvest, is to suppose the tares are the same as wheat. The crop gathered is to correspond with the sample, or the first-fruits; and settles the fact that, the righteous *only* will live again: and the whole argument of Paul, to the end of that chapter, shows he is maintaining that doctrine; for, the raised ones, are "raised in glory"—"incorruptible," and "immortal." The resurrection is a peculiarity, and belongs only to such as are Christ's. That is the clear testimony of the Bible, everywhere. The death state is the doom of all others.

WHO WILL LIVE FROM THE DEAD?

BY JACOB GRIM.

BR. STORRS: We have no desire to interfere with the department belonging to the editor of the HERALD, but as we are well aware of the labor you are called to perform, week after week, in reading letters and articles, and culling the ones most suitable for the paper, it is hardly to be supposed that you can answer all questions that are advanced for your solution. Indeed, if persons would for one moment consider your age, and the amount of labor you are called upon to perform, many of them would be slow with their questions.

Now our mind has been somewhat exercised by some questions propounded by our good Br. Dr. N. Field. He assumes that Rev. xx., 6, teaches the literal resurrection of the dead. We say *assumes;* for the Dr. says, "It is admitted on all hands that the Apocalypse is a highly figurative book; but it is also true that it abounds with literal declarations." Again, says the Dr., "But if the first resurrection is figurative, is it not implied that there will be a second figurative resurrection? What do the figures represent?" Now we said the doctor assumed the fact that these resurrections were literal, therefore the doctor takes the affirmative of the question and the proof lies with him. We have allowed too much to be placed upon us. Our side of the question is negative And yet our opponents have always been asking us to prove our side of the question. But our object is not to reply to Dr. Field, but to state a few things that have been running through our mind.

John Chambers stated some years ago, that there was "not a single passage in the Bible, that said a wicked man should die again after being raised from the dead." That has been our opinion for many years. And as for this book of Revelation abounding in literal declarations, we will examine a few. Chap. xii., "And there appeared a great wonder in heaven, a woman clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars." This is just as emphatic as the Rich man and Lazarus; "there was a rich man," etc. And there appeared a woman! What a royal dress made out of the sun, and the floor carpeted with the moon, and her crown made of twelve stars. But, says the objector, this is all symbolic. Well, we will try again. "And there was war in heaven: Michael and his angels fought against the dragon; and the dragon fought and his angels; and prevailed not; neither was there place found for them any more in heaven." First, I would like to know how this dragon and his angels ever got up into heaven? And second, I would like to know if it was according to the will of God that these things took place? For, we are taught to pray, thy will be done on earth, as it is done in heaven. Well, we read on and find the Devil and Satan were cast out into the earth and his angels were cast out with him. "And I heard a loud voice saying in heaven, Now is come salvation, and strength, and the *Kingdom* of our God, and the power of his Christ; for the accuser of our brethren is cast down, which accused them before our God day and night."

Now if this is literal, and it is a very plain statement, then the kingdom of God has been established and was ushered in by a fight with the Devil. But to me the whole scene presents a bogus kingdom; erected by some power assuming to be the kingdom of Christ. But to come to the literal declarations in chap. xx.

"And I saw an angel come down from heaven, having the key of the bottomless pit, and a great chain in his hand. And he laid hold on the dragon, that old serpent, which is the Dragon, and Satan, and bound him a thousand years." Now, where do the literal declarations come in? Is it the angel, the key, the bottomless pit, the chain, or the devil, or Satan? "No," says the objector, "none of these." Very well; does it begin with these souls, with their heads cut off; and they lived and reigned with Christ a thousand years? O yes, says the objector, there is where the literal begins. But "the rest of the dead lived not again until the thousand years were finished. This is the first resurrection." Which is the first, the one before the thousand years, or the rest of the dead? It seems to me this is rather vague. The duration given to these headless souls is one thousand years' reign; a thousand years, and only that: and the second death hath no power on them. And about the rest of the dead; it does not say one word about them, only it says they lived not again until the thousand years were finished; and it certainly does not say they lived then; it certainly does not say one word about the wicked dead coming up again.

Now a few words for those who believe in the resurection of the wicked. We wish to present a few plain texts and see if we cannot give you a harmony that will suit all parties. John v., 28, 29. Verse 25 says, "the hour is coming and *now is*"—not a thousand years off—but, "now is; when the dead shall hear the voice of the Son of God: and they that hear shall live. Mark this . . . . Marvel not at this; for the hour is coming, in which all that are in their graves shall hear his voice, and shall come forth; they that have done good to the resurrection of life; and they that have done evil to the resurrection of damnation."

Now, there is no distinction of time here; all are to hear his voice, and all come forth good, bad, and indifferent. "A literal declaration," say our opponents. Very well. Now we read again Luke xx., 33, and onward. "But they that shall be accounted worthy to obtain that world even the resurrection from the dead . . . . Neither can they die any more:" Why? "for they are equal unto the angels; and are the children of God, being the children of the resurrection." "Hold," say our opponents, "that means only the righteous; for the wicked do not come up among the worthy ones." Does not John say, all that are in their graves come up? "Yes, but I do not believe they come up at the same time." We ask you to prove your assumption. Did we not quote Rev. xx., 6?" But Rev. says nothing about the wicked coming up at the end of the thousand years. And, beside, when Paul said, I declare unto you the gospel as I received it, he says nothing about the resurrection of the wicked. Well, John brings them all up, and Luke says they cannot die any more, and Matt. xxv., 46, tells us what shall be done with them—"And these shall go away into everlasting punishment." "But that," say you, "is to die the second death." But Luke says, "they are equal to the angels; neither can they die any more." "But they *are* cast into the lake of fire, which is the second death." Suppose we read this destructive fire, called the second death, Rev. xx., 10, "And the Devil that deceived them was cast into the lake of fire and brimstone, where the beast and the false prophet are, and shall be tormented day and night for ever and ever." One of the "literal declarations," I presume.

Now, in summing up, we read according to the interpretations of a class of interpreters who believe that man is mortal, and that God is going to exert some kind of power to bring the wicked back for the pleasure of destroying them again, "All that are in their graves shall come forth; they that have done good and they that have done evil." *Second,* "They that attain to that world, even the *resurrection* of the *dead;* they cannot die any more: for they are the children of God, being the children of the resurrection." Well, what are they going to do with them? "O," say they, "The righteous enter into everlasting life; but the wicked are to be destroyed again." Now we ask for the text that says a wicked man will be raised from the dead and die again. We say again, give us the text. You have jumped all they way to the book of Revelation for a second death; but it only torments the Devil for ever and ever. If you can show me any power to raise the wicked, I will prove him immortal, incorruptible, and prove he cannot die any more. Now, how do you like the picture? We saw over twenty years ago, we were unable to defend the doctrine of a destruction of the wicked after a resurrection. Submitted in love from your brother in Christ.

Philadelphia.

OF GOD.

Do we have correct conceptions of God? When one of the inspired writers signifies to us that "God is Love," the personification appeals not only to our intellect, but likewise reaches down to our inner nature. The bare statement is full and impressive. But very much of the responsive feeling arises from distinctness and comprehensiveness in the diction of the language employed to convey the idea to our minds. The Infinite thus impresses himself upon the finite. Therefore this knowledge is satisfying, sustaining and comforting to those choice ones who realize more acutely their littleness, because of having reached nearer unto God. In reality the Creator is personified by an attribute, that we may have another tie of sympathy by which we can be bound unto him. While we are now in our state of alienation, he seeks that we be reconciled; in other words, called back into a state of union with him.

But there is another aspect wherein we think he is erroneously regarded, and that is in his essential constitution. It is true we are not to probe that too curiously; but in his benignity and love for us, he has given an intimation, that we may not be in utter ignorance. Unfortunately for the simple English reader of the commonly received version of the Scriptures, this knowledge is conveyed to the understanding by the employment of terms vague and unsatisfactory. We are told in this rendering, that "God is *a* Spirit." Now let each inquire of himself, the impression made on the mind by this statement of a momentous idea. In the depth of his consciousness, does he realize the Infinity—the universality of the Supreme? To our mind there is limitation. The logic of the intellect truly repels the intrusion of such a thought; nevertheless the impression is stamped on our consciousness, however we may be forbidden to consider the Deity as a being of body or parts. A spirit may come and go; be here but not there; removing from place to place. Does not the inferred sense of the expression, then, dwarf the reality? The past history (yea, the present likewise) of the Christian church exemplifies the truthfulness of these remarks, in the fact of art having impiously undertaken to represent our heavenly Father in the form of man's image on canvass, and with the graver's tool.

Is he *a* Spirit? or is he *the* Spirit? or still more concisely, *Spirit?* Make it known to ourselves, he is love—he is Spirit! [So rendered in the Baptist version.] Now the idea is impressed on the mind in all its fulness. He is Infinity—pervading and governing all things, ruling the heavens, "inhabiting eternity," ordering to his own glory. The magnetic force of the language "God is Spirit," can leave no harbor for doubt among even the most simple. He who orders the motions of the one hundred millions of starry orbs visible to us by the magnifying power of the telescope, discontinues no work, removes himself no distance, when he is with him of a contrite spirit. "For thus saith the high and lofty One that inhabiteth eternity, whose name—Holy; I dwell in the high and holy—with him also of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones." L. T.

Poughkeepsie, N. Y.

NOTE BY THE EDITOR.—We thank our friend, "L. T.," for the foregoing thoughts. It is only a few months since he came into our Life views, after having been born, educated, and indoctrinated in the "straitest sect," of Methodism. He has forsaken all to follow withersoever the truth shall lead him. When he gave us the foregoing article, he called our attention to the text with which it closes, asking us, if it did not teach the resurrection? and if so, does it not also teach it to be a revival of the "humble and contrite ones," and of them *only?* The thought had never occurred to us before. It certainly seems plausible, and may be used to strengthen our faith in the certainty of the resurrection of such—God will "revive" their "heart and spirit." "I will raise him up at the last day," saith the Son of God.

Our brother's thoughts of God are deeply interesting to us; and more in harmony with our personal views than anything we have heard or read on the subject; yet we are cautious of assenting to, or inserting in the HERALD OF LIFE, articles on the unfathomable topic of the being of the Self-existent one we call GOD. His existence is too inscrutable for any human speculation to be indulged in on the subject "GOD IS." "He that cometh to God must believe that HE IS, and that HE IS the rewarder of them that diligently *seek* him." And, happy for us, "He is not far from every one of us: for in him we live, and move, and have our being." To realize this grand and glorious truth is more exalting to a human being than any exaltation earth can give; and more comforting and sustaining to the "heart and spirit" than to know that all the powers of earth were on our side. His everliving presence is life, and health and peace. How we should watch and pray that we grieve not his holy spirit, lest its sensible presence be withdrawn from us. Its abiding presence is our life—present, future, and eternal. Let those who now believe take heed not to quench its life-giving power; for upon its indwelling depends all we have any right to hope for of comfort here, and of life hereafter. "GOD IS LOVE: he that dwelleth in love, dwelleth in God, and God in him." Blessed truth. May this experience be ours, and that of all our readers.

FROM ELDER J. LEWIS.

RAMSEY, ILL., March 25, 1868.

BR. STORRS: I closed my labors last evening in Oconee, and feel happy to say, the truth triumphed; so much so, that the leading men of the village thanked God they had heard the gospel in Oconee for the first time. As evidence of their sincerity, their hands went down in their "pockets," and the "Greenbacks" came out, they saying, "Come help the man that goes out without purse or scrip, and is not afraid to expose the fables of those who preach for hire." How good our heavenly Father is to give us aid in time of need. Some came and shook hands with the old one-armed preacher, and shook a greenback into his hand: and the dear little boys and girls came and gave the old preacher, some fifty cents, some more and some less; and when about to leave on the cars our fare was handed us. To-morrow we are to go some ten miles from this place to break new ground. Praise the Lord, the old "soul-sleeper" is gaining ground, because God is on our side. The Methodist preacher at Oconee, said, he wished the old "soul-sleeper would go to sleep, so that he would not trouble them any more."

We can safely say, the life and advent views are taking hold here in the West. Last night, after hearing me preach from 1 Kings, where the prophet prayed that the "child's soul" might come into him again—a text given me by a Baptist—an old Methodist brother remarked, he was now satisfied that man had no immortality; and others testified to the same.

I feel glad to see the spirit manifested in the tract cause; and I send herewith fifty cents to help get out "CAN YOU BELIEVE?" hoping to send more soon.

NOTE BY THE EDITOR.—You have never informed us, whether you received the books and pamphlets we sent you some weeks since. Have they ever come to hand? also, a letter we sent to that place at the same time? Please keep us informed in these matters, that we may not waste publications.

S. S. CALL writes from Canton, Minn.: I have found H. O. Billings, of Burr Oak, Iowa, a true brother in Christ. He is poor in this world's goods, but rich in faith, giving all for Christ. Yet some professed Adventists wish to keep him from preaching life only in Christ. But he has cut loose from such, and is doing more to spread the glad tidings than they all. The Lord is with him in spirit and power. If you can send him the HERALD OF LIFE, it will be a favor. He would pay for it if he could; but he has a family of six children to take care of—the happiest family I ever saw; all serving the Lord. What you can do for him will not be lost. "LIFE ONLY IN CHRIST" would be a great help to him. He was all alone in his views, as he thought, till we found each other. I have had a good time with him. I expect to leave here, for Vermont, March 23d.

NOTE BY THE EDITOR.—We have sent Br. Billings the paper, and other works, to Burr Oak, Iowa; and will send more soon, if he finds he can use them for the good of those around him. Take courage Br. Billings. "The Lord will provide."

A. L. HOUGHTON, South Adams, Mass., writes: I love the HERALD OF LIFE. God grant that truth may prevail. There are many around here that are opposed, but I am determined to go forward, by the help of the Lord. Some like to read the paper, and like its teaching: but traditions are hard to give up; yet I hope soon to see the truth prevail, that there is no future life out of Christ.

ELD. R. V. LYON has been laid up with lameness for some time past; but he writes: I am beginning to get out a little. I have lately given six sermons on the great theme of LIFE through JESUS the LIFE-GIVER, etc., in the city of Lockport, N. Y., to full houses.

THOMAS WISWELL, Hampden Corner, Me., writes: I like the HERALD: it is all the preacher I have. I do not know what I should do without it. I love the truth of "No life out of Christ."

BUSINESS MATTERS.

One Dollar each from—James Simpson, G. W. Nicholas, Dr. Chas. C. Barker, Eld. D. J. Weaver, R. S. Rogers, Miss Maggie Squires, Ralph Williams, Seth H. Gilman, Oliver Treaver.

Two Dollars each from—O. O. Rogers, Emiline T. Hobbs, Harrison B. Lambert, A. L. Houghton, Joseph J. Sink, D. S. Metcalf, Mrs. C. Dickinson.

Various Sums—Moses E. Morse, 50 cts; G. L. Hart, $5.

SENT OFF "LIFE FROM THE DEAD."

David W. White	100 cop.	by Express
Geo. Strope,	10 "	by mail
Dr. Joseph Trever,	14 "	" "
Eld. D. J. Weaver,	6 "	" "
Jas. H. Jacobs,	18 "	" "
J. P. Brock,	10 "	" "
Stephen Monro,	18 "	" "
S. D. Morse,	16 "	" "
P. Flickner,	21 "	" "
Jacob Hallman,	4	with tracts
Thomas Wiswell,	8 "	" "
H. O. Billings,	8	and two books

PLEDGED *to print the second* 1,000 "*Life from the Dead.*"

Previous Acknowledgments........	$24 50
Geo. Strope....................	1 00
R. Hart........................	1 00
S. Cornell.....................	1 00
On Sales.......................	85
David W. White and others, Phil'a..	5 00
Dr. Joseph Trever..............	3 00
Eld. D. J. Weaver,.............	50
J. P. Brock....................	1 00
Stephen Monro..................	2 00
Wm. Roworth....................	2 00
E. C. M. Boyd..................	50

PLEDGED *to print* 1,000 "*Defence of the Bible.*"

Previous Acknowledgments........	$38 50
Dr. Joseph Trever..............	2 00
P. Flickner....................	1 00

TO CORRESPONDENTS.

DR. JOSEPH TREVER.—Your paper is paid up, and you are credited for it $10 on the present volume. You will see how we have applied the $5 just sent us.

"THE THEOLOGY OF THE BIBLE."

GEO. W. YOUNG, No. 25 Chambers street, near Centre street, this city, in the store of Asa L. Shipman & Son, will furnish the above-named work to any one in the city or who may call at his place of business, at $3 per copy. Persons wishing the work sent by mail should send *direct* to the author, "Hon. O. S. Halsted, 417 Broad street, Newark, N. J.;" who will send the work, on the receipt of $3, free of postage.

The work can also be had of W. S. OLMSTED, Hartford, Conn.

OUR ISRAELITISH ORIGIN.—A work on Prophecy. It was written by Professor Wilson, England, some years since. We republished it, believing it could not fail to interest all thinking men, whatever might be thought of the accuracy of its positions. For our self, we endorse the general theory that the Anglo-Saxons are the literal descendants of Israel, in the line of Joseph and Ephraim. Price 50 cents, in paper covers only. Postage, six cents.

MEETINGS IN BROOKLYN, N. Y.—Preaching every Sunday evening in Sawyer's Hall, corner of Fulton avenue and Jay street, at 7½ o'clock. Entrance on Jay street, at the sign of "SAWYER'S PIANOFORTE ROOMS." The main subject is, *The Scripture Doctrine of a future Life,* connected, as it is, with the *Coming and Kingdom of Jesus Christ.*

Poetry.

All Prevailing.

Prayer its way to God can find.
From earth's deepest centre,
Though a wall of steel confined,
Prayer that wall can enter.

Rocks of granite, gates of brass,
Alps to heaven soaring,
Bow to let the wishes pass
Of a soul imploring.

From the body of the fish,
From the earth's recesses,
From the lion's den, the wish
Up to heaven presses.

Near the Niger or the Nile,
Or where forests bound thee,
On creation's farthest isle
Mercy's smiles surround thee.

Deity in every place,
On the earth or ocean,
Opens wide the gates of grace.
To sincere devotion.—*James Montgomery.*

Children's Department.

The Three Hebrews.

Notwithstanding King Nebuchadnezzar had been convinced and had acknowledged that Daniel's God was a "God of gods, and a Lord of kings," yet he seems in a little while to have forgotten it and returned to his idol worship.

He made an immense image of gold and set it up in the plain of Dura. He then sent word throughout all the realm over which he reigned for all the princes, governors, great men and officers of all grades, to come to the dedication of the image which he had set up. A herald was then sent out with a command from the king, "to cry aloud to all peoples, nations and languages" that at what time they heard the sound of all kinds of instruments of music, they should fall down and worship the golden image, and if they did not do this, they were the same hour to be cast into a burning fiery furnace.

Now Daniel's three companions, Shadrach, Meshach, and Abednego would not join in this idolatry and bow down with the rest of the people. So certain men, who no doubt were jealous of them, came and reported to the king that they would not worship the image. The king was very angry when he heard this and commanded these men to be brought before him, and asked them if it was true that they did not serve his gods, nor worship the golden image which he had set up? He gave them one more opportunity to do so, and if they failed, they were to be at once cast into the furnace of fire, and then asked them, "Who is that God that shall deliver you out of my hand?" It would have been a very easy thing for them to have saved their lives by just bowing down to the idol, even if they did not believe it could hear them, but they were true and honest men, and would not deceive the king, nor *act* a lie any sooner than tell one. They were very bold and told the king plainly they would not worship the image, and would rather go into the fiery furnace, believing their God whom they served was able to deliver them; but if not, they would die. At this Nebuchadnezzar was exceedingly enraged, and commanded that the furnace should be heated seven times more than usual. He also commanded the most mighty men in his army to bind Shadrach, Meshach and Abednego and cast them into the fiery furnace. They obeyed him and bound them with all their clothes on, and cast them into the furnace; but it was so exceedingly hot that the fire killed the men who threw them in. But when the king looked, lo, there were the three Hebrews walking amid the fire unbound and unharmed, and a fourth person in the form of an angel, walking with them. At this sight the king was greatly astonished, and rose up in haste, went to the mouth of the furnace and called them to come forth, and they came out of the midst of the fire.

Then all the princes, governors, and great men who were assembled at the dedication of the image saw these men, and knew that a great miracle had been wrought; for the men were not only uninjured, but their hair was not even singed, nor was the smell of fire about their clothes.

Then the king blessed the God of Shadrach, Meshach and Abednego, who had sent his angel and delivered his servants who trusted in him, and would rather sacrifice their lives than commit sin. He also made a decree that every people, nation, and language that should speak any thing amiss against the God of the Hebrews should be destroyed, because there was no god that could deliver in that manner. The king also honored and promoted Shadrach, Meshach, and Abednego in the province of Babylon.

We are not told where Daniel was at this time, but are satisfied that if he had been present he would have contended as boldly for the only true worship, as did his friends. There have been many persons since Daniel's day, who have laid down their lives for the truth's sake and the love they bore to their Saviour, and we have reason to be very thankful that we do not live in a time when we need to suffer thus. But there are many ways in which a person may deny or cover up their faith, and many things beside one's life that may be sacrificed for the right. The example of the three Hebrews is very encouraging, and should be remembered if at any time we are tempted to falter in the path of duty or to fear man more than God. He will never forsake those who serve and trust Him, but will finally deliver and save in his kingdom all who honor and confess him before men.

Aunt Louisa.

The Natural Man.

BY REUBEN CADWELL.

The conclusions we arrive at from previous considerations in regard to man, are briefly the following. Man, though capable of moral acts is an earthly, animal being; capable of overabundant and numerous offspring; proceeding, long since, from differing tribes or races of men, multiplying into the ever-increasing ocean of unknown generations and multitudes of people, that were not, and now are; who have been appointed such portions of the earth, doubtless, as was best adapted to their physical benefit, the present and future purpose of God, as to the entire inhabitants of the earth. And they have been provided with a world, richly adapted to their happiness in the gratification of their senses, and to meet the wants of the life given them. An arrangement of creature existence, which, though not independent of a new order and condition of being, yet now perfect, guided by physical laws, for the ends proposed, and should be considered justifiable to him who gave. And if not so, when viewed in parcels, is so when relatively considered.

Does not the natural man's whole inheritance of being, except relatively, terminate in death? He has no relation to *any* life, but the one he has received, unless God shall constitute that relation. He cannot even enjoy this, but by a careful observance of the laws of his being. Did God expect, does he now expect, of men in a similar condition to those "from whom was hid even from ages, and from generations the truth that the Gentiles should be fellow-heirs and partakers of his promise of the gospel," more than the unforfeited, natural, personal and social enjoyments of the rights of existence? This is the only life he has given them power, or wish, or reason or hope to enjoy. It is by this natural perception of human rights, aided by the operation of natural laws, and varying according to different degrees of intelligence and experience, that is the cause of all social order, law, and government, of all not Christian nations, whether carried into effect by the people, or usurped by the king as supreme. And all this has reference to the enjoyment of an animal life; and for which God only holds them accountable in his dealings and judgments upon them. Here begins and ends all but the relative future of them. This is as I understand this part of the subject.

It may be thought, the infinite display of power and wisdom in man's formation, and the purpose he was to fulfil in this world, cannot be justified with so brief a life and no future one. It is as easy for God to exercise his power in forming man, as upon the world of matter, or the brute creation, and it is not the greatness or the greater profusion of power, that is the argument for long or short life; more than for the lilies of the field, which today are, and to-morrow are cast into the oven. The contrast here, is not between man and fowls, but between them and Christ's disciples. The natural man's true value is relatively found in its bearing upon the future of the family of man. Without this, it is of little value; for his days are vanity.

The manner and profusion in which God takes away human life, is proof to my mind that man is not such a creature as some hold him to be. Yet God's disposition of it is salutary upon the living, and the future of the race. The design of future life expressed, rests upon a different foundation than the making of conscious beings out of dust. If man rises higher than an animal, so that the dust to which he returns shall not remain inanimate eternally, it will be by an after provision of divine favor. On this, no man by creation, has any claim. If the human existence is justifiable only on its being perpetuated, then eternal life is not an undeserved gift, or gratuity, but due as an act of justice. Surely, man must go back as he comes, till the means and agencies are prepared, and used, by which a higher life is obtained. And may not cities and nations cease before these reach them, who *with them* might have continued to this day? And is not their natural existence and future posterity, the only justification that they have been? Matt. xi., 23. If, in the wisdom of God, the world by wisdom knew not God, and it pleased God to save those who believe (by the foolishness of preaching) in him who was given to be the light of the Gentiles, that he might be for salvation to the ends of the earth, who finds fault, if they, who reject this truth and light, with those it never reached, find the ultimate boon of their existence to be but an animal life?

As it respects life from the dead, it is not now, so much the intent to save the Adamic man, as the *new* man; or, the old man made new. It was not so much the intent to save *all* of human born, as to obtain a godly seed; or a begotten seed by the Spirit. It is designed, however, to benefit the whole *living* of the race, physically and morally; as the means and system adopted should continue to have more intimate access to them, and ultimately to reach every person of woman born. And if any ask why God adopted this system, my only answer here is, man's *nature*, condition, and the best good of the race demanded it. And to ask that another should be adopted, would be as reasonable as to ask that man be made what he is not; for, man as a natural man, can hope for no different destiny of being than that proceeding from the one general fountain. All are subjects of death, being the children of a mortal parent. And personal transgression unforgiven only makes it more aggravating, and its bands more strong, without hope of revival to life. But forgiveness has the promise of future life; for as by man came death, by man came also life from the dead. For, though the sting of death be sin, the law of the spirit of life in Christ Jesus, can remove its poison, and make all free (who walk not after the flesh) from the law of sin and death: so that, as Adam is the author of *death* to all in him, so Christ is the author *life* to all in him.

This plan meets man's wants, (in order to a future life) and contains the remedy for those to whom it comes, and accept it for the perfection of the human constitution—the organic creature man—in immortal life. And the choice of means to accomplish this, though partial, are the best, most effectual, and sure in the fulness of times, to reach and benefit the living of the entire family of man. Hence this choice manifests no injustice to any, but universal love to all. Nor does this provision infringe on the true animal enjoyment of *this* life, but greatly extends and secures them from the effect it has of promoting useful knowledge where it is not known.

And there is another view of the subject in which man comes to a common destiny, leaving God the freedom of acting without violating any creature's rights; for, as to those who are dead, whether they have been under law or without law, or incapable of law, (since in death he finds them) it is immaterial to them, as dead, whether they sleep long or short, or whom he takes out from among the dead to make a new creation, whether it be red earth or brown; or whether he renew the materials once possessed altogether; for to God alone belongs the righteous exercise of his free good pleasure, to quicken whom he will. Nor can these put forth a claim that he had not before preferred to exercise that *they should live*, more than the common dust of the earth could claim to be that of which Adam was made, or receive injustice. For those not connected with this living source of life, have ceased from all relation to conscious living forever. "The world passeth away; but he who doeth the will of God abideth (lives) forever."

I have presented these thoughts as justification of man's animal existence, independent of gospel provision, and as proved by it and God's conduct towards him in the past, and what is revealed to be done for him in the future. I do not know but this will be called strong meat, considering our general ignorance of man's natural condition: especially considered by itself, apart from the gospel, which, I have long desired it might be, and think it should be; that we may behold more clearly the plan God has actually pursued in his providence, the dispensation of his word, and the best agencies for the more full redemption of the remnant of Jacob and the Gentile world, in the ages to come. This, I say, is so strange to some, so new, it may perhaps be unprofitable at this time to give to the world in this form.

Many of the above sentiments, and their general bearing, are new to me, and I have not had time to bring them into much system or order; and have not perhaps enough ingenuity to do so, if it could be done. It may serve to enlist other minds to know more clearly the different conditions of men and to know how to account for the divine providence toward them, and that on the alone footing of an earthly existence.

Having no congenial minds at times, and but few to commune with, I feel as though it would be a treat to converse with the readers of the Herald, if I cannot talk quite as easy as some of them do.

Cortland N. Y., March, 1868.

Examples of Dying Christians.

Joseph Addison, Esq., was a very able and elegant advocate for the Bible, in life and death. Just before his departure, having sent for a young nobleman nearly related to him, who requested to know his dying commands—his answer was—"See in what peace a Christian can die."

Dr. John Leland, after spending a long and exemplary life in the service of the gospel, closed it with the following words: "I give my dying testimony to the truth of Christianity. The promises of the gospel are my support and consolation. They alone yield me satisfaction in a dying hour. I am not afraid to die. The gospel of Christ has raised me above the fear of death, for I know that my Redeemer liveth."

Monsieur Pascal was a great man in every way, and one of the most humble and devout believers in Jesus, that ever lived. The celebrated Bayle saith of his life, that "a hundred volumes of sermons are not worth so much as this single life, and are far less capable of disarming men of impiety. The extraordinary humility and devotion of Monsieur Pascal gives a more sensible mortification to the libertines of the age, than if one was to let loose upon them a dozen of missionaries. They can now no longer attack us with their favorite and darling objection, that there are none but little narrow spirits, who profess themselves the votaries of piety and religion: for we can now boldly tell them, that both the maxims and practice thereof have been pushed on to the strongest degree, and carried to the greatest height, by one of the profoundest geometricians, by one of the most subtle metaphysicians, and by one of the most solid and penetrating genii that ever yet existed on this earth."

Charles V., emperor of Germany, king of of Spain, and lord of the Netherlands, after having alarmed and agitated all Europe for near fifty years, retired from the world, and enjoyed more complete contentment in this situation than, all his grandeur had ever yielden him. "I have tasted," said he, "more satisfaction in my solitude, in one day, than in all the triumphs of my former reign; and I find that the sincere study, profession, and practice of the Christian religion, hath in it such joys and sweetness as courts are strangers to."

The Praying Preacher.

The godly Welsh preacher, Mr. Williams of Wern, said, "the old ministers were not much better preachers than we are: and in many respects they were inferior: but there was unction about their ministry, and success attendant upon it, now but seldom seen. And what is the cause of the difference? They *prayed* more than we do. If we would prevail and have power with men, we must first prevail and have "power with God." It was on his knees that Jacob became a prince; and if we would become princes, we must be oftener and more importunate upon our knees.

He loved to tell an anecdote of Rev. Mr. Griffith of Caernarvon, who was to preach one night in a farm house, and some time before the service began, wished to retire to a private room. He remained there some time after the congregation assembled. As there was no sign of the preacher making his appearance, the good man of the house sent the servant to request him to come, as the people had been some time waiting. On approaching the door she heard what she supposed to to be a conversation carried on between two persons in rather a subdued tone of voice. She stood listening at the door, and heard one say to the other, "I will not go unless thou come with me." The girl returned to her master, and said, "there is some one with Mr. Griffith, and he tells him that he will not come unless the other accompany him. I did not hear the other make a reply, so I conclude he will not come from there to-night." "Yes, yes, he will," said the good man; "and the other will come with him, if matters are as you represent them. We shall begin the service by singing and reading till the two come." At length Mr. Griffith came and they had an extraordinary meeting that night. It proved the commencement of a powerful revival in the neighborhood, and many were converted to God. "Nothing, brethren," Mr. Williams would say, "is necessary to render our ministry as efficient and successful as that of our fathers, but that we should be brought to the same spirit and mind."

Favorite Idols.

What Jesus Christ demands of us, He demands in the name of God. And if we refuse it, we refuse it to God; that is, to Him from whom we receive everything, to whom we owe everything, and without whom we are nothing. This consideration annihilates every species of justification which we would base upon the small number, or the insignificance of the objects which we refuse. It is the same thing to refuse God one of the hairs of our head as a world. It matters little whether we accede to God on a thousand points, if we resist Him on one. A single premeditated or voluntary act of disobedience effaces all our acts of obedience. As soon as we believe that we may withold anything from God, it is clear that He is no longer a God to us. For that holy hallowed name places a seal upon the least of our obligations as inviolable as upon the sum total of our duties. And in this case we may apply the excellent reasoning of the Apostle James: "Whoever shall keep the whole law, and yet offend in one point, he is guilty of all." For He that said, "Do not commit adultery, said also, do not kill." The smallest duty, if we consider Him who imposes it, is of the same rank as the whole moral code.

What, then, imports our refusal in a single point, if it be even the most insignificant? Nothing else than this: We refuse God our hearts! If our hearts were His, we should not refuse Him anything. Now, it is neither our acts nor our habits, in themselves, that he He cares about—but the disposition which our acts reveal to Him. In refusing Him anything whatever we refuse Him our hearts, we refuse Him everything.

But we do more than this. We not only refuse the heart to God, but we give it to another. There is then another object which we prefer to God. Now the object we prefer to God is evidently a god to us; and the worship which we refuse to God we transfer to this other object. This object becomes, thenceforward, that of our worship, *an isolated idol* which we oppose to the only true and ever blessed God; and the exterior worship which we continue to render to the Lord is only a foolish, outrageous, and impious derision!—*Selected.*

Washington and the Corporal.

During the revolution, it is said, the commander of a little squad was giving orders to those under him, relative to a stick of timber which they were endeavoring to raise up to the top of some military works they were repairing. The timber went up hard, and on this account, the voice of the little great man was oftener heard, in regular vociferations of "Heave away, there! There she goes! Heave, ho!" An officer, not in military costume, was passing, and asked the commander why he did not take hold, and render a little aid. The latter, turning round, with all the pomp of an emperor, said, "Sir, I am a corporal!"

"You are, are you?" replied the officer. "I was not aware of that;" and taking off his hat and bowing, "I ask your pardon, Mr. Corporal." Upon this, he dismounted, and lifted till the sweat stood in drops on his forehead. And when finished, turning to the commander, he said, "Mr. Corporal, when you have another such job, and have not men enough, send for your Commander-in-chief, and I will come and help you a second time." The corporal was thunder-struck! It was Washington.—*Selected by* L. C. T.

Letters and Extracts.

From Thomas W. Vaughn.

Middle Bass, Ohio, March 7, 1868.

Br. Storrs: Obituary notices are not always reliable evidence of the character of deceased friends, as the biographer generally strives to put the best side out; but in the case of my aged friend and "Father in the gospel," the late John Pencille, I feel persuaded a few additional remarks, would serve the cause of truth among the readers of the Herald of Life.

The early education of the deceased among the "Quakers," laid the foundation of deep thought upon all questions connected with "Justification by works," and when he connected himself with the Methodists, on the Bay of Quinte, he soon made his influence felt by contending for "that righteousness which is by faith," "and not of works, lest any man should boast." This brought him in contact with the "priests." He next united with the Christians, and on account of his useful and spotless life, they tolerated his "peculiarities," not without however "laboring with him," "to get him into the water." But the excitement of '43 opened a new theatre for the exercise of his faith, and his labors; and he now found himself connected with the "Church of Brotherly love;" his joy knew no bounds. He now sold his property and gave himself to the work of proclaiming the coming kingdom. This triumph, however, was of short duration. The "Stray Tracts" of Henry Grew and George Storrs of Philadelphia found him prepared to examine, and gladly to embrace the Life doctrines, while his dear brethren, with Wm. Miller and J. V. Himes at their head, were loud in their denunciations of the "heresy" and its authors. This was a great trial to our friend. By degrees the light began to dawn on the minds of the brethren; and once more he could rejoice. But the subject of Baptism was introduced; and all who would not submit to be "dipped" were at once denounced as enemies. Our friend, in violation of his better judgment, suffered himself to be led astray; declaring at the same time, that he "submitted to their faith, as it was not his." This step was ever after a subject of deep regret. In '47 he made the prophecies his especial study, and in so doing he discovered the age to come to be filled with the most delightful description of the purposes of our heavenly Father toward our fallen race. It was soon agitated in the church, and our friend now had a field of usefulness to his mind.

About the year 1850, however, church organization began to exhibit its convulsive throes; and the Church of brotherly hate was the immediate result; and our dear brother and myself were the first to feel its deadly effects; since which time we have formed an outside guard, fighting their battles and defending their position; but have never been allowed to speak in their assemblies, or defend ourselves although we have been compelled to hear our names cast out as evil; my dear friend frequently classed with "Dathan and Abiram," "Annanias and Saphira."

The churches that committed these offences are now among the things that were; a warning to others to avoid the rocks on which they split. Of the ministers who assisted in these persecutions, few remain as proclaimers and only one whose name is ever seen in the columns of the Herald of Life as an advocate of the Life views.

Perhaps no lover of the truth was more fond of society than the subject of these lines; and yet, such was the afflicting circumstances with which he was surrounded that the latter years of his life became almost isolated, and the infirmities of age (he was 88) prevented him from seeking new fields for the employment of those familiar subjects in connection with our hope which formed the only theme of his constant thoughts, viz., the proclamation of the glad tidings of the coming kingdom, and the resurrection through our Life-giver.

The connection of the writer with the deceased was of the most endearing character; and the few loving friends, the fruit of our perseverance, can testify to his patience, charity and loving kindness, forgiveness, meekness, long-suffering, gentleness and faith; and his thorough acquaintance with the Scriptures rendered him an invaluable instructor and friend. But he rests from his labors, and sleeps sweetly in Jesus, and heeds not our sorrowing, lonely tears. Lord, "let thy kingdom come."

A Short Prayer.—At the opening of an important meeting, Tingly was once called upon to offer prayer. He bowed before God, and in the presence of his brethren, and prayed as follows: "O Lord, teach us to feel the need of thy grace, and seek it; to know thy will, and do it; to find our place and keep it. Amen."

The language and sentiment of this short prayer were decidedly appropriate, and no one could have grown weary while listening to it. But this could not in truth be said of long prayers which we sometimes hear.

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Man's Destiny.—Immortality: The Arguments from Nature and Scripture, by Rev. T. M. Post. D. D., St. Louis, Mo., Reviewed by Geo. Storrs. Price in pamphlet, 30 cents. Postage 4 cents.

The history of this work was this: Rev. T. M. Post, D. D., of St. Louis, Mo., a well known and talented clergyman, was selected by certain ministers and others, in New England, to write a Prize Essay on Immortality, for which a gentleman in New York paid $150. It was intended to have it the best that could be said or written in favor of the immortality of all men without regard to their moral character; that is, of their inherent immortality.

Dr. Post took up the subject under two heads of argument. First, "The Argument from Nature;" and second—"the Argument from the Scripture." The first of these appeared in *The New Englander* of February, and the other in May, 1856.

The Reviewer followed these arguments in their order. The Review of the argument from Nature was written before that from Scripture appeared.

The author of the Review wrote it by request, and with the expectation that it would be published with a reprint of the Essay. No one should fail to read it; and perhaps nothing better can be placed in the hands of Ministers of any denomination.

This work has been out of print for some months, but is now re-printed.

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GEORGE STORRS, Editor. NEW YORK, WEDNESDAY, APRIL 8, 1868. VOLUME V.—NUMBER 27. WHOLE NUMBER 217.

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GOD'S WORKS PROGRESSIVE:

OR, as Tertullian says—"In the Creator's universe all things occur in the order of gradual development, each in its proper place." That is—Whatever God has accomplished, so far as known to us, has ever been by a gradual development and a steady accumulation from a lesser to a greater. The work of creation was not accomplished in a day; but from the first movement of "the Spirit of God upon the face of the deep," each succeeding day gave birth to some new development in the process of formation; every day increasing perfection; though every part of the work was perfect in its kind for the designed object or use. We stop not here to inquire whether the materials of which the earth was formed had been in process of accumulation for untold ages prior to the Spirit moving upon the mass to bring order and arrangement out of that which was "without form and void," it might have been so without at all affecting the accuracy of the Mosaic account of creation—but the fact that the actual production of the "heavens and the earth" was by a gradual process is undeniable.

The revelation that God has seen fit to make to men has always been gradual and progressive: all was not revealed at once; and what has been communicated, as prophecy, has had a gradual and progressive development and accomplishment. Take Abraham as an example. First, he is called to "get out of" his "own country;" then he is shown "a land" that is promised him; a son of promise is presented to his mind, Isaac; he learns his seed is to be in bondage 400 years; after that to be brought into the land of Canaan; that from him was to proceed *a seed* in whom "all the families of the earth were to be blessed; that his posterity should be as the stars of heaven for multitude, etc. All these things in their accomplishment were gradual and progressive, occupying many centuries, and are to have still further developments before the greatest perfection is attained contemplated in these providential works of God.

What is true in the case just contemplated, is true in the general course of God's dealings with men. The fetus does not come to maturity to be ushered into the world in a day; and when the child is born how slow the process by which even its physical nature arrives at maturity; equally gradual and progressive is the development of its mind and mental energy. Improvements in the arts and sciences, on which side soever we look, and in all departments, are gradual. Many of those improvements are the work of ages; others are brought forward more rapidly. A single thought at first set the train in motion that has resulted in mighty developments, which have astonished, delighted, or benefitted mankind. It were easy to trace out a multitude of particulars, but to the reflecting mind this is unnecessary—it will readily call them up.

THE CREATION OF MAN.

Where is the evidence that God acted contrary to what is, evidently, his established order in the creation and development of man? In other words—Where is the evidence that Adam was, at the first period of his existence, such an intellectual and moral giant as the current theology makes him? We are persuaded there is more fancy and assumption than proof of any such giant-like knowledge and holiness as has been attributed to him. It appears to us these assumptions have grown out of that misanthropic spirit which takes delight in maligning Adam's posterity under the pretence of honoring God, and has been the prolific parent of hatred to our fellow men, instead of that love which God requires; and its tendency is to produce despair in the minds of men of ever attaining to that knowledge and holiness which God requires.

ADAM'S INTELLECTUAL NATURE.

We see no reason for departing from the analogy of God's works on this point. His intellect was gradually developed, most likely, like any child's. The animal, or physical, first appears—then, gradually maturing, the intellect commences its development, with *one idea* or thought at a time. Up to the time Adam took the forbidden fruit he is, evidently, very imperfect in the development of intellect. But says one, "he must have been very wise and knowing, for he gave names to all the cattle, etc." What if he did—does that prove him a giant in knowledge? We know it is said, he gave them names descriptive of their natures, but we know, also, that such a position is mere assumption without proof. Who can tell now what name Adam gave to one of the "living creatures?" And if they could, how can it be proved that that name is any more descriptive of its nature than any other. Parents now delight to try the intellect of their little children; and it not unfrequently happens that these children give some very odd names to some things, and their parents delighted with this effort to use intellect often adopt the name the child has given to an object; and for a time will use the odd name with much pleasure, because it proves to them an opening mind, and this gives them joy. This circumstance of Adam's giving names to beasts, etc., is but a sorry proof of his being such an anomaly in knowledge as our modern theology represents him to have been.

ADAM'S IGNORANCE.

On the other hand his ignorance is notorious. He was too ignorant to know he was "naked;" for he was naked and was "not ashamed." Why was he not ashamed? You may say, "because he was innocent;" but, that was not all—he did not know he was naked: see Gen. iii., 7; he was ignorant, like children, who, to some years, have no more shame than Adam had, and for a similar reason—they have never been taught it, and their intellects are not enough developed to discover it. Further, Adam was so ignorant that he did not know the difference between good and evil. It is useless to say he could not have known this without he had sinned; for God knew that difference, as is evident from his language, Gen. iii., 22, "the man has become *as one of us to know* good and evil." This language is further proof that Adam had been too ignorant to discern between them, previously. But God had that knowledge without having sinned; and, at a proper time, doubtless, would have communicated it to man, had he been obedient and waited the gradual and progressive order established by his Creator, and thus would have attained that knowledge without the evil that attended his neglect to heed his Maker's instruction. Again—"Adam was a figure," or type, "of him that was to come;" see Rom. v., 14, and compare with 1 Corth. xv., 45. The Second Adam was the anti-type. Did the type come into the world with more knowledge than the anti-type? Jesus was a child, for a time helpless, without knowledge; for "the child Jesus *grew*—and *increased in wisdom* and stature, and in favor with God and man:" Luke ii. 40, 52. Shall we admit these things of Adam the second and deny them of Adam the first?

ADAM'S HOLINESS.

As on Adam's knowledge the most extravagant notions have been assumed, so in regard to his holiness the most unbounded descriptions have been given of its extent, and how it pervaded his entire being, regulating all his faculties, members and senses, so that he has been made to appear as the sum of all perfection, and a perfect giant in moral life and power. All this has been done, doubtless, thinking to honor God, and the better to show off what monsters in depravity Adam's posterity are. Such persons never seem to have once thought in what a ridiculous light their view places the Creator of Adam; and how perfectly irreconcilable such theory is with the easy victory temptation had over him. Did his Creator make him a giant in holiness, and then suppose there would be any temptation, in the midst of unbounded enjoyment, by simply directing him not to eat of a solitary tree? The idea is supremely absurd; thousands of his posterity have withstood and overcome temptations far greater than that by which Adam fell. Adam at creation had no *moral* character—he was neither holy nor unholy. There is not one word said of Adam's being holy at his creation. The same is said of him that is said of all the other works of God—he was "very good"—the same is said of "everything God had made;" see Gen. i., 31; but not one word is said of the holiness of any of them. Holiness is a *relative* quality, and presupposes action toward some other being, preceded by knowledge and understanding, based on choice. Without this there cannot be either holiness or unholiness in any created thing. We conceive that all the talk about Adam's holiness is "mere patch work"—designed to patch up the work of God, but has only shown the pride of men's hearts in desiring to "be as God." Adam was a "very good" animal, of the highest order—designed to be king, or to have dominion over all the others; and possessed with those more perfect faculties which made him capable of developing a moral nature, or of manifesting moral actions by certain appliances called a command, law, or prohibition. Without such command, law, or prohibition, there could have been no development of moral nature or character, and man would have only remained the highest of animals, and like them remained very good, but without the character of holiness or unholiness, for the very sufficient reason, there was nothing to develop such a relative quality.

That Adam was a mere animal, at creation, is further evident from the account of creation; Gen. ii., 7—"The Lord God formed *man* of the dust of the ground," etc.; and verse 19, "Out of the ground the Lord God formed every *beast* of the field, and every fowl of the air," etc. These last, the Lord caused to pass before Adam, to see what he would call them, at the time when he proposed to make Adam "a help meet," or a companion suitable for him: among none of them was such a help meet to be found. Adam was superior to them all, and designed to be their lord; Gen. i, 26; yet, he had the same origin, i. e., from the dust of the ground, with such an organization as gave him faculties for higher developments, and capable of moral manifestations, or capable of attaining unto holiness. "The first Adam was made a living soul;" 1 Corth. xv., 45; *not* "an immortal soul:" that error lies at the root of all other corruptions of the Scriptures and the truth of God. The honor of making man an immortal being was reserved for the second Adam—he it is that is "made a quickening spirit," or through and by whom any man can attain to immortality; 1 Corth. xv., 45–49.

Adam then, was first developed, if we may use that phrase, an animal, with an aptitude to attain knowledge superior to any other animal, and herein was to consist the "image of God," in which he was created, as appears from Col. iii., 10—"Renewed in knowledge after the image of him that created him;" not, renewed in knowledge after the image of Adam, but after the image of Adam's Creator. Adam, himself, after being formed of the dust of the ground, needed and was designed to have this renewal [this *renovo—to make new*] in knowledge after the image of his Maker.

Adam, therefore, did not "lose the image of God," as the current theology teaches, and for which teaching there is not one word of authority from Genesis to Revelation; nor did he lose holiness, for he had none to lose prior to his trial; till then a moral character was not developed—till then he was very good, in common with the animals and other works of God, but was no more holy than the beasts of the field were holy: he could not therefore actually lose what he did not really possess. He did possess a capacity for holiness; that capacity he did not lose by his disobedience; but it developed itself in a wrong direction—it now for the first time became manifest that he possessed such a power—he now, for the first time, came to know the difference between good and evil—he knew not the one from the other previously; but now, said God, "the man is become as one of us to know good and evil"—has attained to a knowledge that exhibits the image of God; he has indeed attained to it by an improper course, but still he has attained it. But, says one, "Adam lost knowledge." So speaks the current theology; but, it is to give God the lie, and charge the God of truth with uttering a falsehood. God declared he had *gained* knowledge. Who is this that blasphemeth his Maker by affirming the contrary? But, continues the objector, "It is evident that Adam lost knowledge, for he attempted to hide himself among the trees of the garden, which he would not have done if he had not lost the knowledge of God's omnipresence." This is another pure assumption. Where is the evidence that Adam ever had the knowledge of God's omnipresence? Or, that any such knowledge had ever been communicated to him? There is none—he seems to have regarded God as any child regards his father; and when he is conscious he has been doing wrong he is afraid to see his father, and strives to hide himself; just so Adam acted, and for the same reason—i. e., "*shame.*"

DISHONORING GOD.—No. 2

BY ELD. S. W. BISHOP.

ANY theory, no matter by whom advocated, that charges that God will do an unnecessary act, "charges God foolishly," and consequently dishonors him. To illustrate: if it be true that all men at death enter immediately on their reward, there is no possible necessity for a resurrection of the dead, no need of a second coming of Christ, and all talk about a future judgment is sheer nonsense. The coming of Christ, resurrection of the dead and a future judgment, cannot possibly change the condition of the human family in the smallest degree, either for better or worse. No wonder, then, that those who hold the above view, while from the plain reading of the word of God they are compelled to admit that Christ will come, that there will be a resurrection from the dead, make these points of truth of no practical importance whatever. No wonder that in their ministrations in holy things they say nothing about these great facts of God's inspired word, except it may be that they are sometimes compelled to *say* that they believe them, to satisfy certain members of their own congregations, who have had the spirit of inquiry stirred up in their minds by listening to men who *aim* to "declare *all* the counsel of God." Numerous indeed are the men who can see, and are constantly talking about, the glaring inconsistencies of the people we have named above, who at the same time appear not to be conscious that quite as startling a contradiction is found in their own teachings. We listened to a preacher, a short time since, who believes and preaches that "the wages of sin," the penalty of God's law, "is death." This preacher, in the course of his sermon, took us into the first part of the twentieth chapter of Revelations, and took the position that the entire thing was literal; devil, chain, bottomless pit, and all. On this hypothesis he told us that a literal devil was to be bound one thousand years, and at the end of that time let out of his prison, and the wicked dead would be raised to life, and the devil sent out to deceive them. We ask, on the principle that death is the penalty of God's law, is this work needed? In the first place, if God's law only demands the *death* of the sinner, is it really necessary to make him alive when he is dead already—"dead as he can be"—simply in order to get him dead? To my mind, it is just as foolish to reason in this way as it would be for a man who had a fine residence to argue that he could have a good house unless he tore down the one he lived in, and out of the same materials erected another just like it. Would it be anything more than a house after he got it up a second time? Certainly not. If it was it would defeat the plan. The original plan was to have a house, and a house only. Is it a better house than the first? Why, no. The plan, so far from admitting of any improvement, positively requires that the second house shall be precisely like the first. In the name of reason why did he tear the house down? Surely, all will exclaim, I should not like to employ such a man to do business for me.

But your view of divine penalty is precisely like this. You say, the law simply asks for the death of the sinner. Yes. Is not the sinner dead? Yes. What killed him? The law. Who was the author of that law? God. Well, if the sinner is let alone, is he not dead—"as dead as he can be"—dead eternally? O, yes. And if God raises him from the dead and kills him again, will he be any more than dead? O, no. That would defeat the plan; for the plan requires that he shall be exactly dead, no more and no less. And still you believe that God will raise him, just for the purpose of making him dead! My dear brother, your God is a very bad financier. But this is not the worst side of your picture. By the touch of your theological brush you have brought out a literal devil. That devil with his horrid display of head and horns, to say nothing of the length of his tail (for the devil of ch. xx., is the same as that of ch. xii.) is to walk up and down in the earth, and to the best of his ability, torment, trouble, perplex, tempt, harass and plague the sons and daughters of a fallen race, in order to incite them to the committal of all sorts of crimes, for six thousand years. At the end of this period, and when probation for the entire race has ended, the devil is shut up, and chained. But after keeping a Millennial Sabbath, per force, in the bottomless pit, he is let out. And for what? Why, to deceive the nations of wicked men that God has raised from the dead, for the express design of letting this same devil plague them. And for what purpose is this? Is there any possible good can come of it? Is there one out of this vast throng—as numerous as the sands on the sea-shore—who will have one chance afforded him, by a virtuous rejection of this last temptation of the devil, to be benefitted, and gain eternal life? O, no; the doom of every soul in the vast assemblage is irrevocably sealed to eternal death. So, while you believe and preach that the only divine penalty noted in the Scriptures of truth, is death, and that when a man is dead he is dead as he can be; still, God will not only do the foolish thing to take him out of a certain condition, just to put him back into that same condition, but you add to this an act that could never be done except by a being possessed of a malignant heart. It would seem bad enough for one to believe that God, without any show of necessity, will raise men to life just for the pleasure of killing them again. But when you tell me that he will not only do this, but let out on them an *almost* immortal devil for no other conceivable objects only to gratify himself by viewing the deception practised on them, their deep trouble, and final discomfiture, I must tell you, that however good your heart may be, your theory dishonors God.

EATONTOWN, N. J.

LIGHT OF TRUTH.

OUR Saviour, in that greatest of all sermons that ever proceeded from mortal lips, charged his hearers in the following terms: "Let your light so shine before men, that they may see your good works and glorify your Father which is in heaven." Matt. v., 16. It is evident that the light here spoken of is the light of truth. In the divine economy exhibited in the gospel dispensation, truth is the great medium, or means of sancification. Jesus' prayer concerning his followers was, "Sanctify them through thy truth: thy word is truth." This does not antagonize with Paul's assertion that men are chosen to salvation "through sanctification of the Spirit and belief of the truth." 2 Thes. ii., 13. Nor with the language of Peter, "Through sanctification of the Spirit unto obedience;" for, an exercise of faith, belief of truth, is a condition precedent to becoming a subject of an impartion of the Spirit. This is fully set forth in the language of Paul in Hebrews xi., 6; "He that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him." The leading, and immeasurably important truth that there is such an eternal Being, of infinite power and goodness, together with the other truth that this infinite Being blesses, protects, and will save those who seek and serve him, must first be established in the mind. Believers in those truths are, if obedient to the suggestions of a conscience thus enlightened, sanctified, and just in proportion as they prayerfully, carefully, and diligently seek other gospel truths, and submit to their influence, will they be more thoroughly and eminently sanctified, made holy. But it may be urged that some Christians of comparatively small attainments in the knowledge of revealed truth possess the quality of holiness in more eminent degree, and enjoy richer and deeper religious experience than many others who have clearer understandings of the word of God. Alas! for a certain class of Christians, this is too true. But it is evidence of just two things: firstly, that mere theoretical knowledge of truth avails nothing, save imposing an increase of responsibility; and secondly, that some Christians are more attentive and obedient to the enlightening influences of truth upon the mind, and are more faithful in the discharge of attendant responsibilities than others. One man, brought to a knowledge of a few divine truths through the instrumentality of some apostle of Christ, for instance, may, without ever being able to read the Bible, assisted by that grace which ever accompanies the word, yield such implicit obedience to every intimation of duty, thus securing precious gifts of the Spirit, as richly to experience the sanctifying operation of the truths received; while another, through personal research of the Scriptures, may be correctly informed respecting very much of revelation, and yet so partial be the surrender of his mental faculties to the illuminating and purifying power of truth, that his natural propensities will continue to predominate; the truth be held, to a very great extent, speculatively, its power be little felt, and feeble indeed be the Spirit's promptings. There may, therefore, be such a spectacle as some Christians holding "truth in unrighteousness." Not, however, be it understood, that all the truth they possess is thus held. If a man practices strict fidelity to all manifestations of duty resulting from an unhindered operation upon the mind of all the truth received, he holds all in righteousness. If, however, he do this only partially, seeing and recognizing as such, certain truths which, upon any consideration, however seemingly wise, he casts aside and treats as error; or, if he holds them as truths, but so smothers them as to prevent any outspreading of their power, then so much of truth concerning which this is so, is held by him in unrighteousness. Indeed, where this is the case no truth can be held in an eminent degree of righteousness, because of the intimate relationship sustained by gospel truths each to the other. In proportion as gospel truths are permitted to exercise their sanctifying influence upon our minds, do we, through the medium of good works, reflect their glorious light. Good works are, in fact, the *only* medium whereby we can let the light of truth, that we have received, shine out upon others. In surpassing wisdom, too, is this the case, for the acts of every consistent disciple of Christ proclaim in incontrovertible terms the elevating and cleansing power of truth, which is thus forcibly commended to unbelievers.

Laborers in the vineyard of the Lord should always studiously endeavor to show forth the beauty of holiness, making their daily walk a continual and living proclamation of saving truth. Important is it that we do this, because we thus become instrumental in leading others to a recognition of truth respecting God's goodness and love, and so into the "bond of peace," and on to salvation. "Freely ye have received, freely give," is the injunction of him who "was rich," but for our sakes "became poor," that we "through his poverty might be rich."

Do our minds, where once the worse than Egyptian darkness of ignorance, error, and sin had its habitation, now glow with wondrous brightness, shed by a saving knowledge of God and of his revealed will and purposes? Hand it unto others, that they, too, may rejoice in it, and be exceeding glad. Let it freely shine out, that its beauty and power may be seen and felt by our fellow men. That is effective presentation of truth. We may *talk* it, but if we fail to *live* it our words will be as "sounding brass, or a tinkling cymbal." Nay, if while we talk it we show not forth its power by godly example our lives will be accepted by all opposers of truth as sufficient refutation of the doctrines sought to be established. When Alexander the Great visited the Greek philosopher, Diogenes, he asked if there was anything that he could give him. Diogenes replied, "I want nothing but that you should not stand between me and the sun." Christians should always act in the spirit of that reply so far as never to rest satisfied with anything that stands between them and the light of gospel truth, nor permit anything to prevent that light from radiating through the medium of good works, and shedding its beneficent light and warmth upon all around. If faithfulness on our part seems to derive moment from the consideration that we thus greatly benefit our fellows, how vastly more important does it become when regarded as a means both of ourselves glorifying our "Father which is in heaven," and of winning others to a condition in which they may accomplish that great object of their being. May we all, then, as sincere Christian men and women, earnestly and diligently seek truth that we may be the better enabled to effectually shed light upon the pathway of others, exalt the great name and office of Christ in an ungodly world, and glorify God. L. C. T.

New York.

THE KINGDOM AND REIGN OF CHRIST.

TESTIMONY OF BAPTIST DIVINES.

IN their confession of faith, presented to Charles II., A. D. 1660, and signed by forty-one elders and deacons, they say:

"We believe that there will be an order in the resurrection? Christ is the first-fruits, and then next, or after, they that are Christ's at his coming; then, or afterward, cometh the end. Concerning the kingdom and reign of our Lord Jesus Christ, as we do believe that he is now in heaven at his Father's right hand, so we do believe that, at the time appointed of the Father, he shall come again in power and great glory; and that at or after his coming the second time, he will not only raise the dead, and judge and restore the world, but will also take to himself his kingdom, and will, according to the Scriptures, reign on the throne of his Father David, on Mount Zion, in Jerusalem, forever.

We believe that the kingdom of our Lord will be a universal kindom, and that in this kingdom the Lord Jesus Christ himself will be alone, visible, supreme Lord and King of the whole earth.

We believe that as this kingdom will be universal, so it will be also an everlasting kingdom that shall have no end, nor cannot be shaken; in which kingdom the saints and faithful in Christ Jesus shall receive the end of their faith, even the salvation of their souls; where the Lord is they shall be also.

We believe that the New Jerusalem that shall come down from God out of heaven, when the tabernacle of God shall be with them, and he will dwell among them, will be the metropolitan city of this kingdom, and will be the glorious place of residence of both Christ and his saints forever, and will be so situated as that the kingly palace will be on Mount Zion, the holy hill of David, where his throne was."—*Crosby's Hist. of the Baptist.*

LOVING CHRIST'S APPEARING.

THOSE *who love not the appearing of Christ in his glory cannot expect salvation when he comes.* Our Lord said, "And when these things (signs of his coming) begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh." Luke xxi., 28.

The apostle Paul said, "Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: (day of Christ appearing and kingdom, see verse 1); and not to me only, but unto all them also that love his appearing." 2 Tim. iv., 8.

Richard Baxter said, "Would it not rejoice your hearts if you were sure to live to see the coming of the Lord, and to see his glorious appearing and retinue? If you were not to die, but to be caught up thus to meet the Lord, would you be averse to this? Would it not be the greatest joy that you could desire? For my own part, I must confess to you that death, as death, appeareth to me as an enemy, and my nature doth abhor and fear it. But the thoughts of the coming of the Lord are most sweet and joyful to me, so that if I were but sure that I should live to see it, and that the trumpet should sound, and the dead should rise and the Lord appear, before the period of my age, it would be the joyfullest tidings to me in the world. O, that I might see his kingdom come! It is the *character* of his saints to love his appearing, and to look for that blessed hope; 'The Spirit and the bride say come; even so, come, Lord Jesus.' Come quickly, is the voice of faith, and hope, and love. But I find not that his servants are thus characterized by their desire to die. It is therefore the presence of their Lord that they desire, but it is death that they abhor, and, therefore, though they can submit to death, it is the coming of Christ that they love and long for. If death be the last enemy to be destroyed at the resurrection, we may learn how earnestly believers should long and pray for the second coming of Christ, when this full and final conquest shall be made. There is something in death that is penal, even to believers; but in the coming of Christ and their resurrection there is nothing but glorifying grace."—*Works, Vol. 17, p. 555–590.*

From L. D. Tanner.

Marathon, N. Y., March 29, 1868.

Br. Storrs: I am of opinion no true follower of Christ, or honest man, was ever indifferent to what might be said about him. Although this should not be exclusively his rule of action. What God knows about him: or, what should be about the same thing (if he walks in the light) what he knows of himself, should direct him in the path of daily duty. I am not rich in this world's goods, and am not aware of a desire to be, yet I try to improve my time, and use my strength, in productive employments, and should regard myself as mocking a kind Providence if I called myself poor; and also I would regard myself despiteful of the duties I owe to my race, if I plead poverty as an excuse for not paying an editor; especially one engaged in telling unpopular truths to popular pious men: for that of all other things, I think the most thankless employment any man or woman ever engaged in.

I am in a section where dairying is the prevailing business, and am connected with a cheese-factory; depression in the market has induced our salesmen to hold our cheese, so that we, as a community, are scant of money; few can borrow, fewer can lend, but as I am vastly interested in the pamphlet-publication of the Hartford debate on the Bible: if it will have any tendency to forward the publication, please accept the inclosed one dollar, to help publish the "Defence."

I suppose that those who subscribe for the publishing, will receive some of their money's worth in the pamphlets, when published; and it would seem to me as if you would soon have the small amount you ask for, subscribed, twice over, if only by dollar subscriptions, if the work is really appreciated, according to its true merits. By saying this, I do not object to persons who are out of debt (as I am not) and able, signing five, ten, or even fifty dollars, as I regard the work a *long; noble* step in the right direction.

I observed one thing in getting the articles read as published in the Herald (for I can read very little myself) that persons unused to hearing debates, seemed to lose much of the emphasis of the argument, from the fact that the points of accusation against the Bible, made by the other side were not fully stated. I think, therefore, if it were admissible for the editor to state these a little more at large, it would add to the readable interest of the work, if not to to its essential force. If things shape favorably I will try to do better for the work than the inclosed.

Note by the Editor:—If Br. Tanner's suggestion had come to hand sooner, we might have added notes to state the points of objection to the Bible more fully; yet if the "Resolution," with which the discussion started is kept in mind, and the quotation marks in our Defence are observed, we think those who are able to read it themselves cannot fail to see what the points are. The Defence is nearly all stereotyped, and it is impossible now to make the explanations suggested.

From Dr. A. T. Crippen.

Harrison, Ohio, March 31, 1868.

Br. Storrs: It is only within the last few months that I was aware that such a paper as the Herald of Life was in existence: a paper advocating the doctrine of "Life only in Christ;" and I must acknowledge that I am almost converted. When I look at the plan of salvation in the light of man as a mortal being, and his Creator offering him immortality, eternal life, through Jesus, the Christ, the Son of the living God, I can see a beauty in it that I never could see in an all-wise Creator, creating immortal beings and consigning them to torments without end; knowing when he made the first pair that such a destiny was a possible result to the race. I have been examining the question of the second death for several years, and had nearly made up my mind that the wicked dead must be raised, judged and then destroyed: but since I have read some of your papers and pamphlets, and examined Scripture with friends, I have almost come to the conclusion that, as in Adam all die, even so in Christ shall be made alive: that is, all *in* Christ.

S. R. Clinkinbead, Moulton, Ill., writes: Times are hard here, but I will send some money for the Herald of Life soon as I can. Thanks be to God that I see the truth. I am a lonely pilgrim here, and have orthodoxy and the worldlings to contend with, and nothing but the Bible and the blessed truths which come in the paper preaching the gospel, the good news, the glorious truth of no life out of Christ—no future life to the wicked. It takes a good soldier to face, alone, the doctrines of the popular theology and the scoffs of the world. But by God's assistance I can and do earnestly contend for the truth. O how I long to see the day when the Redeemer shall come. May it be soon. May we all be found faithful when he shall appear.

Cheap Sermons.

Some one curious in these matters has made a calculation in regard to the salaries paid to ministers in this country and the number of sermons preached, that the average price paid for a sermon, take the land through, is only three cents.

Very likely that is more than they are worth, on "the average," judging from many samples. Better spend your money for a Bible and a good Concordance.

THE HERALD OF LIFE.

NEW YORK, APRIL 8, 1868.

NO IMMORTALITY NOR FUTURE LIFE, EXCEPT IN JESUS CHRIST ALONE, AND BY A RESURRECTION AT THE LAST DAY IF DEAD, OR A CHANGE IF ALIVE.

RESPONSIBILITIES.

The Editor holds himself responsible for none of the sentiments of Correspondents. The Editor's articles do not all appear under what is called the "Editorial Head." Any articles without a signature, or which are not credited to another source, the Editor is responsible for, without saying whether he wrote them or not he leaves the reader to judge of their authorship. Let these things be kept in mind in reading the Herald of Life, and the praise or blame will rest where it ought.

"Life from the Dead."

The second thousand of this work will be ready in a few days, and a large portion of them are already engaged. A few dollars are pledged on the *third* thousand. Let the work go on. It is a good work, and in the right direction. Let those who can, supply the funds, and let all who will circulate them to such as will read, send us their orders for the work without money and without price, except that you send the cost for postage, which is 12 cents for 10 copies, 20 cents for 18 copies, and in that proportion for a larger number. If sent by Express you can pay the charges on delivery.

"Defence of the Bible."

This work is nearly ready to go to press. Those who wish to be supplied with it should send in their orders. Let us know how many you will have, and how they shall be sent. It is to be printed on the same sized page as Life from the Dead: perhaps not much, if any, over half the number of pages, but necessarily will cost double, for the first thousand, because of the expense of stereotyping the work. After the first edition is paid for, the cost per 1,000 will be much diminished. Would it not be well to have a copy to accompany each one of Life from the Dead. In some cases, doubtless, it will be best to give the Defence first, and present the other work afterward. "Wisdom is profitable to direct."

Send what funds you can, and we will send in return, if you want, its full value in the work, the amount at cost, whatever that is found to be, when the work is ready for delivery.

"Can you Believe?"

This Tract is now ready. It is on one leaf of two pages, and sold at 30 cents per hundred, including postage. A thousand have already been sent off, but we can now multiply them to any amount at the shortest notice. Scatter them like leaves, everywhere.

Twenty Questions on Immortality.

This tract, of two pages, would be a good accompaniment to the one above, and is sold at the same price. Let us all work while it is day.

Regular Contributions.

To publish tracts and cheap works, to scatter as widely as possible, it is essential to have a systematic and regular supply of funds. One edition of Life from the Dead, of 1,000 copies, has already been scattered at a cost of only $50, and a second 1,000 is provided for, and will be ready in a few days; but other works are also needed. Br. D. B. Salter, of Saltersville, N. J., proposes regular *monthly* contributions for this object, and invites all to contribute something, each according to their several ability, and as the Lord shall enable them to do. This, or some other method, seems necessary for the prosperity and continuance of the work. Br. Salter pledges $5 per month for this object. Shall we adopt this plan? We wait for your response.

Our "Correspondent's Difficulty."

We refer to this subject again, because our friend seems to think we could not mean what we said about "authority" to preach. He says:

> Your declaration stands unexplained, "We, as a body, have no organization;" and in your explanation, you say, "We, in our ignorance, forty years ago, received *the* 'authority' our friend speaks of." This you certainly did not mean to say.

We certainly did "mean to say" just that. Our friend supposed, if we understood him, that organizations were essential to give "authority" to preach. Through such an organization, forty years ago, we supposed the same thing; and hence, in our then ignorance, we submitted to "take authority" from the hands of one of the bishops of such an organization; which ceremony we now regard as a simple assumption of human invention, to aggrandize a class called ministers, to the exclusion of the great body of the "Royal Priesthood"—the church universal, or every member of Christ's body, who have an equal right to use the ability God has given them "to read the word of God, and to proclaim the same" to others, as they have time and opportunity; which right is abridged by all these human organizations, so that none but a certain class, called the ministry, have the right to proclaim what they have learned from the Word of God to others; or, if they presume to do it, they are liable to be disciplined and excluded from these organizations if they should differ from that class, by way of eminence, called ministers; thus enslaving and forbidding to speak in the name of Jesus the class called "laity;" and hence become "lords over God's heritage." Our friend goes on to say:

> Afterwards you declare that your "authority is God-given."

Yes, and we repeat it. The "authority" we spoke of receiving forty years ago at the hands of a man-made bishop, was not God-given; because no bishop or priest of any class has any right or power to confer such authority on any other man: it is one of the assumptions which have grown out of the system of exalting one class of Christians above another; and allowing them to determine what other Christians shall believe, and how they shall understand the word of God, and imposing pains and penalties upon them if they presume to use the understanding God has given them to learn what God has said, and tell others what they have learned. Such an assumption of power was the Papal abomination; and we are sorry to say it, yet the truth compels us to do so, that the Protestant organizations, all give evidence that they copy from the Roman harlot, by exalting a class of men and clothing them with the exclusive right to tell their brethren authoritatively, what the word of God teaches. If that were true, all the money and sacrifices that have been expended in giving the Bible to the people has been the height of folly; for, after all, the priests are to determine what the Bible teaches, and the laity are to hold their tongues, if they differ from the self-authorized priesthood. Rome did no worse than this.

We wish not to be misunderstood in these remarks. We believe, in the exercise of the gifts God has bestowed on the church, there will be found a variety; and that some may be called to exercise their gifts more publicly than others; and that the church may be led, from seeing their gifts, to wish the exercise of them in a more public manner than the ordinary gifts are used; and if the body wish to use those gifts for its special benefit, they have a right to call for such use, "not as lords over God's heritage, but as helpers of their joy." Then it becomes the duty of the body to sustain them, pecuniarily, in the work to which they themselves have called them; but this position gives them no right or power to confer on others "authority" to "read the word of God and to preach the same." If they have that authority, we repeat it, it is God-given, not through any other man, or body of men; but by the direct gift of God, who distributeth his gifts according to his own will. Our friend next asks:

> If you have the authority, where do you find it, if you deny that Christ gave it to you through the apostles? To the apostles he gave the commission, and they were to preach (or teach) and to baptize.

Christ gave his apostles authority to proclaim the glad tidings, and to teach "all things whatsoever he had spoken unto them." He gave them no authority to teach anything else; and he promised them the Holy Spirit to bring these things to their "remembrance." Thus far their inspiration went, and no farther. Let our friend show us where in "the commission" Jesus Christ gave his apostles authority to appoint successors, if he can. Where is "the law, or the testimony" for such a view of apostolic authority? It was indeed necessary, while the church was without the personal presence of the apostles, and without the written word, to select faithful men to whom was committed the work of seeing that the testimony the apostles had delivered was not corrupted; but these men were not the successors of the apostles, nor had they power to confer on any one the Holy Spirit, by the laying on of hands; this was exclusively a work of the apostles, as they were Christ's legates; or acted for him.

As the apostles had no power to constitute any successors, they never had any; and all who have claimed to be such from that day to this, are mere pretenders; nay, more; they are usurpers of Christ's authority, and imitators of the Romish apostacy, standing in the "temple of God, showing themselves to be"—what? not ministers of Christ—but self-made dictators to the body of Christ—exalting themselves over the body—suppressing the truth, oftentimes, and commanding men to do what Christ has not commanded; or, forbidding them to do and believe what Christ has enjoined. Such has been the awful result of the combination called "Successors of the Apostles."

Here, again, we wish not to be misunderstood. We do not mean that all the men who have been drawn into such combinations are bad men. No; many of them are men who love and fear God, and have done the best they could, in their circumstances, to be a blessing to their fellow men. But the combination spoken of, has crippled them, and circumscribed their usefulness, and led them into many theological errors, and enslaved them to forms and ceremonies, which have been a yoke of bondage; and which has kept the gospel from having free course to run and be glorified. It is not the men we are contending against, but the system; the assumption that the apostles have successors—men authorized to do and teach as they did. If they had, why not write Epistles and incorporate them in the Bible as of equal authority with those of the apostles? If you would be shocked by such an assumption, why not equally so at their claim to apostolical succession? Is one more shocking and blasphemous than the other? These questions ought to open the eyes of thinking men, and cause them to fall back on the only authoritative preacher God has ordained, viz., the Bible, in an humble dependence on his Holy Spirit to lead us into all truth: then "every one of us"—Christian men and women—communicate to others, as we have time and opportunity, the light and truth which we have learned. Thus we have a "Royal Priesthood;" a Bible ministry.

If a class of men claim to be the successors of the apostles, and to have the same "commission" to do and teach as the apostles did, why have we not the right to demand of them to do all that the apostles did? Why select certain things from the apostolic "commission" and reject others? Why not show themselves real successors by healing the sick, raising the dead, casting out devils, causing the lame to walk, as did Peter, even one who was lame from his birth? Yea, why not lay their hands on their converts and have the Holy Spirit come on them, with all its miracle-working power? Let them show the signs of their successorship, before they pretend they have the same "commission" the apostles had. Wonderful "successors!" They can do one thing that some of the apostles did; though Paul declared that was not in *his* "commission;" for, said he, "Christ sent me not to baptize, but to preach the gospel." Till they can show more clearly they have any claim to be regarded as having the same commission the apostles had, we shall not ask or receive any of their pretended "authority" to proclaim life through Christ, for the perishing.

To our friend's remarks on the baptism of the Holy Spirit, etc., we must refer him to our work on the "Essential Baptism," where we think he will find all the answer he needs; and we are quite sure our readers, generally, do not wish us to go over that ground again, at present. Our friend says:

> There is a true organization, called the church; for Jesus said he would *build* it.

Undoubtedly, Christ has a true church and it is equally undoubted that *He* builds it. If a man or woman is brought into this organization, it is by the action of the Lord himself. "*I* will build my church," said Jesus; and the apostles testify, "The Lord added to the church." You never hear them say, "*We* added to the church;" or, "They were added to the church by baptism," or any other rite. Christ adds to his church, himself, by imparting to believers the Holy Spirit, according to his promise; so Paul saith, "By one *Spirit* are we all baptized into *one body;*" and adds, "Now are ye the body of Christ, and members in particular." 1 Cor. xii., 13, 27. That is the "true organization" of the church of Christ. It is not of man nor of man's invention, like all those organizations called churches in these days, which take names of human invention, and unknown to Christ or his apostles.

To the one church of Christ, added thereto by the Lord, we claim to belong. To that organization we cleave with all our heart; and we acknowledge no other authority to command or teach us, save that of the Head of this church. The bond of union in this church is *love:* "God is love: he that dwelleth in love, dwelleth in God and God in him." All who manifest this love we recognize as being in this true church organization, and accept them as of Christ's building. These, each, are of the royal priesthood, and are authorized by Christ to proclaim his truth, without let or hindrance from any of these self-made organizations, called churches.

We hope that we have given our friend and all others, so clear an understanding of our position that his mind may be at rest, as ours is, on these questions. We are trying to "forget the things which are behind"—leaving the "shadows"—and going "on to perfection," as Paul exhorted the Hebrew Christians to do; and "this will we do, if God permit;" never forgetting that our responsibility is to God, and not to man, or any body of men; for, "every one of us must give account of himself to God." Let all see to it that they so regulate their belief and practice, that it shall not be found to be "wood, hay and stubble," which "perish with the using," and will not stand in the fiery trial, by that Being who "looketh on the heart," and will not accept forms or ceremonies in its stead.

"Would not try to be a Christian."

> P. H. Tripp, Stockton, Cal., writes: We have a great many church members that when I speak to them about life only in Christ, they tell me "That is heresy; and if we thought it was true we would not try to be Christians." I think it is a good test.

We have long been satisfied "it is a good test," and a detector of hypocrites. A professed Christian who would not try to be one, if there are no eternal torments to be feared, and would not serve God and devote himself to Christ, who has died and rose again that we might have life from the dead and live eternally, is no Christian at all: he has "a name to live, and is dead." All that he tries to be a Christian for, is to escape the theological hell. The love of God and of Christ has no charms for him. The promise of eternal life offers no inducement for him to try to be a Christian. How dark and hard must be such a heart. Who would not pity such an one?

Does that person ever pray that he may not be deceived in regard to his real state before God? If so, what is his concern, or anxiety, on the subject? Is it a fear that he may not be pleasing in the sight of God and his Christ? or, is it a fear of hell torments? Does he know there is no tormenting fear in love? Perfect love casteth out such fear. But how is it possible that such love can exist with a God before his eyes who has provided for him, in case of failure, a hell of indescribable and unending torments? Love to such a being cannot exist so as to control the heart and life under all circumstances; or, if it does, it must be because the person loses sight of the awful risk he runs, or supposes, from some cause, he is in no danger of such a fate. If his service to God or his pretended trial to be a Christian, is merely to avoid eternal torments, nothing can be clearer than that he is no Christian, and only a self-deceived hypocrite.

"God is love;" and those who would be accepted of him must become "partakers of the divine nature;" that is, they must have his spirit of love in them. If this exists in them, it is the controling power in all they think or do, and they just as naturally cleave to the Lord as a drop of water mingles with the ocean when it falls into it; and if that drop of water could talk, you might as soon expect to hear it say, after its fall into the ocean, "If I could have been certain I would not have fallen into the fire, I would have kept clear of the ocean," as to hear a true Christian say, "If I was certain there was no such thing as eternal torments, I would not try to be a Christian." No true Christian ever uttered such a sentiment. Such an utterance as clearly determines the person to be unreconciled to God as if he swore or got drunk. He clearly has no love to God or his service. He cannot say "I delight to do thy will, O God." That is the language of love to God and his service.

It is dreadful to think how many self-deceived souls are flattering themselves that they are safe because they are striving to keep out of the theological hell. They "hope to go to heaven;" not because they have any love for that place or its employment, but as an alternative. They suppose they have immortal souls that must go to eternal torments, if they do not get to heaven; and as one place or the other must be their eternal abode, they try to be Christians just enough to escape hell; but with no love for heaven or heavenly employment; manifest from their own confession that they would not serve God if they believed there would be no future life to any only such as love God and embrace Christ as their Life-giver. The glories of what they call heaven, have not charms or power enough no induce them to be followers of Christ, if they can only be sure there is no such thing as endless woe to those who do not come to Christ that they might have life. The eternal dominion of death they care not for. All they try to be Christians for, is simply to escape eternal torments. Truly God is love; for even this service, of these hypocrites, shall not go unrewarded. "Verily they have their reward." They will escape the fancied hell. God has never provided such a place as the theological hell, and never will, even to please the preachers of that blasphemy. Hence those who are barely trying to be Christians, to escape it, will have just what they are laboring for. They love sin and would practice it unrestrained, for all any love they have to God or Jesus Christ, if so be they can escape the torments of their imaginary hell. We are thankful they are not to be disappointed in that matter. But, alas, how little do they know of the immensity of their loss. Life from the dead; and that life eternal; Eden restored: joys never to be interrupted by sorrow; all tears wiped away forever; the presence of Christ in his glory, and eternal harmony and love among all the living beings of that glorified state. All this lost!

Surely one would think to avoid such a loss was something for which it is worth trying to be a Christian; yea, all the more worth trying to be from the very consideration that there is no tormenting hell, the wails and woes of which must eternally interrupt the songs and joys of the redeemed, if such a hell existed as the current theology maintains.

But thanks be to God, there is a high and noble stimulus to the service of God, and to be Christians. It is that God is love; and his love as manifested in Christ has a constraining power. "The love of Christ constraineth us," said Paul. If the love of God in Christ will not constrain us to be Christians, we are too debased and earthly-minded to be reached by any other motive ever to bring us to God and eternal life. Let the love God has manifested to us, stimulate us all to be Christians, not in name only, but in deed and in truth. So shall we honor God by a willing and joyful service, and live forever.

Temptation.

> Will you give us your opinion on the words in the Lord's prayer, "Lead us not into temptation." I was in a Bible class, last Sunday, and none seemed able to tell what this text meant. Might it not mean, "Leave us not in temptation?" R. G. G.

Whatever else it may mean, it cannot mean that our Father in heaven ever leads any one into temptation to do evil, for James says, "Let no man say when he is tempted, I am tempted of God: for God cannot be tempted with evil, neither tempteth he any man." Jas. i., 13. This settles the question that God leads no man into temptation to do evil.

The term tempt, signifies to try; especially when spoken of God's dealings with men. The first time it occurrs in the Bible it has this signification. It is the case of Abraham when called to offer up his only son Isaac. It is said, "God did tempt Abraham," etc.; that is, he tried his faith. Men are often said to "tempt God." This conduct is frequently charged upon Israel. And men are charged not to tempt God; that is, not to put him upon an unreasonable trial, going into difficult positions uncalled, and pretending that God is pledged to take care of them and to deliver them. Where God clearly calls us, there let us go; but let us be sure he has called us before we run; and see that no self-seeking design leads us on. "Thou shalt not tempt the Lord thy God" by "casting thyself down" for your own selfish ends, or to gratify friends, or to show defiance to enemies; and only when God clearly demands it of you.

"Lead us not into temptation," clearly means no more than, Preserve us from such circumstances as might overpower us, or prove too strong for us; and thus lead us to sin. "But deliver us from evil," is an appropriate accompaniment of the previous petition. Such we judge is the true import of the text.

Hebrews vi., 4–6.

A friend requests of us an "explanation and interpretation" of these verses. They read as follows:

> "For it is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost, and have tasted of the good word of God, and the powers of the world to come, if they shall fall away, to renew them again unto repentance; seeing they crucify to themselves the Son of God afresh, and put him to an open shame."

To understand a text of Scripture, we must have an understanding of the circumstances of those to whom the address is made and the object of the speaker or writer. This Epistle was written to arrest apostacy among Hebrew Christians. Its chronology shows it was written about A. D. 63, or near thirty years after our Lord's ascension to heaven. Previous to his death, he had informed his disciples that Jerusalem should be overthrown and the temple destroyed. Years had now passed, and that prophecy of Jesus had not shown any signs of being accomplished. The result was, that Jewish converts, under persecution from unbelieving Jews, were fast apostatizing. This was brought on by the hostility of infidel Jews, who used, 1st, Argument: 2d, Terror to induce the Christian Jews to abandon their faith in Jesus. To these efforts the apostle opposed, 1st, Argument; and then, 2d, The terror of God and perdition to such as did wilfully apostatize. Keep these facts in mind and we shall have but little difficulty in understanding the entire Epistle. The Apostle, in argument, first contrasts the system by Moses and that by Jesus Christ; and shows the superiority of the latter, in many respects. While the former was given to and by the fathers and prophets, the latter was by God's Son, who was not only superior to Moses, but to the angels. But if those who received the law by Moses, and transgressed it, would certainly not escape its threatened judgments, but receive a just recompense of reward; how shall those escape who have the words spoken by the Son of God himself, and who

had also received of the Spirit Jesus promised to bestow on those who believed on his name. In the 2d chapter the Apostle contrasts the great difference between the Mosaic dispensation, and the one by Christ, the Son of God.

He also cautions them against unbelief: shows them how destructive that sin was to ancient Israel—shutting them out of the promised land, and causing their carcasses to fall in the wilderness; and he exhorts them to beware of a like sin in relation to the rest the Son of God was to give his faithful adherents, and encourages them by the fact that Christ was now acting as a great high priest in heaven, and could be touched with a feeling of their infirmities, having been tempted in all points like as they were: he had encountered Jewish hatred, Jewish infidelity, and resisted their wickedness and persecuting spirit, even to the sacrifice of his life—resisting unto blood, striving against the sin of unbelief in the Jewish rulers.

Having thus shown the great things Jesus had done and was now doing, he exhorts these Hebrew Christians, to leave the things behind and to go on to perfection; i. e., to be made perfect through sufferings (if need be) as the Son of God was, (chap. v., 7–9.) Not to do this, they were in danger of an utter and hopeless apostasy, expressed in the text under consideration; such an apostasy, after having accepted Jesus as the Christ, and having been made partakers of the Spirit, according to his promise, would place them in a condition where no evidence could be brought to produce conviction on them, and hence repentance could not be excited in their minds; for all past evidence and experience had been thrown away by them and Jesus renounced as the Christ; by which rejection of Jesus, they virtually crucified the Son of God afresh and put him to an open shame, inasmuch as such a renunciation, after all that had been done for them, was a greater sin than the actual crucifixion by the unbelieving Jews—it was opening all his wounds afresh, and in fact saying, Jesus was an impostor, and deserved the fate of a malefactor.

Such, in substance, is the sin of the apostasy under consideration. It is a deliberate and wilful rejection of the Son of God after full evidence of his Messiahship, and after they had received those spiritual manifestations which are called tasting of the heavenly gift by being made partakers of the Holy Spirit, which only can give them an entrance into the world to come. Let all take the warning, and cleave unto Christ as the only hope of life future and eternal.

WATER BAPTISM.

A READER of the HERALD asks us:

World it not result in good to have the matter fully discussed, as it would certainly relieve some minds in regard to their duty in this matter? Would you have any serious objection to having the subject discussed in the HERALD by another party competent with yourself, and bring out all objections pro and con?

This subject was discussed in the *Biblo Examiner*, several years since, when we had time to attend to it; and our part in that discussion was long ago printed in a tract of 32 pages, octavo: known as the "ESSENTIAL BAPTISM." That tract can be had for seven cents, free of postage. In it you will find all that we wish to say on the subject; not that we could not say more, and fortify our position still stronger; yet we are not disposed to take up time or space to multiply words on the subject, and draw off attention from what we consider of far greater importance than our own or any other man's views on this question. We are free to let every man follow the convictions of his own mind about the matter, so that he does not make his conviction a law or rule for others, who have the same right to think and judge for themselves.

We have neither time nor inclination to go into such discussion again. Some of our readers, correspondents, or exchanges, occasionally, seem to force us to say something on the subject. Others express the desire that nothing should be said about it in the HERALD. A letter before us, received a few days ago, from a brother, says, "I am a Baptist;" but he adds, "I am sorry the Editor of the HERALD does not adhere to his purpose as set forth in his reply to Wm. Montgomery, of Buffalo, a few weeks ago, on the subject of baptism, to refer all inquiries on that subject to his tract, and so keep the HERALD free from the discussion of water baptism."

That is just what we wish to do; yet if we are pressed with questions in every possible shape—questions that involve the subject, we must either say something, or let all questions of this character pass unnoticed; and sometimes they involve a censure on our course which, if no one but ourself was concerned, we would gladly let pass; but in our present position, as public property, we must make some response; but we endeavor to do it, so far as possible, in such manner as to avoid further controversy.

We have long since learned, there are two sides to all questions; and if we are not to have any charity toward an opposer to our views till we make him of our opinion, we may as well leave off discussion before we begin.

"THE WORLD OF WOE."

The American Messenger, published by the Am. Tract Soc., makes the following remarks:

"*The Justice of Endless Punishment*, for the sins of time, is often denied by men, because they reject the testimony of the Bible as to the evil of sin against an infinitely holy and just God, and because they think only of the sins of time. But man will go on sinning through eternity, and will deserve to be punished through eternity. In the world of woe, man will be freed from all the restraints that here keep him back from sin, and will be forever given up to all evil passions and influences, and therefore will never cease to sin. It is evident that as long as a sinner continues to add to his sins, God's justice will require his continued, his endless punishment. Shall we presume to say that God's standard and sentence are not just? How much wiser to acknowledge the justice of our condemnation, and look to Christ for pardon."

The Scriptures teach us that men are to "receive" according to their works, . . . *in the body*. Compare Matt. xvi., 27, with 2 Cor. v., 10. To talk about men being punished for sins under a system of government where they cannot avoid sinning—shut up to the necessity of wickedness—is to represent the inflicter of the punishment as the most outrageous tyrant and monster conceivable; and, beside, there is not a single "Thus saith the Lord," to support such a monstrous sentiment found in the Bible: it is a pure assumption and a "fable."

The same paper, in another article, says, "No mere apprehension of danger ever effectually leads to holiness. Men cannot be frightened out of their sins."

That is truth: and not only so, but threatening punishment, manifestly opposed to reason—as endless misery is—is the most effectual way to harden men in sin, and engender hatred instead of love. The natural result of the doctrine contained in the foregoing defence of "endless woe" is to make thinking men abhor the being who is supposed to design such a punishment for sin.

The same number of the *Messenger* has in it a story of a "cruel boy," that began his career by tormenting and killing flies and little animals, and asks, "Was he not very cruel?" At length he arrives at such a pitch of love for cruelty, that "He enjoyed cruel sports of all kinds; and the groans and sufferings of his fellow-creatures afforded him rich entertainment."

What better is the demon—for we will not say God—of the "endless woe" of the *American Messenger?* We fearlessly reply that "Nero" was a saint to him. For Nero killed his victims in the end, but the demon of "endless woe" is supposed to have the power and the disposition to protract the life of his victim to unending ages, and to be constantly increasing the anguish of the sufferer: and no sorrow or pain of the miserable being is ever to move the demon-god to relax or show pity.

No wonder "Nero's" subjects grew weary of him, and condemned him to be thrown from the Tarpeian rock and dashed to pieces." Such was a deserved fate.

But we rejoice to know that the view taken of endless punishment, in the *Messenger*, is totally unsustained by the Bible, and the God of the Bible is not to be charged with such blasphemous teaching.

Again, the *Messenger* says—speaking of "Repentance unto Life,"—"He who will not be won by love cannot be saved." That is truth. Why then attempt to win men by the blasphemous teaching of "endless woe?" It never did and never can win a soul of man to repentance, or draw them to God.

In the article about the "cruel boy," the *Messenger* inquires, "Does any child think that the great God, whose tender mercies are over all his works, and who watches the dying sparrows, will not be very angry with all those who in any way abuse his creatures?"

Truly! But how irreconcilable is the last view of God with the previous one, which represents the same God as inflicting "endless woe" on the "creatures" he has made; and under circumstances, too, where it is impossible for them to reform, or, if they should, he would in no case liberate them from their pains?

Must not that "God whose tender mercies are over all his works . . . . be angry with those who in any way" represent him as giving life to innumerable beings whom he determines to make immeasurably and eternally wretched and miserable?

ST. BERNARD calls holy fear the door-keeper of the soul. As a nobleman's porter stands at the door and keeps out vagrants, so the fear of God stands and keeps all sinful temptations from entering.

A WARNING TO CHRISTIANS.

"THEN shall many be offended, and shall betray one another; and many false prophets shall arise, and shall deceive many; and because iniquity shall abound, the love of many shall wax cold. But he that shall endure unto the end shall be saved."—Matt. xxiv., 10–13.

It is well known that seasons of great and general excitement, whether arising from political or other causes, are fraught with danger to the mental stability of many individuals. There are times when some dreadful epidemic seems to seize hold of the minds of men, when a blind excitement pervades all classes, and few escape the infection. Times of war and revolution are eminently such, and tend greatly to unsettle men's minds, and to work them up into an unhealthy feverish state, creating a morbid desire for an unwholesome stimulus. When events occur which powerfully affect the general mind; when nations are roused into energetic and unwonted action; when old established and world-wide systems are verging on dissolution, then is the individual mind, even of the man of God, liable to be unbalanced, to lose, as it were, its foothold, and be silently but surely borne away by the passion that sways the hour, into the gulf of forgetfulness of God: such times were impending when Jesus replied to his disciples' question, and the same warnings and injunctions given them will apply to all similar occasions. "Because iniquity shall abound, the love of many shall wax cold." "See that ye be not troubled; in your patience possess ye your souls," that is, in patient continuance in well-doing, possess the mastery over your own minds; be not carried away by the prevailing spirit. Be watchful and prayerful. Such is the tenor of some of the injunctions given in view of the approaching evils.

It will be evident to all who take notice of the course of public and political events, and who does not, in these latter days, when so many run to and fro, and knowledge is increased? that events of no common import are about to transpire. The voices of the prophets, with one consent, testify that national convulsions, famines, pestilences, earthquakes, etc., must precede the much-desired era of rest and peace under the Messiah. The proclamation of Joel rings in our ears, "Prepare war, wake up the mighty men; let all the men of war draw near, let them come up; beat your ploughshares into swords, and your pruning hooks into spears; assemble and come, all ye nations, and gather yourselves together round about." We look for the crumbling to pieces of an old established system, corrupted from its original divine simplicity, grown old in wantonness and crime, joined with the rulers of the world in an unholy union, that they might "eat up God's people as if they were bread;" we look for the day when the proud shall be abased, and the "Lord alone be exalted." But the overthrow of Babylon will be mighty, and how many noble beings may be involved in her fall? As it is said in the book of Daniel, "Many of them of understanding shall fall through seducers, who shall cleave to them by flatteries."

Whether these things are at hand or not, the fact remains: a dividing spirit is abroad, a spirit of hatred and delusion. It is its contaminating influence that we should fear; it is its demoralizing influence; it is the unhealthy excitement, the bitter party spirit that is evil, and causes evil to spread.

Let it not be said there is no danger to Christ's disciples from these causes. There is danger, because "when iniquity shall abound, the love of many shall wax cold." Such are the mysterious and inexplicable sympathies which bind man to man, which forbid a separate and isolated interest, that we catch unconsciously the prevalent tone, and we know not till the mind is warped and unsettled, and thus, being in an unhealthy state, it is ready to receive, and to conceive evil. The moral scourge is more destructive even than the pestilence.

In extraordinary times God will grant to his chosen extraordinary help. Of this blessed truth we have many assurances, but our space forbids their transcription. The reader may turn to Job v., 17–24; Isaiah xxxiii., 10–17; Ps. xxxiii., and many other passages to the same purpose.

In view of the evils which are certainly coming upon us, and of others which may be near, how ought the believers in Jesus to be drawing closer and firmer the bonds of Christian and brotherly love, so that united they may the better resist the insidious approach of disaffection to the "cross of Christ." That, united, they may watch over and strengthen one another, and by keeping aloof from the spirit of the world, "build themselves up in their most holy faith," and, "having done all, to stand with their loins girt about with truth, their feet shod with the preparation of the gospel of peace, and their hearts filled with the love of God, praying always, with all perseverance and supplication, for all saints, as well as for themselves."

The time must come when the secrets of all hearts shall be revealed, when the veil which custom, reserve or prudence has drawn over the faces of most men, shall be torn away. Then will "the sinners in Zion be afraid," then will "fearfulness surprise the hypocrites." Is. xxxiii., 14. The words of Jesus, "many shall be offended, and shall betray one another; and because iniquity shall abound, the love of many shall wax cold"—ring the death knell of many a fair profession.

Let, then, the followers of Jesus, who are seeking for glory, honor, and incorruptibility, bethink themselves, and in view of the dangers to which the tone and stability of the individual mind is exposed, from the stir and the excitement, and the party spirit, now working among the people; let them exercise caution, watchfulness, and prayer; let them use self-denial, self-possession, self-control, and faith in God's promises; let them be earnest and diligent in every good work, that they may be marked out as people who look beyond the present age, and who recognize the hand of God in all events. Let them not be led away by the spirit of the time, but strive the more earnestly to live "soberly, righteously, and godly, in the present world, looking for the appearing of the great God, and our Saviour. And may the Lord direct their hearts into the love of God, and into the patient waiting for Christ." M.

THE SECOND BIRTH.

BY J. S. POTTER.

BR. STORRS: Much has been said and written on this subject; and for my part, I never became fully satisfied until about a year ago. It was one of the main things that caused me to believe in no future life to any but the righteous, and that by a resurrection from the dead. Previous to that time, I was under conviction on the subject for several years; but could not commit myself on account of a few texts that seemed to stand in the way; but, thank God, the mist and fog has been so far cleared away that I can see the *true light*, and I can say, Glory to his blessed name for the plan of life and salvation that is brought to light in the Gospel. This plan and purpose of God is in the second Adam, and not in the first. The first Adam brings us into this life by the natural law of generation. The second Adam will bring us into the next life by a supernatural law, i. e., by "the law of the spirit of life." O how grand and glorious this looks to me. The more I look at it, the brighter it shines, and will more and more unto the perfect day.

I think the great majority of the people have very limited understanding of this second birth; and when it is first presented to them, they seem to *marvel*, the same as Nicodemus did when the Saviour said unto him, "Except a man be *begotten again*, he cannot see the kingdom of God." John iii., 3. In the 6th verse both *begettings* are brought to view, "That which is *begotten* of the flesh is flesh (natural), and that which is begotten of the Spirit is Spirit (supernatural). Also John i., 12, 13, "But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name; which were *begotten* not of blood, nor of the will of the flesh, nor of the will of man, but of God." In these texts are the beginning of both states, the natural and spiritual; or generation, and regeneration: but no *birth*. The word "begotten," in the Gr., is *gennao*; and the apostle Peter had it right in his first Epistle, chap. i., 3, when he said, "Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath *begotten* us again unto a hope of life by the resurrection of Jesus Christ from the dead." Again, v. 23, "Being *begotten* again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth forever." According to this apostle, they had been *begotten* once before by corruptible seed, or of the flesh; and he compares them to the grass that withereth; but those begotten *again* of incorruptible seed, by the word of God, *liveth* and abideth forever.

Heb. i., 5, 6. "For unto which of the angels said he at any time, thou art my Son, this day have I *begotten* thee? And again, I will be to him a Father, and he shall be to me as Son? And when he bringeth *again* the *first* BORN (from the dead) into the world, he saith, "And let all the angels of God worship him." When I got hold of this text I felt to praise God; for I believe it was the Spirit of God that brought it to my mind when reading the chapter. When he bringeth *again* the *first* BORN (from the dead) Gr., *prototocus*, into the world. Christ was once in the world; he died on the cross; was buried; the third day he rose from the dead and became the first fruits of them that slept. He is the great Captain of our salvation; and as soon as he was "brought again from the dead," according to the apostle, he became that great Shepherd of the sheep, (not of the goats), through the blood of the everlasting covenant, and could say, I am he that liveth and was *dead*, and behold I live forevermore; and have the keys of *Hades* and of death, and when the last day shall have come, and the trump of God sounds, he will open all the prison doors for them that have been begotten of incorruptible *seed*, and died in faith, and they will be born from the dead and enter on that future life which will be eternal. While those who have died without being begotten again will *remain* in the *tomb* forever. In Col. i., the apostle speaking of Christ says, "Who is the image of the invisible God, the first-born (from the dead) of every creature. V. 18., And he is the head of the body of the church: who is the beginning, the *first-born* from the dead; that in all things he might have the pre-eminence." Rom. viii., 29. "That he might be the first-born (from the dead) among many brethren." Rev. i., 5. "And from Jesus Christ, the faithful witness, the first-born of the dead, and the prince of the kings of the earth."

I bless God for the light of his word. Truly it is a lamp to our feet, and light to our path. I never saw the beauty and harmony of the Scriptures, as I do at the present time. The plan of redemption is grand, glorious, sublime; it far exceeds all the wisdom of this world: for the world by wisdom knew not God. Well might the Poet say,

"Let all the heathen writers join
To form one perfect Book,
Great God, when once compared with thine,
How mean their writings look."

The Gospel has a power in it to beget in us a hope of eternal life, by the implantation of the incorruptible seed, by the word of God; which will be the principle by which we shall obtain a future life, by being *born from the dead, at the last day*. This principle supersedes all natural laws; it is supernatural, heavenly, divine; it originated in heaven, and will endure forever, even forever and ever.

EAST BOSTON, MASS., March 30, 1868.

FROM ELDER S. L. WALTER.

BUNKER HILL, ILL., March 13, 1868.

BR. STORRS: I am at the home of Br. R. Gibbs, where we are always received with Christian kindness. It is cheering to find such pilgrim homes, where we can step in on our journeying, while trying to spread the light of the gospel of the ever blessed God, Life only by Christ the LIFE-GIVER.

I regard the Scriptures, given by inspiration of God, as the only antidote for Spiritualism. They show, the dead know not anything; hence, have nothing to communicate; that they are "silent in death;" hence cannot be rapping. Also, their love, and their hatred, and envy is now perished; hence they cannot exercise any of these powers of the mind in death. Again we learn, "There is no work, nor device, nor knowledge, nor wisdom, in the grave (*sheol*) whither thou goest." Hence, we see that the state of the dead is a condition in which dead folks cannot do either good or evil, and are utterly unable to communicate with the living, or impart wisdom or knowledge. Thus all the knockings, etc., are nothing but "lying wonders," which are sure to deceive them that turn away from the truth of God.

I think Paul personified Spiritualism in 2 Thess. ii. As "That man of sin, the son of perdition, who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, showing himself that he is God." Here we have a full outline, or portrait of this masterpiece of the animal man; when he becomes the slave of the flesh.

At Centralia, I became acquainted with Br. W. M. Lee. He was one of the many which became infidel in consequence of the preaching of inherent immortality and eternal torments, and was so for fifteen years; when he became acquainted with a Br. Dudley, at Rock Island, where they both lived. Br. D. would ask Br. L. questions, on texts of Scripture, the meaning of which was clearly opposite to inherent immortality, and the God-dishonoring dogma of eternal sin and torment. The questioning became mutual, and resulted in Br. Lee's renouncing infidelity, and looking for life only in Christ, by a resurrection. He had never seen anything on the glorious God honoring doctrine till I showed him your works, which he bought, and was not long in seeing that the wicked dead could not live again, but would remain in the congregation of the dead. I was the first one he saw that advocated the doctrine of no life without being in Christ. After getting into the light, he was about uniting with the Baptists, but was rejected, because he could not believe the confession of faith, but held fast to the "sure word of prophecy."

After he moved to Centralia, the Baptist minister (to whose church Sister Lee belongs) came to see him, to talk with Br. Lee; which he did, as one having authority. But it did not suit Br. Lee to have the minister monopolize all the talk. Hence, he said, Br. C., you are not in the pulpit, and I have a right to speak for myself. Br. Lee showed that immortal-soulism and eternal torments were not taught in the Scriptures, and that man was a unit, and made of dust, etc., hence mortal; and that all the wicked will God destroy. The interview ended by Br. C. giving Br. Lee a five years probation, viz.: that he should not talk such talk for five years. To which Br. Lee said I would advise you not to preach your doctrine for five years. So they parted. The minister, with holy abhorrence, went his way, thinking what things would come to, if men dare to think for themselves and reject Orthodoxy. He must have thought the craft was in danger.

I heard Br. C. preach a sermon, "Why they held to close communion." He said that "All Christians held, that there was but one way to get into the visible church, and that was repentance, faith, and baptism; and that the Lord's Supper was an ordinance in the church, and could be administered to none but the members of the visible church. He said that all admitted that baptism by immersion is baptism; hence theirs past at par everywhere; while the other is not received: hence, they were not in the visible church: but they would be admitted into heaven; for they were Christians, and he loved them, and had union with them all, etc."

I wanted to ask the brother about the invisible church. I queried whether all the Christians he spoke of as being subjects of the heavenly church, were not the members of the invisible? and whether they were not in a better case than those in the visible church? A brother said to the Methodist minister, Br. C. left you out in the cold. I said to Br. C. that he left himself out also.

I spoke of the essential baptism, and gave the "Essential Baptism" tract to a Christian minister, who carried it all around, and showed it to all he came in contact with. I thought he was doing a good work, it would make men think for themselves, I hope. I led the union prayer-meeting. I spoke at those meetings about love being the grand principle of our holy religion; and that without this principle there was no religion; and that faith was the condition of life; and that Christ came that we might have "life, and that we might have it more abundantly." I hope that some seed was sown, that shall germinate and bear fruit. Such places are hard missionary fields with one who has not money to hire a hall. They want about two dollars a night. I am in hopes that we shall get along better this year.

I am now trying to get a home somewhere that will be easily reached by a day's ride on horseback. I am seeking to get a horse of my own, and a buggy; then I can get along better. When I failed to have a horse it has cost me five dollars to get to my appointment, and I return five dollars minus; but I do not complain: there are noble souls out here.

At Lebanon I found the few that are looking for life eternal, strong in faith. I preached three times for them and had a good turnout; and at the close of one of the meetings, a brother added his testimony to the truth, by telling, among other things, that if "God is able of these stones to raise up children unto Abraham," why not give life and immortality to dead souls at the resurrection? and no living again of any that are not in the LIFE-GIVER. It fills us with joy to hear such stirring testimonies for truth. Thank God, many see that death is the wages of sin; and not life in torment. Pray for us, you that love God; you have our prayers. Yours in hope of life eternal, when the LIFE-GIVER comes.

WHY CHRIST CAME AS A BABE.

"THERE is one thing I have often thought about—why it was necessary for Jesus to come as a babe; he could not do anything for so long."

"First, I would answer, that if you would tell me why it is necessary for all of us to come as babes, it would be less necessary for me to tell you why he came so; whatever was human must be his. But I must say next, Are you sure that he could not do anything for so long? Does a baby do nothing? Ask mamma there. Is it for nothing that the mother lifts up such heartfuls of thanks to God for the baby on her knee? Is it nothing that the baby opens such fountains of love in almost all the hearts around it? Ah! you do not think how much every baby has to do with the saving of the world—the saving of it from selfishness, and folly, and greed. And for Jesus, was he not going to establish the reign of love in the earth? How could he do better than begin from babyhood? He had to lay hold of the heart of the world. How could he do better than begin with his mothers'—the best one in it? Through his mother's love first, he grew into the world. It was first by the door of all holy relations of the family that he entered the human world, laying hold of mother, father, brothers, sisters, all his friends; then by the door of labor, for he took his share of his father's work; then, when he was thirty years of age, by the door of teaching. You must not think little of the grand thirty years wherein he got ready for the chief work to follow.—*Sabbath at Home.*

"ADVENTISM."—What is it? Its relation to Theology and Prophecy. In two parts. Part I., Its relation to Theology. Part II., Its relation to Prophecy. By Wm. Sheldon. Buchanan, Mich., Western Advent-Christian Publishing Association. 1868.

Such is the title page of a pamphlet we have received, of 310 pages. Our time has been so completely occupied, since we received it, that we have not yet been able to examine the work. We intend to do so ere long. It is got up in good style, and well printed.

BUSINESS MATTERS.

One Dollar each from—Chas. H. Read, Mr. Francis Ethiel Emmons, Harlow Smith, H. W. Moore, J. Cadamans, C. W. Chick.

Two Dollars each from—Wm. T. Cleverdon, Dr. C. W. Hinchman, Rev. Jno. Allen.

Various Sums—C. H. Leverton, 50 cts.; James Sunter, $1 10.

TRACT FUND OF $500.

Previous Receipts	$183 91
R. G. Gladston	1 50

PLEDGED *to print the second* 1,000 "*Life from the Dead.*"

Previous Acknowledgments	$42 35
J. S. Potter	5 00
Wm. Floyd	1 00
Daniel Howard	1 00
C. Franke	3 00

PLEDGED *to print "A Defence of the Bible."*

Previous Pledges	$41 75
R. G. Gladston	50
C. Franke	3 00
D. B. Salter	5 00
L. D. Tanner	1 00
John E. Jones	2 00
C. A. Hempsted	2 00

TO CORRESPONDENTS.

D. L. OSBORN.—We have not a copy of the HERALD for March 11 left.

"THE THEOLOGY OF THE BIBLE."

GEO. W. YOUNG, No. 25 Chambers street, near Centre street, this city, in the store of Asa L. Shipman & Son, will furnish the above-named work to any one in the city or who may call at his place of business, at $3 per copy. Persons wishing the work sent by mail should send *direct* to the author, "Hon. O. S. Halsted, 417 Broad street, Newark, N. J.;" who will send the work, on the receipt of $3, free of postage.

The work can also be had of W. S. OLMSTED, Hartford, Conn.

OUR ISRAELITISH ORIGIN.—A work on Prophecy. It was written by Professor Wilson, England, some years since. We republished it, believing it could not fail to interest all thinking men, whatever might be thought of the accuracy of its positions. For our self, we endorse the general theory that the Anglo-Saxons are the literal descendants of Israel, in the line of Joseph and Ephraim. Price 50 cents, in paper covers only. Postage, six cents.

MEETINGS IN BROOKLYN, N. Y.—Preaching every Sunday evening in Sawyer's Hall, corner of Fulton avenue and Jay street, at 7½ o clock. Entrance on Jay street, at the sign of "SAWYER'S PIANOFORTE ROOMS." The main subject is, *The Scripture Doctrine of a future Life*, connected, as it is, with the *Coming and kingdom of Jesus Christ.*

Poetry.

Comfort of our Blessed Hope.

BY I. R. CASTLE.

O, 'tis the soul enrapturing thought
Of what my Saviour's love hath wrought
That lights and cheers my lonely way,
And oft inspires my heart to say,
However rugged, steep, and rough,
My path may be, 'tis smooth enough,
So that my Saviour, lover, friend,
Will guide me safely to the end;
Cheering me on with hope of life
Beyond this vale of mortal strife:
A life of love forever free
From all the ills and wrongs we see,
Or hear, participate or know,
As on our pilgrimage we go.
This hope of life, to every soul,
An anchor firm, when billows roll,
A "glorious rest," by faith I see,
And O! that rest "remains" for me.

Hinesburgh, Vt. March 22, 1868.

Children's Department.

The Counterfeit Shilling.

Dick Manning went into Mr. Ashton's store, where his cousin, Thomas Downs, was looking over some coins. "There, Dick," said he, shoving a piece of money toward him on the counter, "there's a counterfeit shilling; you may have that."

"How do you know it is counterfeit?" asked Dick; "it looks real."

"Look sharp, and you will see it has a yellowish, brassy look, which real silver never has, silver is white."

"But it will pass," said another boy; "somebody passed it on you, why don't you pass it on somebody?"

"Because if one fellow cheats it is no reason why I should," answered Thomas Downs.

"Well, what shall I do with it?" asked Dick, balancing it on his forefinger.

"Do anything you please, except pass it," answered Thomas, and presently Dick pocketed the piece and went out of the store. He showed it to several of the boys, and none of them guessed it was counterfeit until he told them.

"Come, treat us on it," cried Henry Morris.

"No, no; it is against the laws to pass counterfeit money; if he does, he'll be taken up," shouted four or five of the boys. Dick kept it a great while in his pocket, but how often when he passed the confectionery at the shop windows was he tempted to pass it. "They wont know it's counterfeit," he would say to himself. "But you know it," whispered a still small voice.

One Saturday afternoon, a party of boys went down to the Neck, two or three miles from town to play on the rocks and catch crabs. On their return they passed a cluster of small houses, in one of which a poor old woman had kept beer and cakes for many years. She was a kind, pleasant old creature, and as the earnings of her little shop helped to maintain an idiot son, people of the town seldom passed by there without buying of her, and the children were often sent down with kind charities to the good dame.

"She's got some chestnuts," said the boys, looking at the shop window. But none of them had any money.

"Dick," said Henry Morris, "now's the time to pass your shilling; she'll never know it, you may be sure of that."

"Yes, yes," said two or three while the rest hastened on; "would it not be a good joke? Come Dick."

"No, it would be mean to cheat this poor woman," said one of the better boys.

"She's got specs; she can see for herself," said another. "Oh, it would be such a good joke," cried Henry Morris; "besides, the chestnuts; come, Dick; and here you are sure you will never get found out."

Meanwhile Dick had drawn the shilling from his pocket and looked at the chestnuts in the window, which the boys declared would be such a treat on the rocks. The voice within said, "No, Dick;" but somehow or other the boys' voices were the loudest, and the chestnuts looked tempting, and they wanted him to treat, and it would pass for a joke. At last Dick went into the shop; his conscience smote him as he entered, but in he went, and out he came with a great paper of chestnuts, and away he ran, the boys after him; nor did he stop till he came to a pile of rocks behind which he threw himself on the sand.

"There they are," cried he, throwing the paper to the boys as soon as they got up with him.

"And what did she say?" they asked.

"She never suspected," said Dick. "She looked very much pleased, and put it in her drawer, and said, 'Thank ye, sonny.'" The boys set up a shout of laughter, but Dick did not join in it. I do not know how they enjoyed their chestnuts, but I do know that when Dick's mother asked him about the excursion, he told her nothing about them; and after he went to bed, it did not appear such a good joke after all, to cheat a poor old woman out of her chestnuts. Turn it which way he would, the affair had a mean and shabby look, and Dick felt very much ashamed of himself.

The next day when he went to school, Henry Morris met him and asked him to do his sums for him.

"I can't; I can't stop to," answered Dick.

"But you've got to," cried Henry; "if you don't I'll inform against you, and you'll have to go to jail for passing counterfeit money; I will."

Poor Dick was terribly frightened. How he wished he was innocent. But as it was, he found himself a bondman to a wicked, idle boy, who kept threatening to inform against him if he did not do as he wished, and Henry's demands were pretty hard sometimes. Indeed, Dick had so little confidence in Henry, that he was constantly afraid lest the police officers might be at his heels, and he was very miserable. Dick despised Henry, but guilt made him serve him. There was a quarrel about something at recess one day, when one of the boys feeling angry with Dick, said, "Pooh! a fellow that will cheat a poor old woman will do anything."

To be twitted in this way was almost too much for poor Dick to bear. He wanted to knock the boy down; but, alas, he touched upon truths which Dick had no heart to fight for; and now Dick felt what bad friends bad boys are, for the very boys who urged him to buy the chestnuts, were the first to turn against him.

On his way home he suddenly met his cousin, Thomas Downs.

"Halloo," said Thomas, "let us see that shilling I gave you."

"Haven't got it," answered Dick, hurrying by.

"Stop; did you lose it or give it away?"

"No," said Dick.

"Well, where is it, you have'nt passed it?"

It was on the end of his tongue to say "no," but Dick never lied, and great as the temptation was, he could not lie now. Poor Dick, thus "holden by the cords of his sins," turned very red, and it seemed as if the veins in his face would burst. "Oh," he cried, choking with mortification and grief, what did you give me that counterfeit piece for? it has been a temptation in my pocket ever since: I have passed it, and what shall I do?" and the boy looked wretched. Thomas was very sorry and surprised, and took him down a lane where they could talk by themselves. Dick made a full confession of what had happened, and asked what he should do. He thought he should rather have it all known, and go to jail than live in such fear of himself and everybody else. Thomas told him that he ought to carry a real shilling to the woman and own what he had done.

"Could I not go and put it under her shop door?" said Dick; "it will be just the same; she'd get it, and not lose by the counterfeit."

"Just as well for her," said Thomas; "but as for you, Dick, you know you have done wrong, and if you are really sorry, you want to make clean work of it. Now go like a man, be honest about it, satisfy your conscience as much as you have gone against it; here, take this real shilling," putting his hand in his pocket, "go down to the woman, own it all, and do works meet for repentance, as the Bible says."

"I will," cried Dick, with a freer feeling than he had had for many a day; "but it is yours?"

"No matter," said Thomas, "take it. I give it to you for my share in your troubles; and it will be a good lesson to me to be careful how I put temptation in the pockets of my friends."

Dick really felt badly at the straits he was reduced to, but having done wrong, he was resolved to repair the wrong like a man, and he did. And when he came out of the old woman's shop, he ran down to the rocks on the seashore and tossed the counterfeit shilling into the waves.

"Now," said Dick, "I am free, again. I am afraid of nobody. May God forgive my sin for Christ's sake, and help me ever to do what is right."—*Selected.*

Letters and Extracts.

From Eld. F. Burr.

Br. Storrs: I wish to write a few lines for the Herald, as I have been a reader of it for some weeks past. And I wish more particularly to correct any false impression which may have been received by any of my old acquaintances east, by reading in your paper the journal of Br. Wendell's trip west. Br. W., in his journal, speaks of me as "not yet" having fully indorsed the sentiments he preached; as though I had almost arrived at the point of indorsing the non-resurrection of the wicked. Now, while Br. W.'s statement in fact was correct, yet, like the definition of the perfect tense in Kirkham's Garmmar, it "conveys an allusion," and it is that allusion I wish set right.

I would say, then, that I am no nearer the belief in the so-called non-resurrection theory than I ever was. I enjoyed Br. Wendell's visit in New Rutland very much, because it revived memories of the past which were very pleasant. And I was glad also to hear from him, that a different spirit pervaded the body of so-called Life-believers than that which was manifested at Wilbraham in 1868. I never had a disposition to quarrel with any one, for differing from me in sentiment on the future of the wicked; but I have seen among those opposed to me a bitterness of spirit that has grieved me; and when I have seen persons glory in pressing the doctrine of the non-resurrection of the wicked to the division of God's people, I have prayed God to keep me from having such a spirit, whatever I might believe. And I am right glad to hear of any return of fraternal feelings among those distracted by a wrong spirit.

Another thing which Br. W. states in his journal I would also like to explain. He speaks of "Sister Burr" (my wife) having a "strong leaning in favor" of his views of the future of the ungodly. Now this "strong leaning" consists in an experience seven years ago when she tried hard to believe thus, but from a thorough investigation of the Scriptures she was forced to a different conclusion. Since then she has been what she was before, a firm believer in the resurrection of *all* the human race. We both expressed ourselves willing that the wicked should remain in their graves at the time when we would expect them to come forth if it were God's will; but we were satisfied that all texts referring to the perpetual condition of the wicked referred to their condition *after* a resurrection and judgment.

There are some phrases and terms which you, who differ from me on the resurrection, claim as peculiarly your own, but which I think do not of right belong to you any more than to me. For instance the term "Life-believer" I claim to be as applicable to one class of destructionists as to another. Then the doctrine of "no life out of Christ" I think I indorse as fully as any one. For certainly, temporal life is not included in this expression, for all admit one can have temporal life and still be out of Christ. This is the case with the wicked to-day, and may be to-morrow, or next week, or next year, even though a suspension of that life take place for the time intervening.

Again, the doctrine of "no *future* life for the wicked" I indorse from a generally received definition of "future life." The life one may live to-morrow is not a *future* life, according to your own use of the phrase; for you would not deny but that the wicked may live to-morrow as well as to-day, although to-morrow is *future time*. *Future* life is in opposition to *present* life, and neither are defined by duration, but by character. Present life is *mortal*, consequently future life is *immortal*. So the wicked may live to-morrow, or next week, or next year and still not have a *future* life, even though their breathing were suspended for a space of time and then restored again.

But I will leave this matter for the present, and perhaps for all time, although I might write many things which an editor might consider profitless, and so I forbear.

But I want to add one or two remarks more in my present letter. In your last editorial you speak of Mattison's pamphlet, "Bible Doctrine of Immortality." I have had occasion to review said pamphlet twice this past winter, where it had been circulated against us, and was able to convince the people, from Mr. Mattison's own book that he was on the side of Satan. The falsehoods that book contains, when one considers the fact that Mr. Mattison is not *ignorant*, having had several years' acquaintance with the writings of "Life-believers," show a *wilfulness*, that is a strong argument for the doctrine of total depravity. I want no easier task than to "annihilate" the position taken in that book, for it annihilates itself.

I wish to say also, as I receive the Herald gratis by Br. Wendell's kindness, that I am very much obliged to some one, and perhaps a *little* to *all* of those who support it.

Yours truly,

New Rutland, Ill. F. Burr.

Note by the Editor.—We wish all our correspondents to be exceedingly careful in their statements of the position of others, and of all matters relating thereto. *We* cannot judge of the accuracy of their statements; and it is a pity to have to fill our columns with such disclaimers as the foregoing.

We are truly sorry that Br. Burr has been so exceedingly unfortunate, years ago, in his intercourse with "non-resurrectionists," or "those opposed to" him, who have had a "bitterness of spirit that grieved" him. That there have been such no doubt is true; as there never was a good cause but what had a Judas, and a Peter, who would "cut off the right ear" with the "sword" his Lord had permitted him to carry. But that a *bitter* spirit has generally characterized believers in life from the dead *only* for the righteous, we do not believe; and we do believe that they do now, and always have acted with as little of that spirit as their opposers. But of that the Lord is the judge. If any pro or con have such a spirit, and mean to retain it, the the quicker they give up all pretension to the religion of Christ, the better.

From Maria M. Weaver.

Westfield, Mass., March 21, 1868.

Brethren and Sisters: Through divine grace I can say the prospect before me is bright. And although the pilgrim's pathway is strewn with thorns, though crosses, trials and tears be my lot, still there is "joy in the Holy Ghost," unknown to those who walk in the broad road.

I am glad that it is written, "In the world ye shall have tribulation," so that when it comes we need not "think strange concerning the fiery trial, as though some strange thing had happened unto" us. This was all marked out, and we are told to expect it, but it is comforting to the tried saint to know that Jesus has been "tempted in all points like as we are," and as he overcame, so are we to overcome. He sends his spirit to help us. Angels ministered to him, when the weight of our lost condition caused him to grow faint. Ah! he knows how to pity us when we grow weary of sin and sinners, and sigh for the perfect state. Jesus can sympathize with us in all our afflictions and trials. Are we poor and homeless? He "had not where to lay his head." Do friends forsake us? In the greatest trial, his *last* and severest, "all forsook him and fled." Even his most ardent friend, with oaths and curses, protested that he knew not the man. Are we alone in the cause of Christ? He was alone in Pilate's hall, and for us bore abuse and pain from insulting foes and was "led like a lamb to the slaughter," that we might be lambs in his fold. O how great was his love to us! Let us then unmurmuringly suffer for his truth's sake.

With his spirit in our hearts, we love as he loved. He loved his enemies: we can love ours. His spirit helps us. His spirit purifies our hearts. His spirit changes our natures of dispositions here, and at last changes our physical beings. Thank God that "there *is* a fountain open in the house of David for sin and uncleanness," and that sinners can find salvation. Even *the dead* may live again, if here they have "washed their robes and made them white in the blood of the lamb."

Let me endure the ills of this life, if so be that I reign in glory at last. The night is far spent. 'Tis but a little while ere the conflict will end. O for "*victory*, through our Lord and Saviour, Jesus Christ." Victory here over sin and all unholy propensities; victory there over mortality and the grave—eternal victory. "But thanks be to God who giveth us the victory." Amen.

Br. Storrs: The cause of truth is dear to a few faithful ones in this place. We are hoping to get Br. R. Wendell to come this way, if the Lord will. We are cast out as evil by the organized Advent body here, but have fellowship with Christ, we trust.

If any of like faith are passing this way we would be glad to see them. The persecution received on account of our views makes those of like faith doubly precious. O, thank God for the society of saints. There are a few on earth who live and let live. How blessed it will be when the noble-minded ones of earth are all immortalized and brought into the heavenly country, where toils and tears and temptations can come no more. May I live so as to be among that holy throng, and with them be made perfect, and with them exclaim, "Thanks be to God, who giveth us the victory, through our Lord and Saviour, Jesus Christ." Your Sr., in the trial state.

From Mrs. S. A. Colwin.

Albion, R. I., March, 1868.

Friend Storrs: An amusing incident occurred last night, the particulars of which I thought might be interesting to you and your readers. Therefore I have concluded to give you the substance of it.

In a factory village, about two miles distant from the one in which we reside, is maintained a lyceum; and among the questions brought up for debate was this; "Resolved, that modern spiritualism is anti-scriptural; therefore anti-christian." My husband being quite a prominent debater was sent for to level his shafts against this monster of evil of the present age. An old acquaintance, and a confirmed spiritualist, being his opponent; so it was stated in a note written him by the lyceum. When he arrived, at the appointed hour, he found his old friend present, accompanied by two other famous champions of their cause; one of whom took the place of his opponent; and who should it be but your old antagonist on the defence of the Bible, Henry C. Wright!

Now husband was not aware of the fact until this morning; his name he knew to be familiar to him as a household word. He knew him to be a lecturer on various topics; a man of letters, and considered a famous logician; but where that name got its pre-eminence in his mind was a myth, until this morning; when, all at once, it occurred to him that his opponent of the previous night was yours at the famous "Hartford Convention."

Of course you would like to know the result. Well, it was a decided victory on our side; so accorded by the people; gaining the vote with scarcely a dissenting voice. Perhaps he was not aware that his combatant was simply a factory operative, with no means of education except the knowledge gained by reading in leisure moments (which are very few) or he must have felt badly the deficiencies of his doctrine, or his lack of ability to maintain his position. He professed to have studied the Bible fifteen years, in its original languages, yet my husband, who had never studied them at all, only through commentaries and Judge Halsted's work, completely upset him by translations which he had no power to confute. He says of himself, I am a spiritualist in a twofold sense; First, as opposed to materialism, Second, as entertaining the belief that our departed friends are with us in spirit, ministering to us in various ways, etc. He made a very earnest appeal to the sympathies of the people; dwelt much on the ardent desire of man for immortality; as if that were sufficient proof of eternal conscious existence. As a stronger appeal he said, that some things were not of a logical character; that they were self-evident, and that spiritualism was of this order; and advanced the idea that because we are conscious of existence now, so we should be eternally conscious. Great proof, is it not? He only quoted two or three Scripture texts, such as the transfiguration, the resurrection of saints at Jerusalem; and one in John xiv.; In my Father's house, etc. My husband levelled all the Bible defence against inherent immortality that so brief a period would allow. It was on the Bible that the evidence was to be based; and the word of God was powerful to do the work.

One Episcopal clergyman tried his hand against him, but to no purpose; he admitted his leading propositions; therefore his effort was a failure.

This debate has long been solicited, and great anxiety manifested in regard to the result. Satisfaction has been given by destroying the favorite dogma of many—inherent immortality. Never mind; it will give them food for digestion, and may lead thinking minds to a proper investigation of this all-important subject. Yours, in the cause of truth.

Forget other's faults: remember thine own.

From Emeline T. Hobbs.

Cambridgeport, Mass., March 21, 1868.

Br. Storrs: I send you the name of another subscriber. I have no thought of doing without the paper as long as it is conducted as ably as now. I wish I had the means to supply many who are strangers to our views with its soul-cheering words.

I am more and more tired of the song of dying and going to heaven; and I feel thankful to God for making you an instrument of good, in your day and generation, to us who were in times past in this same darkness.

I heard a minister at a funeral, not long ago, declare that the lady who lay before us dead was still alive. He said, among other remarks, that we would never be in a better condition to be taught of God than we were that day. I accordingly listened very attentively, and we heard not one word of the resurrection; not the most distant allusion to the possibility of such an event, neither the least intimation of the probability, to say the least, of the return of Christ to summon his people from their quiet resting places.

Oh, thought I, "How forcible are right words." My heart ached over the miserable perversion of the solemn truths of the Bible. There were young men and maidens, matrons and hoary sires, really with hearts tender to listen to God's word, and they heard scarcely a word of it, because it was not spoken.

Sometimes I think we ought not to let such opportunities for good pass without giving in our testimony to the early teaching of Jesus and the apostles. I have heard so much of it lately, it sort of annoys me more than ever. It is trying to me for this reason: I see the people at large relying on the ministry more than they are aware of; and if a minister or Sabbath school teacher says a person has died and gone to heaven, they think it must be so, in spite of Job's teaching to the contrary. By the way, one in favor of the popular view, in reply to the argument brought from the book of Job, in favor of the unconscious state of the dead, said Job was in great trouble; his mind was disturbed, and he was not reliable authority.

"To the law and to the testimony. If they speak not according to this word, it is because there is no light in them." With my best wishes, I am, gratefully yours.

Whitfield.

A striking feature in Whitfield's preaching was his power of description. The Arabians have a proverb which says, "He is the best orator who can turn man's ears into eyes." Whitfield seems to have had a peculiar faculty of doing this. He used to draw such vivid pictures of the things he was handling, that his hearers could believe they actually saw and heard them. On one occasion, says one of his biographers, Lord Chesterfield was among his hearers. The great preacher, in describing the miserable condition of an unconverted sinner, illustrated the subject by describing a blind beggar. The night was dark and the road dangerous. The poor mendicant was deserted by his dog near the edge of a precipice, and had nothing to aid him in groping his way but his staff. Whitfield so warmed with his subject and enforced it with so much power, that the whole auditory was kept in breathless silence, as it it saw the movements of the poor old man, and at length, when the beggar was about to take the fatal step which would have hurled him down the precipice to certain destruction, Lord Chesterfield actually made a rush forward to save him, exclaiming, "He is gone! he is gone!" The noble Lord had been so entirely carried away by the preacher that he forgot the whole was a picture.

Expanding the Lungs.

Step out into the purest air you can find; stand perfectly erect, with head and shoulders, back, and then, fixing the lips as if you were going to whistle, draw the air through the lips into the lungs. When the chest is about half full, gradually raise the arms, keeping them extended, with the palms of the hands down, as you suck in the air, so as to bring them over the head just as the lungs are quite full. Then drop the thumbs inward, and after gently forcing the arms backward and the chest open, reverse the process by which you draw your breath till the lungs are empty. This process should be repented immediately after bathing, and also several times through the day. It is impossible to describe to one who has never tried it the glorious sense of vigor which follows this exercise. It is the best expectorant in the world. We know a gentleman, the measure of whose chest has been increased by this means some three or four inches during as many months.

Be pure, but not stern; have moral excellences, but don't bristle with them.

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The original Six Sermons were first preached and published in Albany, N. Y., in 1842. Since then they have passed through many editions and been improved and enlarged as the author received more light; but the last alterations and enlargements were made near fourteen years since, and the author has seen little reason to make any material change in the matter since, but will do so when he sees cause, if he ever does.

The Watch Tower: or, Man in Death; and the Hope for a Future Life.—A Pamphlet of 96 pages. A thorough cure for the modern necromancy, misnamed "spiritualism," which is really animalism. Price, 20 cents. Postage 2 cents.

This work is one of the first importance, and should follow the Six Sermons in all cases where there is a desire to understand the question of inherent immortality and the state of man in death, as only the knowledge of man's nature and state when dead can prepare our minds to comprehend the work of Christ in our redemption. Let none therefore fail to read this pamphlet.

Life from the Dead; or, The Righteous only will live again. By Geo. Storrs. Price, 20 cents. Postage 2 cents.

The author believes this subject is one of vast importance. It illustrates the whole Gospel scheme, and shows the mercy of God in its true light, while man is seen to be wholly mortal. It cuts up the modern man-worship, which is hurrying so many on to rank atheism. This work should be read after the two preceding ones, with which it will be seen not only to harmonize, but it is the climax to the doctrine of those works, and is the inevitable result to which they lead. The three works together form the author's "body of divinity" as he understands the Scriptures of truth.

Life only in Christ.—This embraces the whole of the three previous named works, and the Tract on Atonement, bound in one volume of 360 pages, and lettered on the back. It contains a full view of the doctrine of "No life out of Christ," as held by the Editor of the Herald of Life. Price, $1. Postage 16 cents.

This volume has been prepared for the convenience of those who wish to know the author's views on the Life theme, in the order in which they rose in his own mind, and as the subject naturally arises in a thinking mind. 1. Is man immortal? If not—2. What is his state in death? If unconscious in death—3. Who will live again? These questions are taken up in this order, and we do not see how an impartial mind—willing to follow truth wherever it leads—can come to any other conclusion than the one arrived at in these combined works. Examine them and see if this is not so.

Man's Destiny.—Immortality: The Arguments from Nature and Scripture, by Rev. T. M. Post. D. D., St. Louis, Mo., Reviewed by Geo. Storrs. Price in pamphlet, 30 cents. Postage 4 cents.

The history of this work was this: Rev. T. M. Post, D. D., of St. Louis, Mo., a well known and talented clergyman, was selected by certain ministers and others, in New England, to write a Prize Essay on Immortality, for which a gentleman in New York paid $150. It was intended to have it the best that could be said or written in favor of the immortality of all men without regard to their moral character; that is, of their inherent immortality.

Dr. Post took up the subject under two heads of argument. First, "The Argument from Nature;" and second—"the Argument from the Scripture." The first of these appeared in *The New Englander* of February, and the other in May, 1856.

The Reviewer followed these arguments in their order. The Review of the argument from Nature was written before that from Scripture appeared.

The author of the Review wrote it by request, and with the expectation that it would be published with a reprint of the Essay. No one should fail to read it; and perhaps nothing better can be placed in the hands of Ministers of any denomination.

This work has been out of print for some months, but is now re-printed.

Bible vs. Tradition: in which the true teachings of the Bible is manifested: showing the true meaning of the terms Soul, Spirit, Hell, Everlasting, Eternity, Life, Death, etc. Price, bound, $1. Postage, 16 cents. In paper covers, 70 cents. Postage 6 cents.

This work contains over 300 pages, and is an invaluable help to understanding the Scriptures. It is a work of much labor and research. The title indicates its object, and the performance shows the object was kept in view throughout. Many smaller works have been written by others on the subject; but they are little more than a compilation from this larger and more perfect work, which was the pioneer in this branch of the life views.

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The foregoing tracts are the Bible Examiner size i. e., octavo; and are 16 pages each. Price, 5 cents single. Four of either can be sent for 2 cents postage; where that number is called for, we will send them at our own expense. They will be sold at $3 per 100; but in that case, sent at the expense of the purchaser. One dozen of the foregoing will be sent for 50 cents, and we will pay the postage.

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Herald of Life
AND OF THE COMING KINGDOM.

"They which shall be accounted worthy to obtain that world, and the resurrection from the dead . . . are the children of God, being the children of the resurrection."

GEORGE STORRS, Editor. NEW YORK, WEDNESDAY, APRIL 15, 1868. VOLUME V.—NUMBER 28. WHOLE NUMBER 218.

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GOD'S WORKS PROGRESSIVE.

[Concluded from last week.]

ADAM'S TEMPTATION.

MANY people murmur and complain about Adam's temptation; they seem at a loss to know which to blame most, Adam or his Maker. They might as well complain that we had not all been left to grovel in the region of the animal appetites, with no capacity for higher and Godlike attainments. We have already shown that to develop moral qualities, or to bring out holiness—which is but another word for self-government—there must be trial of some sort. God adapted the trial to Adam's weakness and ignorance—he gave him the least possible trial that could have been used to develop a moral character at all, or to test man as to his capacity of self-government. If he could not govern himself, he could not govern the creation at the head of which his Maker designed to place him, in dominion. We say, the prohibition out of which the trial was to grow, and which proved the occasion of his temptation, was the very least it could be. Look at it—Man's intellectual nature was not yet developed. His Maker, therefore, adapted his enjoyments to his present capacity, or animal nature, by causing "every tree to grow out of the ground that is pleasant to the sight and good for food," etc. In the delightful garden in Eden he placed man, with full and unrestrained liberty to regale and enjoy himself to the utmost extent of his present capacity, with but one solitary restriction. How very trifling this. There was no want of means for enjoyment. The restriction was designed for his advantage, by leading him to develop and form a moral character, and learn self-government, which would open up a new, more noble and Godlike source of happiness and enjoyment. In this view the restriction was one of love and good will. If man's capacity for a moral nature could be developed, and a character of holiness established by this easy test or trial, God determined it should be; but if that failed to bring out a holy moral character, he determined to place the race under a course of discipline more severe, i. e., one of labor in sorrow, and death; and at the same time, to the favor already bestowed upon man, to add a "much more abundant" supply of aid to attain unto holiness, through the blessings to be bestowed in another dispensation, to be immediately opened for Adam's posterity, if man failed in the present trial. "Oh, the depth of the riches, both of the wisdom and knowledge of God," and also of his goodness and love to man!

Here we stop to ask—How is it possible that character can be known or developed without trial in some form? For example—How can it be known that a man is a temperance man, and able to govern himself in reference to inebriating drink, if he has never had a trial? To try him, would you put that drink under bars and bolts that it was impossible for him to break? If such a course could be called a trial, you might try him fifty years, and both he and yourself would be just as ignorant at the end of that period as at its commencement as to his capacity for self-government, and he, on that point, would not be a particle more holy than the first day of that period. To bring out and fix a moral character, in that respect, he must have access to the liquor; but you, as a benevolent man, if he was ignorant of the fact, would warn him that if he did indulge his taste to any extent, intoxication and shame would follow. Thus situated, denying himself, or practising self-government, would be a virtue, and he would, by every victory over the temptation, have a new consciousness that he was capable of governing himself, and a renewed evidence of the exalted character of manhood, and thus be led to a higher and more holy estimate of the excellency and glory of that Being who had created him with such powers, or capacities. If in the supposed case the person should fail of self-government, and partake the inebriating liquor, the intoxication and consequent shame that follows his failure are a mercy, because calculated to arouse him to an effort to gain a temperance character, the importance of which he may now see more than before.

Apply this illustration to the case of Adam. A moral character, holiness, or self-government, could not have existed, in fact, without trial, and that would have been no trial which had placed it out of his power to act wrong. The least trial that could be employed was first used, with the information beforehand that if that failed to produce a holy moral character, man would be subjected to a much more severe trial, i. e., "dying to die"—implying sorrow, suffering, and labor, to wind up in "death."

ADAM'S FAILURE.

Adam failed to bring out a holy character in his trial. That is no proof of any defect in his constitution or creation, or of any moral depravity previous to that time; nor did that "ruin" his posterity, as the self-styled orthodoxy affirms, nor bring "the wrath of God" upon them. True, they were "subjected to vanity [or, suffering and death], not willingly. but by reason [or, in the wisdom] of him who hath subjected the same in hope," and in promise of deliverance from that death by a second Adam, the seed of the woman. All the acts of God toward Adam, after his sin, manifest mercy, not wrath. He told them, indeed. that they must now be subjected to sorrow. labor and death, but at the same time spoke to them words of encouragement and hope for their seed, or posterity. He also provided for their clothing, and guarded them against inflicting upon themselves the curse of immortality in sin by removing them away from the tree of life, which, instead of being a curse, was a blessing, that they might not by any possible means inflict upon themselves an immortality in sin and suffering. Thus the notion that Adam died a moral death is proved to be a mere outburst of a distempered imagination: he never had moral life before he sinned: he had only animal life: the death to which he was subjected was only animal. God in wisdom, and for man's good, put the race under a severer discipline, as parents often do their children, and that in love and the most tender pity and good will. How is God—the God of love—often dishonored by the representations of his dealings with our first parents and their posterity because of their failure. No wonder men are made infidels by such blasphemous insinuations; no wonder men bewilder themselves, and are lost in the fancies which grow out of their absurd and contradictory theories.

The most blasphemous part of all is, that the God of truth and love is represented as causing Adam's posterity to inherit a morally depraved nature, "whereby they are utterly indisposed, disabled, and made opposite unto all that is spiritually good, and that continually:"—*Assembly's Catechism.* When will such reproach of God our Maker have an end? "Oh, let the wickedness of the wicked come to an end;"—*Psalmist.* What has the doctrine of man's natural immortality done? Blasphemed God—both deified and devilized man, exalted Satan, reviled the Bible, fed infidelity, nourished and brought up Universalism, robbed Christ, filled the world with hate and hypocrites. This it has done; "ignorantly, in unbelief," I hope. Let men learn to call their sins their own, and acknowledge the long suffering and love of God, till they shall both hate their sins and abandon them, from a deep conviction of the amazing wrong they have done to God by living contrary to that course his love and kindness have marked out for us, that we might attain "unto holiness, and that the end might be everlasting life, through Jesus Christ," the Son of God, and our LIFE-GIVER.

There is, in our judgment, not a particle of evidence in the Bible that Adam lost anything for his posterity except access to the tree of life, and hence entailed upon us corruption and death. Doctors of divinity have puzzled their own brains and those of students in theology with labored efforts to find out what infants need to have done for them, and how God does it to fit them for heaven. Long and labored arguments and inquiries have been entered into about the depravity of infants, how they are justified, how they are made holy, and whether all of them go to heaven; or a part to hell, etc. The whole of these discussions have only served to make darkness darker. The truth, we conceive, is very simple, and that, perhaps, is the reason why great men overlook it. It is simply this, Adam lost all claim to immortality, and therefore could not communicate it to his posterity, any more than an impoverished parent could communicate riches to his children; the consequence is, all his posterity are born, not liable to eternal sin and suffering, but liable to perish, to lose all life, sense and being; and what they need, previous to personal sins, is simply salvation from perishing, or they need immortality, eternal life. Christ came to redeem man from death, or that loss of being to which he was exposed, and open eternal life to all; or, he "abolished death and brought life and immortality to light." But that eternal life is the gift of God, through Jesus Christ. Under the gospel we are required to believe on the Lord Jesus Christ; as he that "came down from heaven" to give "life unto the world." This is the great test question, because he that truly receives Christ, receives all the other truths connected with his mission to earth, and he manifests that faith by obedience; so that a true faith is as certainly known by the conduct and conversation, as a living man is known from a dead carcass. And for a man to pretend that he has faith in Christ, while he does not walk in obedience to all the known commands of God, is as absurd as to say that a sick man has faith in a physician whom he refuses to employ, and whose directions he will not follow.

We conceive, all the "evil nature," about which there has been so much discussion in the world that man inherits from Adam, is a dying nature; the entire man perishing. By Adam "all were dead;" i. e., the natural tendency of all born of him was to perish, in the sense of ceasing to be. Christ died for all, "that whosoever believeth in him might not perish, but have everlasting life." Adults then pass from death, i. e., from condemnation to death, unto life, through or by faith in Christ, and thus are said to be born again. That which is born of the flesh is flesh—corruptible, like him from whom it sprung; so that which is begotten of the Spirit, of the spiritual, living Adam, Christ, is spirit; is endowed with that Spirit which will raise them up from the dead, or, "quicken their mortal bodies," or, hath eternal life; according to the Scripture which saith, "he that hath the Son hath life," while "he that hath not the Son hath not life."

If I mistake not, then, the true state of the case is this: All the offspring of Adam are destitute of immortality; God has given his Son Jesus Christ to die for us, that we might not perish. He sets "life and death before men," and calls upon them to "choose life," that they "may live;" if they will not come to Christ they perish under an insupportable load of guilt and shame, for having preferred animal pleasures—which, when they are the supreme pursuit, are the pleasures of sin—to Life Eternal. Shall any of us be guilty of such folly and madness? Come to the LIFE-GIVER—lay hold on ETERNAL LIFE.

THE SPIRITUAL BODY.

HERE we keep to the simple method of the Holy Spirit speaking through the pen of Paul. By so doing we avoid that doubtfulness and vagueness which overshadows many a Christian heart, leading it to ask with the unreasoning impatience of some in Paul's day, "*How* are the dead raised up, and with what body do they come?"

To say that there will be *no* connection between the natural buried body and the spiritual heavenly body of the Christian, is to deny the resurrection of Jesus; is to deny that there was any connection between the body which was laid in the tomb of Joseph and the "glorious" body which Christ now has. "If there be no resurrection of the dead, then is not Christ risen." "Christ the first fruits, afterward they that are Christ's at his coming." The teaching is, that in the resurrection of Jesus, "they that are Christ's" have both the assurance and type of their own resurrection. And since the resurrection of Christ consisted unquestionably in this, that the body which was laid in the sepulchre came forth from the sepulchre, so will the resurrection of of his followers include the coming forth from the grave of *their* buried bodies. Be it specially noted that it is "this corruptible" body, (not the incorruptible spirit) that must "put on incorruption." It is "this mortal" that must "put on immortality." It is what is sown in weakness and dishonor that must be raised in glory and power.

But beside those who openly denied the resurrection, there were those in Corinth who hesitated to receive the doctrine because it was such a *strange* thing to believe; so wonderful, so mysterious, so incomprehensible. They could not understand how such a thing could be. They said that there was nothing like it in the world. And so, instead of receiving the fact on the testimony of Christ and the fact of Christ's resurrection on the testimony of the apostles, they worried themselves and others by foolish and unreasonable questionings about the *method* of the fact. "How are the dead raised up? With *what* body do they come? What is the form, structure, appearance of the spiritual body, and *how* is it evolved from the natural body?"

The answer is: We do see something like it, see it continually and all around us. Everywhere we see that death is the antecedent, condition and preparative to a higher life. "That thou sowest is not quickened except it die." "*Except* it die;" that is, in no other way can the thought of God concerning the future of that seed be realized and understood. You must drop your seed into the ground. In like manner, death is the ordained condition of the new bodily life of the Christian; so that instead of being staggered at the death of believers, we ought rather to be enlightened, informed and cheered by it. Instead of perplexity, we should derive from it argument and hope for our own resurrection and continued existence. And not only for our continued existence, but existence in a better and wider sphere.

For, what is it that you sow and what comes of your sowing? You sow, not the plant itself, but only the seed. That is what *you* do. But now, when you have done that, what does God do? He gives to that sown seed a body. You sow the tulip-*bulb*. God gives the tulip. You sow the acorn. God gives, not other acorns like it, but the oak. You sow, not "that *body* that shall be," but "bare, naked grain," and then "God giveth it a body as it hath pleased him and to every seed its own body." The seed is not, in the higher view, for other seeds, but for the "body," the plant, the flower, the tree—not for the fruit save as that fruit may serve to produce other trees. Such creatures of want are we, so pressed are we by bodily needs, that we have come to regard wheat, for example, solely for the kernel which is least attractive in point of comeliness. The wheat *stalk* ministers to our love of grace and symmetry, while the "bare grain" serves only an animal and perishable nature. It is to gratify and cultivate our æsthetic susceptibilities that God sets the lily in an array of beauty which exceeds the glory of Solomon.

"A body as it hath pleased him." You can know the pleasure of God respecting the shape, size, appearance of any plant only as you bury the seed. Here is an entirely new seed; a seed that no one has ever seen before. You ask, "With what body will it come?" And if nobody can tell you, you say, "I do not believe it will come at all." But how is that question to be answered? Only in one way, namely, by burying the seed. And you would justly be accounted a "fool" if you quarreled about that or looked for an answer in any other way. Instead of asking any such question, you would sow the seed, and after sowing it you would wait the appointed period of its forth-springing. Only then would you or could you have an answer to that question. It is a question which, in the nature of things, can be answered only by experience. Now, with regard to the spiritual body of the believer, we *lack* experience and must be without it until the resurrection. That is God's time for the forthcoming of the buried bodies of his saints.

In full faith of the coming of that blessed change and of "the glorious appearing of the great God and our Saviour Jesus Christ," we have buried our departed Christian friends. In the same precious faith would we die and be buried. The place where our loved ones lie and where we shall lie by their side is more to us than a mere charnel-house; more, even, than a field of precious but empty memorials. It holds the precious dust of those dear children of God, whose bodies having once been consecrated temples of the Holy Spirit, raised and fashioned like unto the glorious body of Jesus, shall shine thenceforth with this undimmed and eternal transfiguration in the "kingdom of the Father."

"O, not his buried, nor extinct
The vital spark shall lie;
For o'er life's wreck that spark shall rise
To seek its kindred sky.

"These ashes, too, this little dust,
Our Father's care shall keep,
Till the last angel rise and break
The long and dreary sleep.

"Then love's soft dew o'er every eye
Shall shed its mildest rays;
And the long silent voice awake
With shouts of endless praise."

Detroit, Mich. —*The Advance.*

A CALL AND INVITATION.

"BE not deceived, God is not mocked; whatsoever a man soweth that shall he also reap: he that soweth to the flesh, shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting." Gal. vi., 7, 8.

Our blessed Master says, Come unto me all ye that labor and are heavy laden, and I will give you rest; take my yoke upon you and learn of me; for my yoke is easy and my burden is light. To follow this direction, then, of the heavenly Teacher, is to sow to the Spirit.

Let me now ask a few questions, for these few lines will go where I myself shall never go.

Dear reader, have you ever felt the galling yoke of sin, and fled for refuge to lay hold of the hope set before you in the gospel? Is Jesus precious to you? Can you say he is the chiefest among ten thousand, and the one altogether lovely? Do you find his yoke indeed easy? Then persevere: you are sowing to the Spirit. Hold fast your profession without wavering. Faithful is he that hath called you, and if you endure to the end he will surely crown you with life everlasting. While you have your fruit unto holiness, you have great comfort and peace now, and are laying up a good treasure for the time to come. May you get the entire victory over the beast and his image, his mark and the number of his name: so shall you stand upon the sea of glass with the harps of God.

What shall I say to those who are still sowing to the flesh; who are still in the gall of bitterness and in the bonds of iniquity? Dear friends, your case is typified by the bitten Israelites in the wilderness. You know there was a remedy. There was the brazen serpent lifted up upon a pole. The condition was not hard. It was only, look and live. So there is a remedy for you. As Moses lifted up the the serpent in the wilderness, so has Jesus been lifted up on the cross. This is all the remedy there is for you. If you neglect this only a little longer, you will perish; you will reap corruption. In Proverbs it is written, "Seeing there is wrath, beware lest he take thee away with a stroke; then a great ransom will not deliver thee." "He that being often reproved, and hardeneth his neck, shall suddenly be destroyed, and that without remedy." In John it is said, "The wicked shall not see life, but the wrath of God abideth on them. Dear unconverted reader, how will you escape if you neglect so great salvation?

F. WINANS.

Chicago, Ill., April, 1868.

FROM ELD. D. J. WEAVER.

WESTFIELD, MASS., April, 1868.

BR. STORRS: As it has been a long time since I have written for the HERALD, I thought I would write and let the believers in the Life theme know that I am as firm as ever, and more so, if possible; and I think probably I shall be as long as there is such opposition to it as there is in this place; for opposition only makes true-hearted followers the more firm in the truth. Especially when the word of God is all in that direction. It does make the truth shine more bright and clear when men try to overthrow it with weak arguments, and contradictions in their own statements. It does seem as though they might see their own contradictions, and might see the truth; but bigotry and ignorance do not look into things which agree not with their own preconceived opinions; and those not their own but somebody's else.

I am glad that ignorance is not bliss. Truth can stand alone; and it will bear investigation and shine more bright and clear; thank God. I am glad that terror, fear, wrath, damnation and the horrors of the second death are not the motives that God has given to lead men to repentance. But quite the reverse. The apostle Paul says, "The *goodness* of God leads men to repentance;" and John says we should "love God *because* he first loved us;" not that he hated us and wanted to destroy us.

Again: "not willing that any should *perish*," but come to repentance and have a home in the kingdom of God when it shall be set up under the whole heaven. Now what are some of the inducements that God has held out to the family of Adam? In the first place, when the head of the race had forfeited all right to life, and his posterity were perishing, God in his great love just held out or made known the plan of redemption, or salvation to his offspring that they might live in the future, and has revealed, through the Bible, the glorious future where man can live eternally, free from pain, sickness, sorrow, or dying; and made it easy and accessible. By being united to the second Adam (Christ), by faith, we can be brought from the grave incorruptible; no more to die; and God has plainly told us, if we do not embrace the opportunity of securing eternal life, we should perish in death, and that irrecoverably. Not that we should be brought from hades and then die the second time; for that is no part of the penalty of God's law. I think Paul would have said something about it, if that had been the case. Paul plainly says that he "shunned not to declare the whole counsel of God," and he had "not kept back anything that was profitable," and he has not said anything about men's dying twice, and nowhere has he said that the was penalty for sin. But on the contrary, "The wages of sin *is death*;" not to die twice, as Advent theology says. Paul says, It is appointed unto men *once* to die;" and then, right in the face of what the apostle says, men stand up and say, "they shall *die twice*." Well, which will you believe? I will believe Paul if it makes all mankind liars. This idea of telling sinners they will "look through the walls of the city and see the saints enjoying beauties and glories, and see that the harvest is past, and they must die the second time," is not in harmony with the word of God, for that plainly declares, the city, taking it to be a literal city, is to be on the new earth; and there is to be no more death there; and Jesus says, "They that shall be accounted worthy to obtain that world, and the resurrection of the dead, *die no more*." So we see if that be the case, all will live eternally; either in happiness or misery. But thank God, all that live again from the dead will enjoy the blessings of the future.

I love the truth better than the honor of poor humanity; for that will perish. But the truth will make us better, by believing and putting it in practice. That is not all, it will save us in the kingdom of God at last. It makes us free in this life; and makes it easy serving God; for we can serve God understandingly. A right understanding of the plan of God does make God look so lovely and blessed that we do not have to *try* to love God with all our powers; but, on the other hand, we love God because we cannot help it. The idea is, "it loves itself," and that proves what Jesus says, "My yoke is easy, and burden light.

TICKETS FOR HEAVEN.

IN these days of cheap travelling and excursions, it would seem to be only appropriate that those who desire to go to heaven cheaply—and who does not—might be furnished with means thereto. There are consequently in Paris and elsewhere small packets of cards (16 in each pack) purporting to be "tickets for heaven." They serve as handbooks to guide the steps of anxious pilgrims of every name and clime. The following will illustrate the style and character of these "*billets d'entree pour le ceil.*" They are published by pontifical authority. No. 1 represents (by an engraving) the mode of getting to heaven "in a gondola," which from its tranquil and peaceful mode of progression is represented to be especially suitable for saints.

No. 2 is "in a palanquin," carried by two sprightly mules, for which "obedience and holy confidence are necessary."

No. 3 is "on an ass, by little steps and slow, but always steadily," an angel holding the bridle.

The 4th is, curiously enough, by railway; an angel is the engine driver, and a broad-hatted priest is the stoker, while behind are a number of third-class carriages crowded with pilgrims. This is the "iron road of self-abnegation and sacrifice."

The 5th is the way of "all fours," and the pilgrim, cross in hand, crawls by difficult paths up the mountain side.

No. 6 is by night, on foot, "when in solitude and darkness the soul wends its way onward."

No. 7 is "in a cart."

No. 8 is "on a plank," on the singing waters, surrounded by icebergs, but No. 9 is a very characteristic one in which the soul is being carried "on the shoulders of the charitable;" the double signification of this, as at once procuring admission for those who receive charity and for those who afford it, is obvious.

No. 10 is "in a barge" or common and ordinary road suitable for the many, who are unable to distinguish themselves otherwise than by their fidelity.

The next is "by a ladder," and shows how "heaven is taken by storm and with a holy violence," and thus the goal is speedily reached.

No. 12 is "by swimming," a way in which "there is no rest," and where earth is left behind and "entirely abandoned." This of course indicates a monastic life.

No. 13 is "on a litter" borne by angels, as the text below says, "a miserable and lowly mode, which requires humility even while it confers consolation; one must be badly wounded or very courageous to choose it."

No. 14 is "by the ford," and much resembles the last passage across the waters of death in Bunyan's famous allegory.

No. 15 is "upon a raft," and deposits the soul with no solid support and without any pause, passing swiftly on its way to God, urged by love.

The last, No. 16, represents the pilgrim suddenly detached from this world and blown to heaven from the top of a volcano, and thus "cast into the arms of God." If there is any truth, says the *Pall Mall Gazette*, in the comparison so persistently made, that Rome at this moment resembles nothing so much as a moral volcano, we venture, out of pure benevolence, to recommend the ultra-montane cardinals and priests now residing in the Eternal City to invest largely in the purchase of No. 16. If tickets of admission from off *that* volcano to heaven can really be purchased by a small outlay, a very moderate amount of the wisdom the serpent wou'd, under existing circumstances, suggest their probable value and utility.—*Sun.*

SPEAKING OUT.

IN the long run the habit of keeping back much of what he thinks, acts destructively on the man himself. The practice dims his conscience and alters his very creed. He suppresses so much that in the end he blots out part of himself, and hardly knows what he believes as a man, and what as a partisan. While the process of decline is going on, the man's utterances lack the warmth, the clear ring, the sharp edge, which we find in the ideas that come straight from the heart and brain. That is why partisan speeches sound so hollow. That is why the writings of able men in the leading columns even of the chief journals lack edge and distinctness, and seem the work of an intellectual machine, rather than of a living intellect. It is for the same reason that most men are so much smaller than nature meant them to be. Nature meant them to be big and well formed; but they are stunted and disproportioned, because some of their faculties have never been exercised at all. They will not speak out, they will not say what they think; so they become like unto the thing they worship—the God of corporate action, whose Gospel is that of suppresison, whose hymns are made up of abstract phrases punctuated with winks, and unto whose throne goes up, day and night, the incense of hypocrisy. Mr. Mill believes this lack of individuality to be the most dangerous sign in modern civilization. At least, if men would dare to lead the lives marked out for them by nature, they would speedily be very different from a race of mental and moral dwarfs. Keats spoke the truth under the veil of poetic exaggeration when he said that if each would express himself each would be great, and humanity would become "a grand democracy of forest trees."—*Fraser's Magazine.*

From G. B. Martin.

Goldfield, Iowa, April 7, 1868.

Br. Storrs: I am glad to see the cause prospering as it is. God is the author of all truth, and it will always cut its way and leave a mark that can never be erased. The cause of Life through Christ alone is steadily gaining, and will gain until he comes whose right it is to reign. If it does appear to gain slowly, it will gain surely. Convince a person that Life and immortality are to be obtained through Jesus Christ by a resurrection from the dead, and they will never believe in inherent immortality and eternal torments any more. No honest man or woman ever can. But leave them to believe that the Bible teaches the doctrine of inherent immortality; and, as a natural and unavoidable consequence, eternal torments, and many thinking ones will turn away from it with disgust, and look upon God as a most horrible tyrant, and his word as a lying fable; and, indeed, if I believed the doctrine of eternal torture was taught in the Bible, I would not blame them. But it is not true. God is a God of love, and the God of all mercies; and the opposite teaching has made all the infidels and Universalists in existence: and all these old vague notions of supernatural witchcraft, wizardism and ghostism have had their origin in the serpent's first lie—"Thou shalt not surely die." Oh, what a lie! What an amount of mischief has lying done! "He that believeth not God, hath made him a liar!" May none cast a lie in the Lord's face any more, seeing what it has already done; let us believe the Lord and try to obey his word, and forsake lying, one of the most mischievous and detestable habits in the world. I think there is nothing worse than lying against the Lord's word. Oh, what it has done, and what it is doing yet, to destroy souls (persons). How many poor souls are contradicting the teachings of the Scriptures! Many of them innocent, of course, and some, we fear, not so innocent. How careful we all ought to be about contradicting the truth. Let us speak the truth in all things, spiritual and temporal. Speak every man truth with his neighbor in reference to everything. How many mishaps and difficulties have occurred in consequence of not speaking the truth. Truth will outshine everything else. Let it be known that a man is not a man of truth, and what is his character and influence? Why, just nothing: he is a blot in society. Yours, in hope.

How Doctors Disagree.

The two finest speeches made at the convention of evangelical churches held in Springfield on Wednesday, were made by D. D.'s, and it is noticeable that, though talking on different topics and probably no thought of antagonism, the whole tenor and drift and spirit of the two addresses were entirely antagonistic. Rev. Dr. Ide of this city advocated with great earnestness and eloquence the ancient view of a divinely appointed clergy, through whom the people, less versed than they in theology and the "original tongues," should receive spiritual light and direction. Evidently he distrusted the laity. Their intentions are good, said he in substance, but their ignorance and lack of theological training lead them constantly into error. He declared, with a vigor approaching vehemence, that it is not safe to trust the religous instruction of young people in Sunday schools with lay teachers, for they teach more error than truth; the ministers must go over the subject after them, confirm the modicum of trutha nd dissipate the cloud of error. The clergy, according to his view, are the expounders and interpreters of the Scriptures; the laity have the privilege to receive their word and believe it.

We are not aware that the Rev. Dr. Eddy, formerly of Northampton and now of Brooklyn, N. Y., heard what Dr. Ide said. The The latter spoke in the morning, and Dr. Eddy not till afternoon. But the Brooklyn divine touched the same subject from the other side, and with irresistible power and fervor. If he he had prepared his remarks for the special purpose of meeting Dr. Ide's ideas of priesthood, he could hardly have done it more squarely and completely. He uttered a solemn warning to the clergy against assuming that they only are "priests unto God," and counseled them not to "despise prophesying" from the laity. Briefly but most eloquently he defended the sacred right of private judgment, and told the ministers to beware lest by any means they "quench the Spirit." Although Dr. Ide is a Baptist and Dr. Eddy a congregationalist, their differences in this case were not denominational. They were certainly significant.—*Springfield Republican.*

"THE THEOLOGY OF THE BIBLE." Geo. W. Young, No. 25 Chambers street, near Centre street, this city, in the store of Asa L. Shipman & Son, will furnish the above-named work to any one in the city or who may call at his place of business, at $3 per copy. Persons wishing the work sent by mail should send *direct* to the author, "Hon. O. S. Halsted, 417 Broad street, Newark, N. J.;" who will send the work, on the receipt of $3, free of postage.

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Our Israelitish Origin.—A work on Prophecy. It was written by Professor Wilson, England, some years since. We republished it, believing it could not fail to interest all thinking men, whatever might be thought of the accuracy of its positions. For ourself, we endorse the general theory that the Anglo-Saxons are the literal descendants of Israel, in the line of Joseph and Ephraim. Price 50 cents, in paper covers only. Postage, six cents.

Meetings in Brooklyn, N. Y.—Preaching every Sunday evening in Sawyer's Hall, corner of Fulton avenue and Jay street, at 7½ o'clock. Entrance on Jay street, at the sign of "Sawyer's Pianoforte Rooms." The main subject is, *The Scripture Doctrine of a future Life*, connected, as it is, with the *Coming and kingdom of Jesus Christ.*

THE HERALD OF LIFE.

NEW YORK, APRIL 15, 1868.

NO IMMORTALITY NOR FUTURE LIFE, EXCEPT IN JESUS CHRIST ALONE, AND BY A RESURRECTION AT THE LAST DAY IF DEAD, OR A CHANGE IF ALIVE.

RESPONSIBILITIES.

The Editor holds himself responsible for none of the sentiments of Correspondents. The Editor's articles do not all appear under what is called the "Editorial Head." Any articles without a signature, or which are not credited to another source, the Editor is responsible for, without saying whether he wrote them or not he leaves the reader to judge of their authorship. Let these things be kept in mind in reading the Herald of Life, and the praise or blame will rest where it ought.

"God Perfectly and Forever Happy."

So saith that excellent, new, Congregational paper *The Advance*, published at Chicago, Ill. It says this in proof that the eternal miseries of hell will not disturb the joys of the saved in heaven when they shall become "in *perfect* sympathy with God." The article to which we refer is an editorial, headed, "No Sorrow there." It commences thus:

> It is often urged that the soul could not be happy hereafter, unless all other souls were saved. The knowledge of others' suffering, it is said, must embitter heaven. The recital of a railroad disaster, in which fifty lives are lost, some of them in great anguish, sends a shock through the country. How then would it be in heaven, with the knowledge that untold millions were in the agony of despair; and among them many that we have known, respected, and, perhaps, loved on earth? It is sometimes urged with great emphasis that a man must be changed into a fiend not to be made wholly miserable by the knowledge.
>
> We give the difficulty in all its strength, as it has often been pressed upon those who have lost impenitent friends, and has sometimes occurred as a perplexing doubt to established Christians. Those who deny eternal punishment have wielded this weapon more successfully than almost any other. It is the more effective because the best men here so little realize what it is to be in perfect sympathy with God.

Now, we are not among the number who "deny eternal punishment;" for we believe in it, and always have; we never doubted it. It is only a question, In what does eternal punishment consist? *The Advance* holds it to be the eternal misery, or torment of immortal sinners. We maintain, it is the eternal death of the incorrigible sinner: "The wages of sin is death," saith Paul, Rom. vi., 23. That death being eternal (never revoked), the punishment is eternal. Not, indeed, eternal torture, but an eternal deprivation of life, and all its attendant joys.

We, then, maintain the eternity of punishment as well as our Br. of *The Advance*; ours is that of deprivation: his that of torture. To reconcile us to his view, he labors to show how happy men may be, and are, in this life, with all kinds and degrees of sufferings around them, and among their friends and kindred. All this sounds very well; but none of the sufferings in this life have the hellish element of *hopelessness*, which is an essential feature of orthodoxy's eternal torments. Therefore, the analogy utterly fails. No sufferings here are so great but that hope sustains us. Hope that those sufferings will abate, be removed, work good to the sufferer, or end by death. No such hope sustains the mind in regard to the sufferings in the orthodox hell.

But our brother of *The Advance* thinks when we get into a state of "*perfect* sympathy with God" the torments of the damned, in the orthodox hell, will not interrupt our perfect happiness in heaven. He speaks as follows:

> God himself (and, probably, the angels in heaven), is an illustrious example of perfect blessedness in full sight of continual and dreadful misery. For six thousand years this earth has been a vast scene of perpetual wretchedness. Aching bodies and aching hearts, tortured with every conceivable form of agony—by want, accident, disease, abuse, oppression, disappointment, utter desolation and despair—have through all that time been lying naked before his sight in millions of simultaneous instances, and one vast, unbroken wail of woe, day and night, has incessantly poured itself into his ear. *Yet God is perfectly and forever happy.* It is thus clear that if we should, in this respect, become like God, or if he should impart unto us the secret of his joy, we may, in spite of sin and misery, be happy too.

We have italicised one expression in this extract, and made it the heading of these remarks.

We will not affirm that God is not perfectly happy in full sight of dreadful misery, because we are not competent to tell how God feels except by what he says and does; yet we will venture to doubt the ability of *The Advance* to prove what it has here asserted. Let us give a few expressions of the Scriptures, and see if they help to sustain his position. "It repented the Lord that he had made man on the earth, and it grieved him at his heart." Gen. vi., 6. Again: "His soul [the Lord's], was grieved for the misery of Israel." Judges x., 16. "In all their [Israel's] affliction he was afflicted." Isa. lxiii., 9. Verse 10. "They rebelled, and vexed his holy Spirit."

These expressions, and many others of like character, do not seem to sustain our brother's affirmation that "God is perfectly and forever happy." But perhaps we shall make him to see that he spoke too hastily in supposing God's perfect happiness is not interrupted by the misery of his creatures. Our friend, doubtless, believes that Jesus is God—yea, "the very and eternal God." Was he "perfectly and forever happy?" Did he not "bare our sorrows?" Was he not "a man of sorrows and acquainted with grief?" Isa. liii. Was not "his *soul* made an offering for sin?" Did he not "pour out his soul unto death?" Did he not say, "My soul is exceeding sorrowful, even unto death?" Did he not utter this language, "Now is my soul troubled?" Matth. xxvi., 38, and John xii., 27. Had he not a heart "in *perfect* sympathy with God," even if viewed as man? How did his heart feel in view of the sorrows and desolation of the holy city and its wicked people? Was he "perfectly happy?" Were those tears he shed at the sight of the coming judgment on that people hypocritical tears? "When he came near, he beheld the city and wept over it." Luke xix., 41. Call him a man now, if you please; yet he was just *the* man who "realized what it is to be in *perfect* sympathy with God."

Here are stubborn facts; and they might be multiplied to any extent; but these may suffice to show that the position of our brother of *The Advance* is, at least, a very doubtful one, if not clearly erroneous, and we trust he may be led to see it so. His position is certainly an assumed one; it is not and cannot be proved. If Christ is God, we demonstrate it to be incorrect. If he was man, and only man, the same demonstration of our brother's inaccuracy is reached; for he tells us, it is when the believer reaches a certain perfection that he, like God, will be perfectly happy, notwithstanding all the torment of the damned. He says:

> Here, then, we reach the full solution, the believer will be made like God, and completely joined to God. He will be brought into perfect harmony with his whole character and government. He will love God more than all other beings together—father and mother, and wife and children; with all his heart, soul, mind and strength.

Jesus, even as man, was "made like God, and completely joined to God." He was in "perfect harmony with his whole character and government," etc.; yet he was not always "perfectly happy," as we have clearly seen. Does not our brother see that his statement that "God is perfectly and forever happy" is not correct, or else the blessed Jesus—"the Son of the living God"—was not in "perfect harmony" with his Father?

We can tell our brother, the time will come when there will be "No Sorrow There," but it will never be while there is torment or anguish to conscious beings.

If our friend will look at Rev. v., 11–13, he will learn when that time will come. John says, "I beheld, and I heard the voice of many angels round about the throne . . . . and the elders; and the number of them was ten thousand times ten thousand, and thousands of thousands; saying with a loud voice, Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honor, and glory, and blessing." Now mark—"And *every creature* which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honor, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb forever and ever."

If this geographical description does not cover all places of which we have any knowledge, we know not what language could: and it shows no creature but what is in harmony with God and the Lamb, consequently all sinners have been converted or destroyed out of life. There is no place left for the theological hell. It has vanished, like all other phantoms.

Thus, then, we have a consummation, when no creature that exists will have pain or sorrow; for, saith God, "Behold, I make all things new . . . . And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow nor crying; neither shall there be any more pain: for the former things are passed away." "And he said unto me, It is done." Rev. xxi., 1–6.

Then if any one shall look for the theological hell he would be as much perplexed to locate it as it is said a doctor of divinity was in Philadelphia some years ago, who, after striving to fix on some place for its location, concluded it was "somewhere outside of God's creation." That was an undoubted truth. There is no account of such a place within the limits of "God's creation," and its creation is but the phantom of superstition, helped on by popish assumptions to frighten ignorant men, women, and children, when wicked priests lived and fattened by duplicity and lies. Let not Protestants any longer be slaves to the monstrosities of the Roman harlot. Too long have we been blinded by that spawn of heathenism, till we have lost sight of the glorious truth that "God is love." We will close these remarks by a quotation from Bishop Newton, in his *Dissertation* No. 60, "*On the final state and condition of man.*" "Hell," he says, "as a place of torment, is nowhere mentioned in the writings of Moses," etc. In the course of his dissertation he says:

"Nothing can be more contrary to the divine nature and attributes than for a God all-wise, all-powerful, all-good, all-perfect, to bestow existence on any beings whose destiny he foresees and foreknows must terminate in wretchedness and misery, without recovery or remedy, without respite or end . . . . 'God is love;' and he would rather have not given life, than render that life a torment and curse to all eternity . . . . Imagine a creature, nay, imagine numberless creatures produced out of nothing . . . . delivered over to the torments of endless ages without the least hope or possibility of relaxation or redemption. Imagine it you may, but you can never seriously believe it, nor reconcile it to God and goodness. God could never make any [creature] whose end he foreknew would be misery everlasting."—*Bishop Newton's Works, London Edition*, 1787.

To such a conclusion must every sober mind be led, when superstition and bigotry give place to sound reason, common sense, and revelation interpreted in harmony with the known perfections of God, and its general tenor. Let us cease to make infidels by representing the God who made us as a monster in wrath!

"The soul that sinneth it shall die," is God's testimony, and Paul testifies, "The wages of sin is death." Such is the general tenor of Scripture from Gen. to Rev.; and no figurative expressions are to be allowed to override the plain and positive declarations of the divine announcements. The root of all these horrible assumptions about eternal torture is found in the grand assumption that man is created immortal, or has an immortal soul, an expression which is never found in the Bible. Starting with a false position as to man's inherent nature, theologians bewilder themselves and others; and thousands become infidels from necessity under such teachings: infidels, not because they wish to be, but their natural benevolence compels them to reject a Bible which they are told teaches eternal torments, endlessly and hopelessly accumulating, under the administration of a Creator who brought them into an immortal state without their knowledge or consent, and with the foresight that they were to be hopelessly and eternally miserable after a brief life of mixed joy and sorrow here. Perish the thought!

The Bible, the Word of God.

Somewhere, in some way, the Creator, God, must have expressed his will as to man in such a way that man can know it just so far as he is to be held accountable for his treatment of it. If not so, God is a being without justice; is malevolent; is unsettled, without plan in his treatment of men: for, to punish men, (as all the time he's doing) because they go against his will, when they do not know there is a will to be violated, or if there be one, what it is, is remorseless injustice. To have a will as to man, upon which all his destinies hang, and to keep it wholly out of his reach, is malevolence. To go on bringing that will to bear upon man—as everybody sees and feels it does do—and keeping it a mere chance force, with no settled, certain modes of action, is carrying on an aimless, abominable despotism over men. If these are not true of God's ways toward men (who *can* affirm they are?) where is the Record? the setting forth of his will, so that we may surely know it? Somewhere it must be, or God is the being above supposed.

It is not (*a*) *In Nature.* Because, nature is material; has neither mind nor soul; no spiritual being; so can neither take nor give any spiritual ideas. Words, too, or intellectual conveyances are indispensable for carrying ideas into our minds from any source. We think in words. We feel as the effect of words. But nature has no speech, no words; even if ideas were evolved from it. Poetically, it speaks, sings, reasons, i. e., after all those processes are done by something else, it seems in some points to do so, or to echo them. But is the echo of a man's voice, the voice itself, or the organs able to produce voice?

It is not (*b*) *In Human Reason.* For reason is made; is a creature of the will of God, and so can set forth that will only so far as the will is organically embodied in its make and faculty. Less than the creative power out of which it came, how can it contain or comprehend that power? Is the pottery a higher order of thing than the potter who fashions it? Is the chronometer a higher, greater work than the brain and hand which formed it? Reason, too, is a second term. It cannot exist as reason until something—a system of things exists for it to act upon. Something to reason about: or reason is a shadow without a substance, which is impossible. Is reason eternal, independent, self-created? That it is, or it can no more reveal the will of God, or be a guide to man, than memory or appetite can do it. What then?

The Bible, the word of God, is the will of God expressed to man. It is a necessity. God must give this book, or his divineness is impeached. Man must have it, or the human sinks to the brutal. The link between God and man is by eternal necessity *here*. The real question is not—is the Bible the book it claims to be; but is it possible for God to be God, and not to have made the book it claims to be. If, then, there must be somewhere a Word of God if there be a God, and if nature cannot reveal what it has no organic capacity either to possess or reveal; and if man's reason—finite, frail as any other part of him "is as nothing and vanity" compared to the infinite, ever-living God, where can the Bible, the word of God come from? From God; from him alone. Here it is. *The Will of God toward man.*

The way it came proves that. The things in it prove it. The power which it shows upon man, proves it. It gives no other account of itself. Nobody can give any other sensible, reasonable account of it. "Neither so did their witnesses agree," is seen in all contradictions of *this* origin. The mode God chose for revealing his will is a small matter; very small. A myriad methods may have been possible to him. A miraculous printing of every copy, or of an equal number to that now existing was possible. The fact of his will, in a form we can take into fullest mental and moral possession, is the one thing we need to know. Whether the inspiration is plenary, i. e., each word specially inspired to be as it is; or that of superintendence; or of suggestion—holy men moved—as to general theme and thought; the wording left to their peculiar style and choosing; the result of each mode is the same, the mind and will of God made known. We are then shut up to that.

If we distrust, doubt, depreciate the word, we do it to the God who is in the word. A stroke, a fling, a lisp against the word, is just that despite to God residing in the word.

Cavil, fault-finding, suspicion, disbelief, a divided mind, set against the Bible, are not against it, but against the holy, just and righteous God embodied in it. Can the reader safely meet his Bible at the judgment-bar of God? L. W.

Church Eaves.

We copy the foregoing from *The Advance.* It appears in that valuable paper without note or comment; we conclude, therefore, it approves the sentiments it contains. If we had written the first paragraph, such insinuations would have been attributed to a lack of faith, most likely. We do not say whether the sentiments therein are correct or not; but if correct, some very serious objections arise to the theology commonly called "orthodox."

1. The sentiment certainly implies that man is not accountable to God any further than his Creator has made known to him his will; and that such will is to be found nowhere except in the Bible. Now, but a very small portion of the human family have ever had the Bible at all; that is, they have had no part of the Creator's will made known to them; and this lack of the Bible is by no fault of their own. Hence according to the writer's own showing, to punish such persons, "God is a being without justice; is malevolent;" etc. . . . "for to punish men (as all the time he's doing) because they go against his will, when they do not know there is a will to be violated, or if there be one, what it is, is remorseless injustice."

How can it be possible, then, that any man can be punished by his Creator, who has never heard of the Bible, and knows nothing of the claims of that will? Certainly the God of the Bible is not a being of "remorseless injustice:" that cannot be. It follows, inevitably, that no man is punished who has not the Bible, or has not the means to know it, if he would. Death, itself is not a punishment to such an one, if this writer's premises are correct; it is only a natural result of a mortal state, the same as to any other animal. We are not positive but that may be true; but whether true or not, to assume, as orthodoxy does, that unnumbered millions, who never heard of the Bible, are to be punished, in unmitigated and eternal torments, is to accuse God of being guilty of "remorseless injustice," and "malevolent in his treatment of men." This is a heavy charge; we are glad *we* did not make it.

2. This writer says, "To have a will as to man, upon which all his destinies hang, and to keep it wholly out of his reach, is malevolence." But if the Bible is the only method of making known his will, does it not follow, either that God has no will concerning some men, or that all men, who, without their own fault, are deprived of the Bible, must be free from punishment, or God "is malevolent" in punishing them? especially, in a manner of which they never heard, such as eternally tormenting them in a theological hell? Would not such a punishment truly be an "abominable despotism?"

That the will of God is expressed in the Bible, we fully believe. But thousands and millions who had a part of the Bible, viz., the Old Testament, have never had the Bible, as a whole. And that part of the Bible they had, never once affirms that any man will be tormented beyond this life, for any sins he may commit here. If the theological hell, therefore, be a reality, no sinner can be sent into it who lived under the Old Testament; because God's will, therein expressed, never threatened any man with any punishment after death; all his punishment, by the terms of the Old Testament laws, related to judgments in this life, the extreme of which was death.

If a theological hell is a revelation from God, it is to be found in the New Testament, and nowhere else; and no one who has not the New Testament, or who is deprived of it without his own fault, can possibly be sent to eternal torments, for that would be an "abominable despotism" and "remorseless injustice," if the writer of the foregoing article is correct in his position.

If such are the facts, no wonder thousands of professors of the religion of the New Testament expend vast amounts of money on self-gratifications, building and adorning their church edifices, putting in organs, and making a show in various ways, spending millions of dollars on their sensual gratifications, rather than deny themselves and lay out their money to send the Bible, the New Testament especially, to such as are deprived of it. They are to be commended; for without the New Testament (this writer being correct) God could not send any man to eternal torments, or to any other punishment beyond this life, without "remorseless injustice" and "abominable despotism." We are not to blame for these strong expressions; they are only borrowed.

We think the article which has occasioned these remarks, has "annihilated" the theological hell—the hell of eternal torture—as effectually as anything we we could say; at least, in relation to all men who have not had the Bible: and if none are exposed to the hell of orthodoxy except such, it is a mercy to keep the Bible where it is, and not let it circulate any further.

But we have not so learned Christ. The Bible is the proclamation of God's love to men, who, being mortal in their constitution, are going out of life—becoming utterly extinct—and proclaiming a future life, through a promised seed, a Life-giver, to all who will accept of the proffered mercy: and that, though they die, they shall live again, at the last day, by means of One whom God has appointed as "the resurrection and the life." All others go down hopelessly into the grave, and live no more forever. Such a gospel does the Bible contain: "Glad tidings of great joy," with authority to proclaim it to "all people," that their darkness in regard to the future may be dispelled, and the glorious light of God's love may be made known to all men; so "that the goodness of God" shall lead them to repentance; win them back to the service of God, and deliver them from the bondage of corruption into the glorious liberty of "sons of God," and the enjoyment of eternal life.

Let these tidings be sent out to every living soul, to earth's remotest bounds, unmarred by the horrid notion of a hell of eternal torments in a world to come, which the Bible never taught, and its whole tenor opposes. "God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." John iii., 16. Men were perishing through sin and a mortal nature. God's love provided a remedy, freely offered to all men. Believe and live; live from the dead; made immortal, to die no more; and joys unending shall be thy portion. "Why will ye die?" is the language of the God of love.

"Adventism."

We have before spoken of this work, but had not then examined it. It is divided into two parts: I. Its relation to Theology. II. Its relation to Prophecy. If we were to express an opinion, we should say, it is to be regretted that the two parts had not been published separately, or the first part greatly abridged. But every man must be his own judge as to the manner in which he will do his own work; so that we have no fault to find in this respect, only we think the work will not be as efficient united as in separate pamphlets. Of the second part we shall not now speak, only to say, in the main, it seems to be a fair presentation of prophecy.

Part I, in its general course, is clear, and the topics well presented; yet it is, in several respects, open to severe criticism.

1. It seems to represent, not only the resurrection of the wicked dead, but that they are raised "at the same time" as the saints. That may be, or may not be what the author intended to teach; but we can come to no other conclusion from what he has said.

2. He says, "The resurrection is a *pre-requisite to the judgment*, and must therefore *precede* the judgment," etc., p. 42. He adds, "There must be a resurrection before there can be a judgment."

Again he says, "The dead ones must come out of death's dark prison before being 'judged,' and they must be judged before being rewarded:" p. 43. He tells us, "A 'judgment to come' implies the arrival of a time when a *sentence is to be passed* upon saint and sinner; and a sentence cannot be executed before being passed," etc.: p. 92. He informs us the wicked will "be raised with mortal bodies," etc.: p. 110. Whether he believes the saints are also raised with mortal bodies, we cannot certainly tell; but his theory demands it; for, he maintains there can be no reward till after the judgment; and that the

judgment is not till after the resurrection. But if the saints "are raised incorruptible," as Paul saith, then they must have been judged, in some way, before their resurrection; for such a resurrection must partake of the nature of a *reward;* which our author says cannot be bestowed till they have been judged.

If there has been no deciding judgment before the resurrection, why do sinners come up "with mortal bodies" and saints with "incorruptible" ones? Why did not the author of "Adventism" meet this difficulty? It seems to us, he has clearly evaded it. While the Bible never tells us, anywhere, that the dead are "raised with *mortal* bodies" (as our author asserts): but it does tell us, with an emphasis, "the dead are raised incorruptible," and "in glory." These testimonies he has overlooked, or passed by in silence. We desire to know whether this silence was with design or not? It seems to have been with design; for, when answering the question, "When will he [the Christian] obtain immortality?" he quotes Paul's language in the following manner: "At the last trump . . . . this mortality must put on *immortality.* So when this corruption shall have put on . . . . immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory:" p. 115. Now, why these omissions in quoting this language? Was it because the parts omitted would prove the saints were "*raised* incorruptible," and must therefore have been *judged* worthy of such a resurrection *before* being raised? Such is the appearance, whatever might have been the intention of the author. His theory demands that the saints be raised mortal. If he believes that, let him say so, frankly; for to this it must come with all the advocates of the revival into life of the wicked dead, to be judged and die again. The Bible knows nothing of a "mortal" resurrection, "at the last trump;" nor anything of a man's dying again *after* a resurrection "at the last day:" such a doctrine is as baseless as that of an inherent immortal soul; both are unknown to revelation, and are of human invention.

We wonder how the author of "Adventism" lost sight of the famous "thousand years between" the resurrection of the saints and sinners! We suppose it could not be wove into his theory of all the judgment being *after* the resurrection; for if the saints rise a thousand years before the others, they must have been judged before being raised, or else how was it known who was to be raised and who to be left behind? We *judge* the author's work wants straightening; but he will find it hard work to make it straight, with a mortal resurrection, and no judgment till after all the dead are raised.

We really regret that, with so much truth as his work contains, he should have marred it, as he has done. We ask him, and all others into whose hands his work may come, to read the sensible and convincing remarks of the *Prophetic Times,* in another column, under the heading, "THE LIGHT SHINING;" in which that periodical has set forth the true idea of the judgment. We hope when the author of "Adventism" has read those remarks he will amend his own, so as to clear it from just criticism. With such emendation his work would be a valuable contribution to the Life and Advent views. As it is, we could not help to circulate it, except under this protest. We may remark further on this work hereafter.

THE LIGHT SHINING:
OR, THE TRUE IDEA OF THE JUDGMENT.

WE have for years contended that the judgment which is to decide the character and destiny of every man is before the resurrection; and the resurrection and what follows is the carrying into execution the previous judgment decisions. Many of those who hold to man's natural mortality, and that immortality is the gift of God, bestowed on the righteous only, have adopted the same view we have so long held; while those among us, holding to man's natural mortality, and a resurrection of both the righteous and the wicked, have continued to maintain the entire process of judgment to be after the resurrection. Such a view, however, we believe to be entirely irreconcilable with the Scriptures. We were, therefore, surprised and pleased to find an article, editorial, in the *Prophetic Times,* for this month, which takes the same ground, substantially, for which we have contended for the last twenty years. The *Prophetic Times* is of the orthodox school, on the subject of the immortality of all men, and believes in the resurrection of both the righteous and the wicked. Its testimony therefore is the more valuable, if possible, on this question. The Scriptures compel it to take the position of an "antecedent judgment;" that is of a judgment preceding any resurrection of dead ones; a judgment which determines who are to "rise first;" or, in other words who the righteous are.

The article to which we refer in the *Times* is headed "THE QUICK AND THE DEAD. *An important distinction touching the judgment.*" We give the largest portion of the article, that our friends may see that the truth is advancing even among the orthodox. It is as follows:

There is an important distinction noted in the Scriptures, and in all the creeds, between the judgment of "*the quick*" and the judgment of "*the dead.*" The common idea is, that all men, those that have died, and those who are found living at the time, shall be judged alike, and in one and the same congregation. It is conceived that the dead will all be simultaneously resurrected, and all the living simultaneously changed, and that only then the judgment will sit for the adjudication of the eternal destiny of each. Painters and poets have outdone themselves in their efforts to portray the overwhelming majesty and terror of so grand and universal an assize. But it is not according to the plain letter of Scriptures or of the creed of the Church. If the day of judgment is ever to come, it must find people living upon the earth who are described as "the quick." They must therefore either be judged in the flesh, while still living in their natural life, or they must meet with some miraculous transformation equivalent to the resurrection, by which they lose the distinctive character of "quick." Such a change before the judgment has also been accepted and affirmed concerning all who shall be living when the day of judgment comes. Thus Bellarmin teaches that the breaking in of that day will instantaneously end the natural life of all the living; that they will all be suddenly be struck dead, and by the same stroke transformed into precisely the same state in which the resurrected shall be; and that then all distinction between "quick and dead" will have entirely and forever disappeared. And if we take the doctrine of the simultaneous judgment of all men, we are necessitated to accept some such explanation. But then, what becomes of the judgment of "the quick" as distinguished from the judgment of "the dead?" There is, in that case, no such judgment. All natural life in the flesh being ended and overpast before any judicial awards are made, the judgment becomes only a judgment of the dead, or rather of immortals; for there are then no subjects of it except those who have ceased from the natural life and passed into the post-resurrection state.

The distinction made by the Scriptures and the creeds between the judgment of "the quick" and the judgment of "the dead" is thus turned into a distinction without a difference—a mere matter of words, signifying nothing in particular. But the phraseology of Jesus and his inspired Apostles, so uniformly employed wherever the subject is touched, is not thus to be slurred over, and stripped of its proper and natural signification. If words have any meaning, "quick" does not mean "dead," and "dead" does not mean "*quick;*" and the judgment of the one cannot, therefore, be the judgment of the other. Two distinct classes are unmistakably intended, not only as to that state in which the day of judgment finds them, but also as to that state in which the day of judgment deals with them. If the natural life of "the quick" ends before they are judged, then theirs is not a judgment of the quick any more than of the dead, and one part of the sacred description utterly falls away. We must, therefore, allow a judgment which respects men still living their natural life in the flesh, the awards of which they receive and have visited upon them in their distinctive character as "quick."

And even as respects the judgment of "the dead," there lurks in the popular idea a mischievous and confusing error. People take the resurrection as a mere preliminary of the judgment, and view the judgment itself as something distinct from the resurrection, and coming after it. The language of the last trump they conceive to be, "Awake ye dead, and come to judgment." They consider that the dead are to be awakened for the purpose of being judged. It is also true that *all* the awards of the judgment do not go into full effect till after the resurrection; but the resurrection is itself a part of the judgment. . . The truth is, that the resurrection, and the changes which pass "in the twinkling of an eye" upon the living, are themselves the fruits and embodiments of antecedent judgment. They are the consequences of adjudications already made. Strictly speaking, men are neither raised nor translated in order to come to judgment. Resurrections and translations are products of judgments already passed upon the dead as dead, and upon the quick as quick. "The dead in Christ shall rise first," because they are already adjudged to be in Christ; and the living saints are caught up together with them to the clouds, because they are already adjudged to be saints, and worthy to attain that world.

Whatever, in the line of increased blessedness or enhanced damnation, may come after, is only the further carrying into effect of what has already been predecided before there could be either resurrection or translation. And what so irreversibly fixes the estates of the persons concerned must necessarily, in the very nature of things be their judgment. The judgment is not a sham formality, or a solemn farce; it is something real; and the substance of it is the award to every man according to his works. And when we see these awards in potent effect in the very life which the dead live again, it is absurd to be thinking of the judgment as only a grand assize, to which resurrection and cessation of natural life are only preliminary.

And if the true judgment thus precedes, or is already embodied in, the resurrection and translation, it must necessarily take hold of the dead as dead and the living as living. The language which the Scriptures and the creeds so carefully preserve, is thus found to possess a literal accuracy and depth too generally overlooked. We profess to believe that Christ "shall come to judge the quick and the dead." He does not come first to raise "the dead" and then to judge them, but he judges them as dead, that they may rise in their appointed lot, and share the resurrection of the just. He does not come first to change "the quick" in order to judge them; but to judge and discriminate between them while yet living, in order that those accounted worthy may be "changed," and caught up together with the resurrected ones, and that those adjudged unworthy of so high a portion may be cut off from it and made to suffer still other inflictions in this world. And it is only by observing this distinction between the living and the dead, and separating what relates to the judgment of the one, and what to the other, that we can form a correct idea of the judgment itself, or rightly understand statements of the Scriptural predictions concerning things to come. There are great wonders in the Scriptures latent under the most common expressions in them, which if rightly searched out, would relieve our religious conceptions of a vast amount vagueness, uncertainty, and save a world of trouble in our attempt to interpret the Word of God.

A QUESTION.

"How can the statement, 'No man can see God and live,' be reconciled with Jacob's declaration, that he had seen God face to face? MRS. E. BENNETT."

The first text referred to, taken with its connection, shows in what sense no man can see God and live. Moses had often talked with the LORD: but on this occasion he wished to have a manifestation such as humanity in this mortal state, could not endure. He said, "I beseech thee, show me *thy glory.*" Such a sight, as this request implied, God informed Moses it was impossible for a mortal to have; it would overpower him so as to cause life to become extinct.

That such is the fact might be shown by the case of Daniel or of John. When the latter saw his beloved Master, on whose bosom he leaned his head at the last supper, now glorified, on the isle of Patmos, the sight of the glory of God, as it now shone out in the glorified Jesus, so completely overpowered John that he fell at his feet as dead; nor did he recover till that glorious One laid his hand on him and said, "Fear not."

Daniel, when he had a similar manifestation, chap. x., says, "My comeliness was turned in me into corruption, and I retained no strength." Nor did he begin to recover till "a hand touched" him; and even then his return to strength was slow; for, at first he only rose to his "knees and the palms of his hands." A second word brought him to his feet; but he "stood trembling."

These exhibitions give us to see the correctness of what God said to Moses when he besought the LORD to show him his glory, and received this answer—"Thou canst not see my face; for there shall no man see me and live." Exo. xxxiii., 20; and added, "My face shall not be seen."

To see God's face, then, in the absolute sense, is impossible to men; and yet there is a sense in which men may, and have seen the face of God. In this sense it is used to denote the sensible presence of God, whether by some visible symbol, or a spiritual manifestation, without a symbol.

Jacob saw God's face, not in the absolute sense, but in a symbol; that symbol was a man—"there wrestled *a man* with him," etc. Gen. xxxii., 24, and on. The circumstances of that interview led him to say, "I have seen God face to face, and my life is preserved;" and when he meets his brother Esau, and they were reconciled, Jacob said to Esau, "I have seen thy face, as though I had seen the face of God, and thou wast pleased with me." Esau's kindness, in forgiving his brother the great wrong he had inflicted on him, was Godlike; and Jacob acknowledged it as a reflection of the face, favor, or love of God. This does not look as if Esau was the fancied reprobate that some men would have him to be.

We understand there is a sense in which God never has been seen, and never can be; and Paul recognizes this when he saith of him, "Who only hath immortality, dwelling in the light which no man can approach unto; whom no man hath seen, nor can see." 1 Timo. vi., 16. It is only symbols of his presence, or the Divine influence, or as veiled in *the man,* Christ Jesus, that men can be said to see the face of God.

JAMES W. SMITH, Upland, Pa., writes: "Send me 100 "CAN YOU BELIEVE?" If I had the means I would take 100 "LIFE FROM THE DEAD" and scatter them here. Send me 70 cents' worth, and a few extra if you can afford it, and I will be grateful. I have been sickly all winter, but am improving, and when the weather gets good, I want tracts in my pocket to take along with me. Accept my love in hope of eternal life.

ELD. BURR AND R. WENDELL.

FROM JACOB GRIM.

PHILADELPHIA, April 10, 1868.

BR. STORRS: I confess I was somewhat amused in reading Eld. F. Burr's letter, I am also interested in some portions of it; especially the following:

"But from a thorough investigation of the Scriptures she was forced to a different conclusion. Since then she has been what she was before, a firm believer in the resurrection of *all* the human race—but we were satisfied that *all* texts referring to the perpetual condition of the wicked, referred to their condition *after* a resurrection and judgment."

Now this is what we are interested in. I suppose the reason Eld. Burr gives no texts for for such a conclusion is, he says, "*All* texts refer to their condition after resurrection and judgment." I wonder if that is what Paul referred to in 2 Thess., i., 8, 9, when speaking of the coming of the Lord, "In flaming fire, taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ: who shall be punished with everlasting destruction from the presence of the Lord, and the glory of his power?" Think you this is after a resurrection of the wicked? And yet this is their everlasting doom. I am sorry the good Br. did not give us one text for the destruction of the wicked *after* the resurrection. For, I confess that, after nearly twenty-five years of study, I am unable to find one solitary passage that speaks of destruction or death after the resurrection. Suppose we try a few more of Paul's expressions. "Now, if we be dead with Christ, we believe that we shall also live with him; knowing that Christ being raised from the dead, dieth no more; death hath no more *dominion* over him. For in that he died, he died unto *sin* once; but in that he liveth he liveth unto God." Rom. vi., 8, 10. Does anybody live except those who are relieved from the dominion of *sin?* "For when ye were the servants to sin, ye were free from righteousness. What fruit had ye then in those things whereof ye are now ashamed? for the *end* of those things is death." When a man reaches the end, what is there after the end? "But now, being made free from sin, and become servants to God, ye have your fruit unto holiness, and the *end* everlasting life." Here again is the end of another course of life. "For the wages" (something earned to be paid when the work is done) "of sin is *death.*" When a man is dead, if a sinner, he has received all that God owes him, and he has no right to ask for any more; "but" (on the other side) "the gift of God is eternal life, through our Lord Jesus Christ." Rom. vi., 20–23.

Another expression I am interested in, "The doctrine of no life out of Christ." Let me state this more emphatic: No life by a resurrection from the dead except through Christ. "For certainly temporal life is not included in this expression," says Eld. Burr. Again, he says, "This is the case with the wicked to-day, and may be to-morrow, or next week, or next year, even though a suspension of that life take place for the time intervening." We think when a man is dead, he *is* dead. A man's life may be suspended, or sentence of execution may be suspended; but when the sinner is dead there is no suspension about it; he is *dead.* So says Jesus, "Your fathers ate manna in the wilderness, and *are dead.*" Again, we are very much interested in the following:

"Present life is *mortal,* consequently future life is *immortal.* So the wicked may live to-morrow, or next year, and still not have a *future* life, even though their breathing were suspended for a space of time and then restored again."

Now all this looks very nice; but it lacks one thing, and that is, Bible proof. Jesus says, "I am the resurrection and the life." As it was in the days when Peter was speaking of Jesus and the resurrection, "The priests and the rulers and the Sadducees came upon them, being grieved that they taught the people, and preached through Jesus the resurrection from the dead." Acts iv.

There is yet another passage I am interested in; in which I think Brother Rufus was very much misunderstood. I do not think he for one moment admitted that the change in feeling and behavior was on the part of the believers in the non-resurrection. We believe that any man who holds the resurrection is through Jesus Christ, and to believers only, can afford to keep in a good humor at all times. And from what I have seen and heard of the action of destructionists, Br. Wendell wished to convey the fact that our opposers manifested a better spirit toward us than ever before. And we confess we are glad to find such a spirit prevailing in some quarters; but alas, it is not true in all cases; for there is as much opposition to the doctrine of the non-living of the wicked dead, as there is to the immortal soul doctrine. But whatever we say or do, may it always be done in the true spirit of love. For "as I live, saith the Lord, I have no pleasure in the death of the wicked." Amen.

ELD. BURR'S DISCLAIMER RECTIFIED.

DEAR EDITOR: The letter from Br. Frank Burr, in last week's paper, requires correcting, and you will give me room to set myself right by setting *him* right. You say in your "Note"—"We wish all our correspondents to be exceedingly careful in their statements of the position of others, and of all matters relating thereto." The carefulness you thus commend your present correspondent *did* employ in his references to New Rutland matters, in the H. of L. of January 1. Let us see. Br. Burr says:

Br. W., in his journal, speaks of me as "not yet" having fully indorsed the sentiments he preached, as though I had almost arrived at the point of indorsing the non-resurrection of the wicked. Now, while Br. W.'s statement in fact was correct, yet, like the definition of the perfect tense in Kirkham's Grammar, it "conveys an allusion," and it is that allusion I wish to set right.

The "allusion" of which Br. Burr here speaks is simply his own man of straw, and his readiest way to set it right would have been to refresh his memory by a re-perusal of so much of my Cincinnati letter as related to himself. In that letter, speaking of Br. Burr, I said: "He has not yet adopted the non-living of the wicked dead, but our intercourse was of the most fraternal character." Now, this statement was not only perfectly true, but it contained no *un*true implication or "allusion" whatever. Had I used the word "fully," and in the way Br. B. represents, his disclaimer would have been seasonable; but I did not use the word *at all,* and so, of course, did *not* convey the idea that he "had *almost* arrived at the point of indorsing the non-resurrection of the wicked." Webster explains "*not yet*" to mean "not up to the present time;" and I am sure my use of the phrase did not warrant any of Br. B.'s "old acquaintances East" in concluding that in the *future* their prairie brother would probably change his ground on the wicked-dead question. If my remark contained any "*allusion*" whatever, it was to the fact that Br. Burr belongs to a class who *ought,* in logical consistency, to advance to the position of Life from the dead for the righteous alone. My friendly interchange of views with Br. B. made it plain enough to my mind that he will himself be a much stronger man against the endless torment theory than he now is, when he comes (if ever he does come) to see that a temporary life beyond the grave forms no part of the impenitent man's doom.

In my published journal notes I said: "Sister Burr, I was happy to find, has a strong leaning toward the Life views as held by us." I was certainly justified in making this reference by what Sr. Burr told me at the R. R. station, when I was leaving New Rutland, in the presence of a number of brethren and sisters. I think her very words to me were, "I more than half believe it now." But the approaching train would not allow time for much explaining and qualifying on Sister B.'s part, and I now accept her companion's statement as the correct version of her feeling on the Life question.

Br. Burr, referring to me, further says: "And I was glad also to hear from him that a different spirit pervaded the body of so-called Life-believers than that which was manifested at Wilbraham in 1863." Most decidedly has Br. B. misunderstood me on this point. I was most happy to be able to assure him of a growing union, here at the East, among the two branches of those holding to immortality for the righteous alone, but I never so much as dreamed of intimating to him or anybody else that I considered believers in the non-living of the wicked dead as responsible in any considerable degree for the alienations of former years. *I know,* as do multitudes of our Life brethren, that the facts greatly preponderate the other way. *As a rule,* the elbowing and disfellowshipping has been with those holding to the revival of the wicked, while believers in Life only in Christ have shown and felt a spirit of toleration. Our brethren on Br. Burr's side of the question are growing in this grace of toleration, and in this fact HERALD OF LIFE people do rejoice and will rejoice. The foregoing remarks are not designed to imply that past faults have been *all* on one side, for I believe no such thing; but I do know that on this subject the proscriptive and intolerant spirit has been in very much the larger measure with those who deem it perilous to the interests of men to teach them that torment after death is not threatened to the wicked. This spirit is not *dead* yet, but its vitality is, we think, growing less and less every year, and we shall welcome the day when it may be safely pronounced extinct. The influence of such brethren as Br. Burr will be on the side of such a result, and in that labor of love they shall have our sympathy even though we are "not yet" able to "see eye to eye" on the doom of the impenitent.

I am glad that Br. Burr does not let Prof. Mattison's work on Immortality pass unchallenged out West. May the Lord bless him in warring a good warfare against human traditions. There never was a greater willingness than now to hear on this grand question of man's nature and destiny. Let us all be at our post. R. W.

Salem, Mass., April 12, 1868.

PLEDGES MADE TO THE HERALD.

OUR friends who made pledges to carry the HERALD OF LIFE through to our next anniversary will feel it a privilege, we have no doubt, to redeem them as early as possible; and we suggest it is now but little over four months to our anniversary, and we are quite sure none will, of choice, come there without having redeemed their pledges. We certainly shall need every dollar to carry us to that period free from debt. Will you all do the best you can, and as early as possible, in the matter? If any are really unable to meet their pledges, please let us know immediately, that we may look elsewhere for the necessary funds.

"DEFENCE OF THE BIBLE."

THIS work is now stereotyped, and will go to press immediately. We made a rough estimate, at the outset, of the probable cost of the first thousand copies, making it between \$70 and \$90. The actual cost will be very near the highest estimate; probably not \$3 short. The amount received to this date is \$62; so that we still lack \$28 to complete the expenses of the first 1,000 copies. Nevertheless, we shall put them to subscribers to the fund, and purchasers, at \$5 per 100, they paying the postage, or express charges if sent by express. You will see that you thus get them at a mere fraction over one-half the first cost. We do this in the belief that the remaining cost will be made up by donations, or that several thousands will be called for, so as ultimately to cover the whole cost in that way.

Let us hear from you all, who wish a supply of the work, immediately. The postage on 100 would be about 62 cents, as near as we can now calculate.

LIFE FROM THE DEAD.

The *second* thousand of this work will be ready for delivery to-morrow; and are largely spoken for already. The pledges are coming in for the *third* thousand. That is right; let the matter roll on till at least one hundred thousand are scattered. This business will pay well for the truth.

B. W. SCOTT, St. Paul, Minn., writes: I have been a believer in the "No life out of Christ" doctrine, since the year 1855, but I have not advocated the blessed truth publicly, but a short time. (So much the worse for me.) But I feel desirous, and have for some time past, of gaining all the information I can on this glorious subject of "Life from the dead only through Christ," from the word of God, also from books and papers treating on the subject, backed up, as I believe they are, by undisputable proof from the inspired word. To this end I am determined to labor, let my days be few or many; and, if faithful to God, I expect to have eternal life through Jesus Christ, our blessed Saviour. To him be praise and glory, forever and ever. Amen. I received the HERALDS sent. They give joy to the soul, and gladden the poor aching heart.

SAMUEL BROWN, Milwaukee, Wis., writes: I send you \$5 to help publish "A DEFENCE OF THE BIBLE." If this is not enough I will send more. I intend to put them in the hands of those who are trying to defend the natural immortality of the soul. I tell them they are making more infidels than ever Tom Paine has done with all his writings. May they see their mistake and return to the truth as it is in Jesus.

NOTE BY THE EDITOR.—We shall need more funds than have yet been pledged to get out the first edition of the DEFENCE.

JACOB P. CHREST, St. Paul, Minn., writes: Please send me the HERALD OF LIFE. Living as I do, so far from those who preach the glorious doctrine of Life through Christ alone—belonging to a church that does not fellowship the doctrine of the destruction of the wicked and life to the righteous by the resurrection from the dead, I feel that I need your paper and books to help me secure this life through Christ; and not myself alone, but others who are grovelling in the dark. Yours, in hope of eternal life.

BUSINESS MATTERS.

One Dollar each from—Jacob D. Laciar, Joseph Hamilton, Mrs. E. T. Fenner, Mary Woodward, B. A. Brennan, Chas. Underwood, Jr., Jacob P. Chrest, Andrew McCurdy, Robert L. Johnston.

Two Dollars each from—Adam Hare, Amanda Rider, John Robson, Daniel F. Petry: [You have paid to No. 273]. Alfred Annable, Mrs. E. B. Kittinger.

Various Sums—James Howard, \$10; Wm. Chapin, 75 cts.; Richard Martin, \$25 on pledge.

Pledges for the third 1,000 "*Life from the Dead.*"

Previous Receipts	\$7 00
"A Friend"	5 00
J. Hamilton	1 00
Richard Martin	3 00

PLEDGES TO THE MONTHLY CONTRIBUTIONS.

D. B. SALTER proposed that we have monthly contributions for publishing tracts and cheap pamphlets, and he pledged to pay monthly till our next anniversary............\$5 00
S. D. Morse, Manchester, N. H........ 1 00

Pledges for Defence of the Bible.

Previous Receipts	\$55 00
Adam Hare, Camden, N. J.	1 00
J. Hamilton	1 00
L. T. C.	5 00

FLOWERS, "the poetry of nature," and the beauty of the sweet spring-time, are left us as mementoes of the ancient paradise. They speak a language, and that is the language of purity and love. They also serve to show us the vanity of all things terrestial. These beautiful emblems of purity act as so many finger-pointers, to point us back to Eden's lovely bowers, intimating to us the happiness of that place, and to point us to the flowery plains of the paradise yet to come.

IF those who sneer at practical religion would only seek it for themselves, and make a fair trial of it, their lips would be sealed to scoffs, and only opened in grateful praise. I never heard of a sincere Christian who pronounced Christianity an imposture or a failure. Have you?

Poetry.

"Pass on, Relentless World."

BY CHARLES LUNT.

Swifter and swifter, day by day,
Down Time's unquiet current hurled,
Thou passest on thy restless way,
Tumultuous and unstable world!
Thou passest on! Time hath not seen
Delay upon thy hurried path;
And prayers and tears alike have been
In vain to stay thy course of wrath.

Thou passest on, and with thee go
The loves of youth, the cares of age;
And smiles and tears, and joy and woe,
Are on thy history's troubled page.
There, every day, like yesterday,
Writes hopes that end in mockery;
But who shall tear the veil away
Before the abyss of things to be?

Thou passest on, and at thy side,
Even as a shade, Oblivion treads,
And o'er the dreams of human pride
His misty shroud forever spreads;
Where all thine iron hand hath traced
Upon that gloomy scroll to-day,
With records ages since effaced—
Like them shall live, like them decay.

* * * * * * *

Thou hast thy friends—I would have mine
Thou hast thy thoughts—leave me my own;
I kneel not at thy gilded shrine,
I bow not at thy slavish throne;
I see them pass without a sigh—
They wake no swelling raptures now,
The fierce delights that fire thine eye,
The triumphs of thy haughty brow.

Pass on, relentless world! I grieve
No more for all that thou hast riven;
Pass on, in God's name, only leave
The things thou never yet hast given.
A heart at ease, a mind at home,
Affections fixed above thy sway,
Faith set upon a world to come,
And patience through life's little day.

—*Selected by* Mrs. S. W. Campbell.

Children's Department.

Snow-Drops—A Spring Story.

The winter in Prussia had been unusually long and severe, and when March came the ground was still covered by a shroud of snow and ice. It was only about the middle of the month that the warm sunbeams softened the surface of the ground. The larks sang the sweetest songs that they knew, the children began to trundle their hoops, and here and there you could see the sprouts of the hardiest plants springing out of the ground.

The beams of the warm spring sun also entered the open window of a splendid room in the castle of a count, which was built high up on a rock, and at whose feet there lay a fruitful valley and splendid gardens. A servant in the castle, who had lived there for a number of years, was cleaning out the parlor, and was just at that time dusting off the two marble statues standing near the fire-place. She had already dusted the gold clock and picture-frames, and had about half-finished everything in the room.

At this moment the parlor-door opened a little wider than it already was, and there appeared a girl scarcely fourteen years of age, who was dressed in neat and plain clothing.

"Good-morning!" said she, very much abashed by the splendor of the furniture which she saw, for she had never beheld anything so grand before. The woman who had been dusting was disposed to be haughty and impatient toward the one whom she regarded as an intruder, and she replied:

"Who gave you permission to come in here?"

"No one came to the front door," modestly answered the girl, "and as it stood slightly open I took the liberty to come in, especially as I heard some one say: 'Walk in! walk in!'"

"You foolish thing!" said the woman, "that was only the parrot; not a single person in the house ever told you to walk in."

The girl was very much astonished at this, for though she had seen a large bird with green feathers on it, she had not the slightest idea that such a bird could talk, and could play a joke on her.

"What is your business here, anyhow?" asked the woman. "The servant's room is below; you had better go and see the housekeeper, if you have any request to make."

The girl looked quite surprised at this harsh treatment, and then said, "I would like to see the countess, if she would be so kind as to permit me to see her."

"You foolish thing! Don't you know she don't get up this soon in the morning? Besides, she don't care anything about seeing you, anyhow."

Just then a lady entered the room and said: "The countess is up."

Behold, it was the countess herself, who gave her servant some very plain words of reproof for her impudence to a modest country girl. The countess was very kind to the girl, who soon made known her request.

She had brought from the country a little basket of beautiful snow-drops, the very first ones of the season. She asked the countess if she would have the kindness to see that the King of Prussia should receive that little basket of snow-drops.

The kind lady was very much pleased to see this plain peasant girl have such respect and love for the ruler of her country, and immediately promised her that the flowers should be placed in the hands of the King of Prussia himself, for her own brother was his chamberlain.

"But," said the countess, "where did you get these snow-drops so soon?"

The girl replied: "There is only one place in the whole forest where they grow so soon, and I cannot tell why it is they bloom two weeks sooner in that particular place than elsewhere. But such is the fact, for I have gathered snow-drops a fortnight earlier there than anywhere else, for three springs in succession. Strange to say, nobody else knows it but me—or, at least, nobody seems to know it, for I am always the first one to gather them."

"But," said the countess, "why do you send snow-drops to the king?"

"I send them to him because I know he likes them better than any other flower that grows. My brother is a student in the University of Berlin, and he is acquainted with the son of the King's gardener, and I have often heard him say that there is no flower which the king of Prussia loves so well as the snow-drop."

"Yes," said the countess in reply, "you are perfectly right. I have often seen the king wear a beautiful snow-drop in the botton-hole of his coat, and I have frequently heard him say myself that he regards it as the loveliest flower on earth. Your request shall be fulfilled, and I know it will please him. But who shall I say has sent it to him?"

"From a subject who prays for her ruler twice every day—Gertrude Alling."

Gertrude then thanked the countess very cordially for promising to see that the basket of snow-drops was placed in the king's hands, and bade her "good-morning." But the countess would not allow her to leave without putting a large piece of gold into her hand, which the peasant girl at first refused to accept.

Three months after the beautiful spring morning when this scene occurred in the count's castle, a great express-wagon stopped before the door where wood-chopper Alling, who was the father of Gertrude, the girl who sent the King of Prussia a basket of snow-drops, lived. Gertrude's mother did not have the slightest idea that the great box which the expressman was taking out of the wagon was for her, or for her husband. But in this she was very much mistaken, for not only did the box belong to her, but also another large one that was still in the wagon. One box contained several pieces of linen, a number of dresses, two pieces of woolen cloth, and many other articles useful for the family. The other box had in it a handsome sewing-machine, which was a special present to Gertrude's mother.

The great question now was, Who could have sent these splendid presents? It was only after many of the parcels had been unrolled that they came to a little box about a foot square, which was marked with Gertrude's name, and which revealed the name of the giver. The box was opened, and it contained a beautiful gilt-edged Bible, with this inscription on the back of it, in large letters: "To Gertrude Alling, from the King of Prussia."

Had the two boxes fallen from the clouds they could scarcely have created more surprise in that little family than these did, when it was known that they were from the King of Prussia himself, as presents to an humble but patriotic and faithful family. In the inside of the Bible were these words, written in the king's own handwriting, and signed by his name.

"Though your sins be as scarlet they shall be as white as 'snow;' though they be red like crimson, they shall be as wool." "My doctrines shall 'drop' as the rain, my speech shall distil as the dew, as the small rain upon the tender herb, and as showers upon the grass."

Now, it was plain enough that this was the king's return for the basket of snow-drops, though the thought of receiving a present for them never once crossed Gertrude's pure mind.

—*Selected.*

How Jesus Loves.

The blessed Master in giving parting instructions to his disciples said, "If ye keep my commandments ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love." The first feeling that would naturally arise in the minds of the simple-hearted disciples would be a desire to know their Teacher's commandments. He soon tells them; for he immediately says, "This is my commandment, that ye love one another as I have loved you." A great deal seems to depend on that little word *as;* and like the faithful learners of old, we would like to follow our Jesus a little to know *how* he loved.

We ask, Did Jesus merely pour out an effusion or gush of love from his full heart in congenial affection among the people; or did he do something more tangible? Let us see. Let us examine his life a little.

In the first place he made himself of no reputation. His starting-point was to be born in a stable and laid in a manger. This lowly position his all-wise Father saw to be best for him and here he placed him. Thus starting in an humble way, did Jesus seek to rise to high estate in this world's goods and class himself with the rich and proud? No! He took upon him the form of a servant, and was oppressed and afflicted; not opening his mouth. Mark it—*He opened not his mouth.* He never went to man for redress, or to tell his troubles, but committed himself to him that judgeth righteously. In following his footsteps through life, we see him, all along, a homeless wanderer, with no certain dwelling place. Did Jesus feel this lonely condition, or was he entirely above human feeling? Let us see. When one said to him, I will follow thee whithersoever thou goest, he replied, The foxes have holes, and the birds of the air have nests, but the Son of man hath not where to lay his head. Here he shows that his heart naturally yearned for a resting place, and he watched the lower animals, how they had each one its own abode. Did Jesus then yield to the natural longings of his warm, congenial nature? No, he choose not to seek a home here, but was faithful to him that appointed him. As to his food, he was fed from the bounty of others; and sometimes blessed and multiplied the bread, so as to feed his followers. But we ask, Why did Jesus subject himself to all this? Was it necessary? We say yes, in order to fulfil his mission. The gospel was preached to the poor; the rich would not receive it; and in order to reach them he went right among them. This is the way Jesus loved. He went about continually doing good. He healed all that had need of healing.

O let us love one another *as* Jesus loved; and let us learn fresh lessons of the meek and lowly one, every day.

Helen Robertson.

Letters and Extracts.

From O. O. Rogers.

Bethel, Vt., March 23, 1868.

Br. Storrs: I feel to thank God that he has raised up a band of bold, earnest soldiers that are ready to stand in defence of the gospel truths as they are given us in the Scriptures of divine truth. While reading my paper of the 18th, and also those before it, I was pleased to see some statements tending to charity for others that do not see as we of the Herald do, in the doctrine of life; some of them made by the Editor, not merely because he was once a Methodist, but because I love the spirit of toleration in my brethren; and I will give you my reason for it.

I was brought up a Methodist, and was taught in their traditions, and of course believed them to be right. One thing was so; that was, the Bible is true. That I still believe to be correct; but for the correctness of their expositions I cannot vouch. Some say it is because I have read Geo. Storrs' works; but this was not what turned me against their doctrine. It was because I failed to see that the Bible taught their views when I came to examine for myself. I was refused the *Bible Examiner* to read as it was not a magazine that was fit for thinking men to read. But I heeded the injunction, "Search the Scriptures; for in them, ye think ye have eternal life; and they are they that testify of me." Jesus says, "Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you." Then I failed to see how man had an immortal soul; which they affirm to be a fact, although all Scripture testimony is against them. But there are some honest ones among them yet; and my prayer is, that they may see the light of truth. If I were able to do it, I would order papers and books to send some preaching friends, but as I have not funds I will pray God to move upon the hearts of some that have to use it to his glory, and he will do it; and the promised blessings of the Lord will be given those who do his will.

From Susan A. Bailey.

Milwaukee, Wis., March 30, 1868.

Br. Storrs: I have received your paper for a long time, and must be in your debt quite a sum; but I have not the money to send you, nor do I know when I can send it. I say this with sorrow and regret; for of all things I dislike indebtedness to any one. It may be best for you to discontinue your paper to me, as much as I dislike to say so. It is meat in due season, and it contains the gospel hope. Its truths are precious and comforting to the lonely traveller here. You have preached the gospel for many years; but trials and temptations are what we pass through here; and we bless God that there is a hope beyond this vale of tears; and those that sleep in Jesus will be remembered and raised to immortality and eternal life. It is these comforting promises that cheer me; for I know what our Saviour has said, he will perform. I often think of those that have not had the gospel light we have, and are not blessed with Christian parents and their pious examples, and prayers for them; and it is our prayer that God will so teach us to number our days, that we may apply our hearts unto wisdom and understanding. The fear of the Lord is the beginning of wisdom, and a good understanding have all they that keep thy law. Yours in Christian fellowship and love for the truth.

Note by the Editor.—Your paper will continue to be sent to you. May it be a blessing.

From Charles H. Robinson.

Greenwich, N. Y., April 5, 1868.

Br. Storrs: Permit me, though a stranger, to address you on the all-important theme of "Life only in Christ;" and more especially to add my personal experience in bursting the bonds of orthodoxy. Born and reared in its arms, of course I embraced its teachings as a "Thus saith the Lord," and the shibboleth of the true faith. Years passed on, and the inquiry forced itself upon my mind, Are these things consistent with God's character? I instinctively shrank from it; and, as is often the case, seized upon Universal salvation as the only hope of a fallen race. Still, my mind was not at ease; and, in the midst of conflicting theories, became almost an infidel. "Be ye also ready; for in such an hour as ye think not, the Son of man cometh." These words came to me, like the sword of the Spirit; and, like Paul, I found it hard to "kick against the pricks."

One year since I found peace in believing on the Lord Jesus Christ, and received the right hand of fellowship in the Methodist E. Church. There was still a mystery in the orthodox idea of atonement which I could not solve or reconcile; and while my faith was still strong, I was in doubt. During the Fall of '67, a friend placed in my hand Elder Blain's "Death not Life:" and requested me to read it, think of the truths therein taught, and candidly judge of its merits. I read it, and laid it aside; but like Mary, "pondered these things in my heart." I read my Bible and compared it with the little book, and made up my mind to investigate the matter more fully. I obtained your "Six Sermons" from a believer in the Life views you advocate, and the scales began to fall from my eyes, and new beauties sprang forth; I could now harmonize what before seemed chaos to me. But ah, "the morning cometh." I read your tract on Atonement, and I assure you the veritable presence of the Lord seemed to illuminate my mind, and brought joy and peace; it all seemed clear to me now; and how easily could I appreciate our Saviour's words to Martha at the grave of Lazarus; "*I* am the resurrection and the life," How sublime seemed the words of the Master at the last supper, "Take, eat, this is my body which is given for you;" also, "This is my blood which is shed for you."

I am assailed on the right hand and on the left; but my faith is strong; and, though I am compelled to retire from the Orthodox church, I shall count it all joy. And now my aged brother, it must bring joy to your heart to know that your "labor is not in vain in the Lord;" for, I deem it through your efforts to benefit mankind that I can to-day see "the truth as it is in Christ Jesus." I am a subscriber for the Herald of Life, which is a welcome messenger in my household; and may you long be spared to lead on the flock.

Please send me 10 copies of "Life from the Dead;" also, the "Watch Tower." Enclosed find necessary funds.

Your brother in the faith.

From Daniel Howard.

Chillicothe, Mo., March 29, 1868.

Br. Storrs: I love the Herald, and love to see it prosper; that is, I love the doctrine of "No life out of Christ," but I am a stranger in a strange land, where the subject of "Inherent Immortality," even, has scarcely been questioned until I came here; and my weak voice can hardly be heard among so many worshippers of Baal. I am trying to lift up the standard of the gospel wherever I have opportunity; to show, and to prove that Jesus Christ is "King of the Jews," as well as the "Lamb of Calvary;" that the good news of the coming kingdom and reign of Christ, is primarily the gospel, rather than the death of Christ. That the death of Christ was necessary in the plan of salvation; but that the kingdom and glorious reign of Christ is the object of faith. That as life, eternal life is not promised to any one without belief in Jesus of Nazareth; so there is no promise of eternal life to any one except those who believe in the coming reign of Christ.

From Wm. Payne.

Springfield, Mass., March 29, 1868.

Br. Storrs: It does appear to me that some how or other there is, at the present day, a great shaking among the dry bones; men are waking up and beginning to rub their eyes in earnest; and if we could interpret their thoughts, I think their inquiry would be, "Watchman, what of the night? Watchman, what of the night?" Surely, it is high time to awake, for the night is far spent, and the day is at hand: and some are actually beginning to find out that there is light ahead; and in view of this fact, are moving forward. My prayer to God is, that they may keep on moving, until they get as thoroughly hemmed in as did the children of Israel on moving from their Egyptian bondage; and this they certainly will do if they proceed. Then the next thing will be, to prove God's high hand of deliverance.

This has been a good day to me: and I may say, to many others also, while listening to the precious truths of God's word as preached by Br. Wendell, at the Union street Methodist E. Church. It was a plain, simple, powerful presentation of the Bible argument for life hereafter to none but those who have been baptized into Christ; put on Christ; walk in Christ; live with Christ, and fall asleep *in* Christ. Surely it is a clear case; and we may add in the words of the preacher, Eccl. iv., 10, "But woe to him that is *alone* when he falleth; for he hath not another to help him up." If we be *dead* with Christ, we shall also *live* with him: if we have no hope in him, and are living without God, and die without him, then have we *no God;* for he "is not the God of the dead, but of the living; for all live unto him." How? By virtue of their union with Christ, their living head; his life is the pledge of theirs; and because he lives, they *shall* live also. Faith in the promised seed secured life in the future, by promise, to those who possessed it back of the birth of Christ; faith in the seed manifested, secures life by promise to all this side of that event.

Now we understand the import of the words, "for all live unto him;" the body complete, with every member perfected from head to feet; all live in his divine purpose; and just so sure as he lives, when the time of the promise comes "*I* will raise him up at the last day," it will be fulfilled in a moment, in the twinkling of an eye.

There are many of the members of that Methodist church who have been greatly blessed under the preaching of Br. Scott, who is a faithful minister of Christ, of that denomination; and not only they, but others also who are hungering for the bread of life have had a privilege, for the last two years, rarely found in this day of dearth. Alas, how few laborers in this vast harvest-field; how few to really feed the flock of God; how little digging down deep to find the rock foundation: and notwithstanding all the heaps of professed teachers, never was the language of our blessed Lord more appropriate than now, "Pray ye, therefore, the Lord of the harvest, that he will send forth more laborers into his harvest." I rejoice, however, that God has a light set here and there, and it is the privilege of all sects and parties, and of no sects or paries, to come within its blessed illuminating radius that they may try themselves by its sin-discovering and manifesting purity, and thus be rid of all the stains, the spots, the wrinkles, and be found as a bride adorned for her husband. Yours, in hope of life.

From Helen Robertson.

Philadelphia, Pa., April 8, 1868.

Br. Storrs: Br. Burbank mentioned, in an article of his, a few weeks ago, that I was expected to come and be Matron of the Dorcas Mission Home. I came three weeks ago today, not doubting but the Lord led me. It was not my own choice, but the Lord has led me in paths that I knew not; and I say, blessed be his holy name. His will, not mine, be done. When we give ourselves to the Lord unreservedly, we have at the same time to give up our own wills, and sit submissively at his feet, looking up and saying, "Lord, what wilt thou have me do?" Sometimes the Lord has to deal a long time with his children, and exercise much patience toward them before they become entirely submissive; but when the will is all broken down, and they can pray from the heart, even in the most trying circumstances, "Nevertheless, not my will, but thine be done," then it is all easy. The yoke is easy and the burden light. Then we can learn of him who is meek and lowly in heart, and find rest to our soul. Sometimes we struggle hard before coming to this position, but when once attained, it is the most blessed of all states to be in.

Our work here we feel to be a very simple one. We live by faith, not by sight. Getting only day by day our daily bread. We *feel* our entire dependence on our heavenly Father, and he has hitherto supplied out of his abundant fullness. The promises are very precious to us, and we have many opportunities of pleading them. We often read Luke xii., 22, and on, with great satisfaction. Also many such promises, which teach us not to be careful about the things which perish with the using, but rather to seek the kingdom of God and his righteousness, and other things will be added.

You well know the object of this mission; that we, in every way, care for orphans and fatherless children. We feel as if the Lord would have us do so, and not having the means, we look to that same Father to feed us with food convenient for us: and we all cheerfully give our services, knowing that he who clothes the lilies of the field will also clothe us; and if we continue faithful to the end will give us the reward of the inheritance.

The tribulations of the last days seem to begin to press; and this pressure makes the Lord's children cry out, Come, Lord Jesus, come quickly. It also seems as if the faith of all is being tried.

May the Lord help us all so to run that we may obtain. My address is 708 Lombard St.

How to Keep Poor.—The Detroit *Union* says there is no working man but would rejoice to have the way pointed out by which he might honestly attain riches. No one would thank us for a prescription to insure poverty, and yet there is many a man who keeps himself poor by indulging in the following: Two glasses of ale per day, at 10 cents, $73; three cigars, one after each meal, $109 50; board for a big dog, $30—all in one year $212 50; sufficient to buy six barrels of flour, one barrel of sugar, one sack of coffee, a good coat, a respectable dress, a frock for the baby, and half a dozen pairs of shoes. If you don't believe it, workingmen, figure for yourselves.

A sharp student was called up by the worthy professor of a celebrated college, and asked the question:

"Can a man see without eyes?"

"Yes, sir," was the prompt answer.

"How, sir," cried the amazed professor, "can a man see without eyes? Pray, sir, how do you make that out?"

"He can see with one, sir," replied the ready-witted youth, and the whole class shoutek with delight at the triumph over metaphysics.

The Unasked Good.—The prayer which Socrates taught his disciple Alcibiades deserves a place in the daily devotions of every Christian: "That he should beseech the Supreme God to give him what was good for him, though he should not ask it, and to withhold from him whatever would be hurtful, though he should be so foolish as to pray for it."

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The original Six Sermons were first preached and published in Albany, N. Y., in 1842. Since then they have passed through many editions and been improved and enlarged as the author received more light; but the last alterations and enlargements were made near fourteen years since, and the author has seen little reason to make any material change in the matter since, but will do so when he sees cause, if he ever does.

The Watch Tower: or, Man in Death; and the Hope for a Future Life.—A Pamphlet of 96 pages. A thorough cure for the modern necromancy, misnamed "spiritualism," which is really animalism. Price, 20 cents. Postage 2 cents.

This work is one of the first importance, and should follow the Six Sermons in all cases where there is a desire to understand the question of inherent immortality and the state of man in death, as only the knowledge of man's nature and state when dead can prepare our minds to comprehend the work of Christ in our redemption. Let none therefore fail to read this pamphlet.

Life from the Dead; or, The Righteous only will live again. By Geo. Storrs. Price, 20 cents. Postage 2 cents.

The author believes this subject is one of vast importance. It illustrates the whole Gospel scheme, and shows the mercy of God in its true light, while man is seen to be wholly mortal. It cuts up the modern man-worship, which is hurrying so many on to rank atheism. This work should be read after the two preceding ones, with which it will be seen not only to harmonize, but it is the climax to the doctrine of those works, and is the inevitable result to which they lead. The three works together form the author's "body of divinity" as he understands the Scriptures of truth.

Life only in Christ.—This embraces the whole of the three previous named works, and the Tract on Atonement, bound in one volume of 360 pages, and lettered on the back. It contains a full view of the doctrine of "No life out of Christ," as held by the Editor of the Herald of Life. Price, $1. Postage 16 cents.

This volume has been prepared for the convenience of those who wish to know the author's views on the Life theme, in the order in which they rose in his own mind, and as the subject naturally arises in a thinking mind. 1. Is man immortal? If not—2. What is his state in death? If unconscious in death—3. Who will live again? These questions are taken up in this order, and we do not see how an impartial mind —willing to follow truth wherever it leads—can come to any other conclusion than the one arrived at in these combined works. Examine them and see if this is not so.

Man's Destiny.—Immortality: The Arguments from Nature and Scripture, by Rev. T. M. Post. D. D., St. Louis, Mo., Reviewed by Geo. Storrs. Price in pamphlet, 30 cents. Postage 4 cents.

The history of this work was this: Rev. T. M. Post, D. D., of St. Louis, Mo., a well known and talented clergyman, was selected by certain ministers and others, in New England, to write a Prize Essay on Immortality, for which a gentleman in New York paid $150. It was intended to have it the best that could be said or written in favor of the immortality of all men without regard to their moral character; that is, of their inherent immortality.

Dr. Post took up the subject under two heads of argument. First, "The Argument from Nature;" and second—"the Argument from the Scripture." The first of these appeared in *The New Englander* of February, and the other in May, 1856.

The Reviewer followed these arguments in their order. The Review of the argument from Nature was written before that from Scripture appeared.

The author of the Review wrote it by request, and with the expectation that it would be published with a reprint of the Essay. No one should fail to read it; and perhaps nothing better can be placed in the hands of Ministers of any denomination.

This work has been out of print for some months, but is now re-printed.

Bible vs. Tradition: in which the true teachings of the Bible is manifested: showing the true meaning of the terms Soul, Spirit, Hell, Everlasting, Eternity, Life, Death, etc. Price, bound, $1. Postage, 16 cents. In paper covers, 70 cents. Postage 6 cents.

This work contains over 300 pages, and is an invaluable help to understanding the Scriptures. It is a work of much labor and research. The title indicates its object, and the performance shows the object was kept in view throughout. Many smaller works have been written by others on the subject; but they are little more than a compilation from this larger and more perfect work, which was the pioneer in this branch of the life views.

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THE OBJECT of this paper is to promulgate the truth of "LIFE ONLY IN CHRIST:" or, a future life and a resurrection from the dead, are both conditional; and only bestowed at the second advent of Christ, "at the last day."—See our motto.

Herald of Life

AND OF THE COMING KINGDOM.

"They which shall be accounted worthy to obtain that world, and the resurrection from the dead . . . are the children of God, being the children of the resurrection."

GEORGE STORRS, Editor. NEW YORK, WEDNESDAY, APRIL 22, 1868. VOLUME V.—NUMBER 29. WHOLE NUMBER 219.

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THE COMING OF CHRIST.

THE precise time no man can tell, and no man may presume to tell. For "of that day and hour knoweth no man, no, not the angels of heaven." Nevertheless his disciples are commanded to watch, and take heed to themselves, lest that day come upon them unawares. "For as a snare shall it come on all them that dwell on the face of the whole earth. Watch ye, therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man."

Though we cannot fully ascertain the times and the seasons, which the Father hath put in his own power, yet things revealed belong to us and our children. And we may approximate sufficiently near for all practical and useful purposes; for faith and hope, for the comfort of hope, and the full assurance of faith. A multitude of signs are given, which are to precede that day, so that no one need be taken by surprise; and they were given for the express purpose that the disciples of Christ may know when the time draweth near. Signs were given which clearly indicated the first coming of Christ, and the manner of it. For not understanding and appreciating them, the Jews were severely rebuked. To study the signs of the times is to compare passing events with the declarations of Scripture. This they did not, and hence rejected the boon of heaven, the best gift of God to man.

It is a merciful providence, which in all past ages has furnished signs of impending revolutions, and changes, both in the natural and moral word. Signs precede the gentle shower—signs indicate the tempest—signs portend the fearful tornado—signs foreshadow the terrible volcanic eruption—signs warn the nations of the approaching dreadful earthquake; and seldom a person dies who has not some premonition of his coming end. Even the animal creation seem endowed with an instinct forewarning them when danger is nigh. So perfect were the signs which Christ gave his disciples, that were to usher in the siege and destruction of the temple and city, and the dispersion of the remnant of Israel to the four winds of heaven, and so assiduously did they regard them that not a single Christian is said to have perished in that memorable visitation. Had they regarded the signs of the times as of little value, as many now do, they must have shared the fate of the unbelieving Jews, pent up within the walls of the doomed city.

If we would know where we stand in the world's history—I mean that history drawn by the pen of inspiration, declaring the end from the beginning—we must compare the sacred record with passing, as well as with past events. Signs have been constantly accumulating, and the light we now have is vastly superior to that enjoyed by Luther and his associates at the dawn of the Reformation. The providence of God has been steadily unfolding one scene after another before written in his word. We can see that, in their precursory fulfilment, six of the seals have been opened—that six of the trumpets have been blown, and six of the vials poured out, and that the events symbolized by them have nearly all come or are coming to pass. And we can see what Luther and his associate reformers could not, that the rainbow angel was an apt symbol of him and them. The angel held in his hand a little book, and the book was open, and the earth was lightened at his presence; and when taken and eaten up, though sweet to the taste, it proved in the end to be bitter indeed. He and they held in their hand the open Bible, and gave it to their people. It was received with gladness of heart, and valued above all price. But it became to them exceedingly bitter in the persecutions which they endured for the word's sake. How expressive the symbol, and wonderful the illustration! We are indebted to the light of that open book, yet within the dominions of the mother of harlots, the holding and reading of the Bible, though sweet as living waters, is still bitter in the sufferings endured for it. Even the possession of it is a crime.

What, then, are the present indications? What the signs that betoken the coming day? Watchman, tell us what thou seest. Oh, Daniel, a man greatly beloved, what understanding hast thou in the matter? When shall the great Prince who standeth for the children of thy people, deliver them? When are the sleepers to awake who are to shine as the brightness of the firmament, and as the stars forever and ever? In the time of the end "many shall run to and fro, and knowledge shall be increased. Many shall be purified and made white and tried; but the wicked shall do wickedly, and none of the wicked shall understand, but the wise shall understand."

The visible sign is obvious, and is in the mouth of all men. Since the invention of the mariners' compass and the printing art, how astonishing the increase of knowledge, especially for the last half century! In every department of human enterprise, what a mighty impulse. The whole earth seems agitated and in motion. Mind is in collision with mind, educing light, and men are in journeyings oft. Mountains are scaled, plains and deserts passed, lakes, seas and oceans traversed, and in the ordinary business of the day, and with lightning speed. Such facilities of communication have thrown open the nations to the rapid dissemination of knowledge. Accordingly, the Bible has been translated into almost every known tongue, and circulated more or less extensively among nearly every people. Tracts have been printed, and millions on millions of pages given to the four winds. Missionaries have gone to different heathen nations to publish the name of Christ, and announce his coming and kingdom. This running to and fro and increase of knowledge corresponds with the sign given by the Lord Jesus, "And this gospel of the kingdom shall be preached in all the world for a witness unto all nations, and then shall the end come. And the gospel must first be published among all nations for a testimony against them." The same sign is given in the symbolical representations of John, as immediately to precede the opening wonders of that day. "And I saw another angel fly in the midst of heaven having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, saying with a loud voice, Fear God and give glory to him; for the hour of his judgment is come, and worship him that made heaven and earth, the sea, and the fountains of waters." That angel is on the wing, and hence the time draweth nigh.

But the wicked shall do wickedly: this sign demands special notice. It is indicated by Christ, fully expressed by Peter, and confirmed by Jude. It is a prominent sign of the near approach of that day. "And Jesus spake a parable unto them that men ought always to pray and not to faint." The widow obtained her cause by her continued coming. "And shall not God avenge his own elect who cry day and night unto him, though he bear long with them?" He has borne with them for many ages. "I tell you that he will avenge them speedily;" when he shall arise to judgment, a short work will the Lord make upon the earth. "Nevertheless, when the Son of man cometh" to do this work, "shall he find faith on the earth?" Taken in its connection, no stronger affirmation can be given that the vast world will be sunk in a state of total unbelief of his coming and kingdom. That faith in his appearing in the glory of the Father, with the holy angels, and in the clouds of heaven, will be confined to the remnant of faithful witnesses, who have prophesied in sackcloth for nearly twelve hundred and sixty years.

From the time of his ascension, till past the middle of the third century, not a dissenting voice is to be heard within the pale of the primitive churches. It was the universal belief that the Lord Jesus was to come and reign with his saints on earth. Origen was the first to reject the plain meaning of Scripture, and adopt the allegorical mode of interpretation. From that period the spiritual rule obtained. Large portions of the Bible were soon turned into fable, and its noblest teachings discarded from its pages. What now is the aspect of the great question? Vast multitudes reject that blessed hope, while few there be that cherish it. Peter in regard to this sign is more full and explicit. He describes clearly the prospect when the marvellous things of that day shall be near at hand. "For we have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but were eye-witnesses of his majesty. But there were false prophets also among the people, even as there shall be false teachers among you, damnable heresies, covetousness, uncleanness, presumptuous and self-willed, having eyes full of adultery, following the way of Balaam, speaking great swelling words of vanity, servants of corruption. Beloved, I write to stir up your pure minds by way of remembrance. Knowing this first, that there shall come in the last days scoffers, impious persons, walking after their own lusts, and saying, where is the promise of his coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation." How true to the life? Such is the position of the entire Papal world; of the Greek Church; of the English establishment, and of vast many in Protestant churches. So true it is, that the few who embrace the hope of Israel, even that blessed hope, are as the shaking of an olive tree, or as the gleaning of grapes when the vintage is done.

But this is not all. The coming and reign of Christ is made a matter of scoffing. Learned men disdain the idea, and the great men of earth, and your statesmen, laugh at it over their cups, and in discussing matters of state will tell you that such and such measures cannot be carried here, but may be "in kingdom come." In view of it, witticisms and sneering pleasantries have often been indulged. Jude fully confirms this representation. "Beloved, remember ye the words which were spoken by the apostles of our Lord Jesus Christ. How that they told you there should be mockers in the last time, who should walk after their own ungodly lusts." In the midst of scenes like these, "Behold the Lord cometh with ten thousand of his saints, to execute judgment." This sign, as well as the others, must be obvious to such as have eyes to see and ears to hear.

There are other signs clearly indicating the nearness of the grand consummation. How significant the wasting of the Mohammedan empire, the twofold woe of the Christian population of the East, the steady enlargement of Gog's dominion, and the augmentation of his power, despite the alliance of Protestant England, Papal France and other catholic states, to preserve and perpetuate the rule of that oppressive slaughtering race! But the Moslem must fall, and his dominion cease, for Gog's career will not end till he reaches the mountains of Israel.

When ye shall see these things come to pass, know that it is nigh, even at the doors. There soon will be heard a great voice of much people, "saying Allelulia; salvation, and glory, and honor, and power, unto the Lord our God. For true and righteous are his judgments. And a voice out of the throne, saying, Praise our God, all ye his servants, and ye that fear him, both small and great; and the voice of a great multitude, as the voice of many waters, and as the voice of mighty thunderings, saying Allelulia; let us be glad, and rejoice, and give honor to him; for the marriage of the Lamb is come, and his wife hath made herself ready. And to her it will be granted that she should be arrayed in fine linen, clean and white." And it is written, "Blessed are they who are called unto the marriage supper of the Lamb." Then will be seen the great multitude which no man can number, of all nations, and kindreds, and peoples, and tongues, standing before the throne, and before the Lamb, clothed with white robes and palms in their hands; and the harpers standing on Mount Zion harping the new song of triumph, and proclaiming the kingdoms of this world to be the kingdom of our Lord and his Christ, and his universal and everlasting reign. Then will be heard the thrilling announcement, "Behold the tabernacle of God is with men," . . . in "that great city, the holy Jerusalem;" . . . in the light of which the nations of them that are saved shall walk.—*Selected.*

CORRUPTERS OF THE GOSPEL.

BR. STORRS: I have received a copy of a new work called "CATECHESIS; or, Scriptural Instruction on Mortality, Immortality and Judgment."

The work evidently has been gotten up for the especial purpose of counteracting the influence of the doctrine of "Life only in Christ;" or, in other words, "The wicked dead will not live again." The object of this work is to show that men are raised mortal, and changed to immortality afterward. When I first glanced over the work I thought it was not worth noticing. But after reading it over carefully, I came to the conclusion that some persons might, possibly, be deceived by it, and therefore it might be well to give it a notice.

After some twenty years' opposition to the non-living of the wicked dead; and bringing all the talent they could find to bear against the doctrine, by this last effort, viz., "The Righteous as well as the wicked come up mortal," they acknowledge that the doctrine of the last twenty odd years, which they have been teaching, is wrong. And now, the last grand effort to evade the conclusion, that if the wicked dead come up in the resurrection, they come up immortal, incorruptible, and cannot die any more, they assume that *all* come up mortal, and the change takes place afterward. This reminds me of a conversation with a Br. some years ago, who wished me to purchase Hudson's work, as one well adapted to "enter all the metaphysical rat holes, and expose all the errors of the day." I remarked, then, that the doctrine of no resurrection to any except those in Christ, in time, would drive them all into the rat holes; and they would find hard work to get out again. And we are living to see this statement verified more and more every day. This Catechesis commences very well; and is well calculated to deceive.

"1. What was the 'first man, Adam?' and where did he come from? Ans.—He was dust 'formed into a living soul,' and came out of the ground. Gen. ii., 7; iii., 19.

"Ques. 6.—Does the fact of a body, or bodies, many or few, being created out of the dust some 6,000 years after the creation of the first man from dust, destroy the principle contained in Paul's words, 'out of the earth, earthy?' Ans.—Certainly not; time works no change in the principles of the Deity. Hence the *new creations* of dust, when they 'come forth' from the earth to judgment, are 'earthy,' and being earthy, their earthiness is corruptible, honorless, weak, and soulish, or sensual."

Now, four of the first six questions he backs up with quotations from Scripture; but questions *four* and six, this last one, he has no Scripture text; for the very good reason there is none in the Bible. It is bogus. Why did he not quote 1 Cor. xv., "So also is the resurrection of the dead; it is sown in corruption, it is raised in incorruption." No, they do not want Paul's resurrection. Hence the "new creation of dust come forth from the earth, earthy." "What did Paul know away back eighteen hundred years ago!"

"Ques. 7.—If all come forth from graves 'earthy bodies' do they come forth to one and the same end? Ans.—No: some come forth to justification of life, and others of them to condemnation. John v., 29."

John does not say one word of all coming forth from graves "*earthy* bodies." It is a direct, shall I say libel against John's or Jesus' whole teaching. We challenge any man to show that Jesus ever taught that any man will come from the grave an "earthy body." But Jesus did say, very emphatically, "But they which shall be accounted worthy to obtain that world, and the resurrection of the dead, neither marry, nor are given in marriage;" [what is to hinder them if they are a new creation of dust, according to Ans. Art. 6?] "Neither can they die any more," [why not, if they are earthy, according to the same article?] "for they are equal unto the angels, and are the children of God, being the children of the resurrection." Luke xx., 35.

Now the angels are not earthy. But then Ans. to Art. 6, does not say anything about a resurrection; but a "new creation of dust." He ignores the resurrection in said article.

"Art. 9.—What is mortality? Ans.—An earthy body in living action; or life manifested through an earthy body; and therefore, from the constitution of the body, terminable life."

If so, how does this mortal body live again? No Scripture proof for this article.

"10.—Do mankind in particular stand related to any other kind or sort of body, or nature than to the earthy? if so, what is it? Ans.—Yes, a portion of mankind are related to what Paul terms the spiritual body; or, quickening spirit. 1 Cor. xv., 44, 45.

"11.—Where does the spiritual body come from? Ans.—Out of heaven; the second Man is the Lord from heaven. 1 Cor. xv., 47.

"12.—Does not the spiritual body come out of the grave? Ans.—How is it possible, in view of Paul's principle, that what comes '*out of the earth* is earthy,' not spiritual; and that the spiritual body is our house which is *from* heaven? 2 Cor. v. 2."

Paul nowhere says any such thing. He says, the first man was of the earth, earthy: the second man is, or will be, the Lord from heaven. As is the earthy, such are they also that are earthy; and as is the heavenly, such are they also that are heavenly . . . and the dead shall be raised incorruptible."

One moment about this house which is from heaven. Mark, in Ques. 6, "Bodies created out of the dust 6,000 years after the first man was created from the dust, does not destroy the principle, 'out of the earth, earthy." The answer is, "Certainly not."

Now then, we have earthy bodies after the lapse of 6,000 years. "Hence the new creations of dust when they *come forth* from the earth to judgment, are earthy, and being earthy, their earthiness is corruptible, honorless, weak, and soulish, or sensual." (Ans. to 6.) Here he denies the resurrection of the dead, altogether; and calls it a new creation of dust; and without any distinction, calls them corruptible, honorless, weak, and soulish or sensual.

No wonder he makes no reference to any passage of Scripture on this article. I wonder if he had in his mind 1 Cor. xv., "So also, is the resurrection of the *dead.* It is sown in corruption." "It," what? Why the corruptible man. "It is raised in incorruption." "It," what? Why, the corruptible man. Not, it was raised, or made a "new creation of dust, *sensual,* and then changed afterward." No, Paul says, it was *raised* in incorruption. "It is sown in dishonor." "It," what? Why, the mortal, *honorless man.* "It," the same man, "is raised in glory." Not as Catechesis says—"A new creation of dust, weak, and soulish, or sensual." But in the language of the apostle, "It is sown in weakness, it is raised in power. It is sown a natural, or animal body. "It," the same, "is raised a spiritual body."

But, asks Catechesis, "Does the spiritual body come out of the ground?" We answer, It comes just from where God has hid it with Christ; and "when he who is our life shall appear, then shall we also appear with him;" and then it will be known where we come from. But, says Catechesis, "For in this (earthly house) we groan, earnestly desiring to be clothed upon with our house which is from heaven; 2 Cor. v., 2. Now that which comes out of the earth is earthy." Art. 12. In Phil. iii., 21, we read, "Who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able to subdue all things unto himself." Here, then, according to Catechesis, we have a house spiritual, "not made with hands, eternal in the heavens." Now, we would ask the question, Who is going to inhabit this heavenly house? Is there some immortal soul substance, that orthodox speaks of, going to crawl into this spiritual house? Who is the "we" that Paul speaks of, when he says, "we know if this earthly house of our tabernacle were dissolved, we have a building of God, a house not made with hands eternal in the heavens?" Well, if this house has always been eternal in the heavens, waiting for some one to inhabit it, what will become of it when the time comes to change our vile body and fashion it like unto his glorious body? Will we need two houses? for, the promise to the newly fashioned body is, that it shall inherit the *earth,* and dwell therein forever; while this spiritual house which Catechesis speaks of, is *eternal* in the heavens.

These gospel menders are like the Murray Grammars; they have been mended so often, and so many patches put on that it is very hard to distinguish any of the old from the new.

JACOB GRIM.

Philadelphia.

"MEN FOR THE TIMES."

THE following is the substance of a discourse, by Rev. Mr. ROWLAND, in one of the theatres, in Cincinnati, Ohio, Sunday, April 5th. We commend it to our readers, and hope it may be of lasting benefit to us all. It is for "those who *believe* something with their whole minds and hearts." Till we do thus believe, we can none of us be men for the times. Let all believers in "LIFE ONLY IN CHRIST" ponder well the sentiments contained in this discourse, and ask ourselves, Do we "believe, with all our minds and hearts" the grand and glorious truth of Life in Christ *alone?* Do we manifest our faith by our works in a manner that demonstrates our faith is real? Mr. Rowland spoke as follows:

There is a passage in the writings of the apostle Paul so germinal of what I have to say upon the subject selected for to-day's meeting that, although it may seem to you very much like perverting, I cannot help making it my text. That passage is in 1 Cor. xvi., 13–14, and reads: "Watch ye. Stand fast in the faith. Quit you like men. Be strong. Let all your things be done with charity."

These short and pithy expressions doubtless seem to you, as I read them, the warm but disconnected utterances of one who was solicitous concerning the activity of the Corinthian converts. If you will examine them closely, however, you will find them all circling about the central thought of a true life, and all adapted to bring that life to its highest development.

A true life is one which grows harmoniously outwardly and inwardly; or, in other words, a man must act right and believe right. No one can be a good and glorious man who does not keep himself unspotted from vice, who does not have his mind stored with right principles, and who does not act out these principles resolutely and lovingly before the world—men with earnest and intelligent convictions—men who guard themselves against all littleness and sin—men who will not be ashamed to live positive and heroic lives in the face of their fellow men—these are the characters for whom the world is longing, men for this and all time; and just such men obedience to all of the precepts of this passage will be sure to produce. Assuming that this will appear, as we discuss the various precepts of the passage before us, let us begin with the first one.

"*Watch ye.*" An army in an enemy's country always throw out strong lines of pickets. At every possible avenue of approach is stationed a little squad of men, who, with unceasing vigilance, watch for the appearance of the foe. Through the long winter night, when the sleet is coating musket and cap, and smiting the face with its stinging lash, and when the slightest spark of fire would only light the way to his heart for the foeman's bullet, the guard stands shivering with cold, but with eye ever peering into the darkness, and with ear ever open to catch the softest tread. This painful vigilance is the safety of the army. There can be no success without it. Were the barriers to be taken down, and the enemy suffered to steal into the camp, all would be lost.

Now, every man occupies precisely the position of an army in an enemy's country. Around him are swarms of foes eager to invade the camp of his will. Slothfulness, sin, false pride, and a host of other enemies to everything that is noble and good, stand ready, when the pickets are withdrawn, to rush in and overpower the better forces of the heart. But these once having entered, there is an end to true manhood. To be men for the times, then, you must watch. Standing firm on your guard, you must make each thought and wish bend over the bayonet of a determined resolve and give the password Holiness before you allow them to enter. Nor must you scruple, if they cannot give this password, to thrust them at once through the heart. Watchfulness is, then, the first step to a true manhood. "*Stand fast in the faith.*" The connection between what a man believes and what he does is closer than many seem to suppose. The fact is, no man can act very long what he does not thoroughly believe. All the heroes the world has ever seen have been men who have made themselves a political or religious formulary, wrote under this "credo," and then stood up against all odds to defend and die for it. There never was a grand epoch in the world's history, but that it was the birth-throe of some grand idea. There never was a leader in civil or moral reform who had not had the articles of some glorious creed burned into his heart. Paul, and Luther, and Bright, and Cromwell and Knox, and Garrison, and Lincoln, and all the other positive and heroic men of all time, have been those who *believed* something with their whole minds and hearts.

Of inestimable importance is it, then, if we would be men for the times, to stand fast in some true and grand faith. The great difficulty with this age is, men do not enough understand and fix themselves upon principles. Even Christian people have learned to snore and sleep under sermons and addresses which aim to expound some doctrine of that creed whose doctrines they profess to accept. We must take all our truth in homœopathic doses, and sugar-coated at that. But this will not, and cannot make strong characters. Positive men, since the world began, have had a set of principles wrought into their being, like the iron atoms of the blood, which gave their muscle and backbone. Would we be men for the times, we must be like them in this—fasten upon a faith (and you will find none better than *the* faith in Jesus), and stand fast in it, come what may.

Then, 3d, we must "*Quit ourselves like men.*"

A very poor soldier would that be who should never get out from behind breastworks. To make men veterans you must give them the order Wellington gave at Waterloo, "Up, boys, and at them!" There must be the long marches in the enemy's country; the fording of deep rivers; the sleeping out in the field with no canopy but heaven; the standing up in line when shells are falling and bullets are shrieking, and men dying around you; the fixing of bayonets and kneeling to receive the impetuous onslaught, and then the fierce counter-charge up the hillside in the face of the belching volleys and over abattis and breastworks—all this year before you can be a complete soldier.

Just so, no man can be a complete man until he comes out into actual fight and struggle. The men for the times are these who, having watched and prepared themselves for struggle, and having fastened upon a good set of principles, do not fear to carry these into exercise everywhere about them; men who hear the call of duty and hesitate not a moment to go to whatever lengths she may lead; men who hear in this command, quit you like men, the shout of their Divine leader rung in their ears as they stand on the edge of battle, and who, in obedience to it, accept all sacrifices and wounds that the doing of his will and their duty may involve.

4th. We must "*Be strong.*"

This precept I understand to refer mainly to the inner life. A man must not only have a creed, but he must be strong in it, ready to defend it in every possible way against his adversaries. A man will be good and generous always in proportion to the breadth and generosity of his faith. The hardshell Baptist, who believes only in the doctrine of election, can never be anything more than a narrow bigot. The lawyer who has read only the first chapter of Blackstone, will never be any thing more than a pettifogger. The merchant who knows no more of the laws of trade than is sufficient to enable him to sell a yard of calico, will never be more than a clerk; and so everywhere. To be real, good, strong men, the men for the times, we must study, we must grow in mental and spiritual stature day after day.

And then, to insure all, we must let every thing we do be done with love or kindness. Gentleman is a very hackneyed and misused word, but it is the only one term which expresses exactly what obedience to all these precepts of the apostle will produce. The men for the times are not merely those who will have intelligent convictions of truth, and be ready to maintain them, but those who while they act boldly and resolutely and without the least sacrifice of principle, attract all others to them by the display of a living and tender heart.

In a word, the men for the times are Christian gentlemen; men who guard themselves against every unholiness and littleness, and dishonor; who stand fast in a faith which grasps tight hold of the Lord Jesus Christ as Saviour and leader, who quit themselves like men, in the struggle the times present between the right and the wrong, who are strong in all that belongs to a live conception of the wants of the age and the work to be done, and who, like their Master, do all things so kindly as well as so resolutely, that others feel constrained to respect them, and range themselves under their banners.

The Locomotive Argument.

While Eld. D. S. Clark, was preaching in Sparland this winter and sinners were being converted to the truth by scores, a pamphlet was circulated by the opposers, entitled, *Bible Doctrine of Immortality*. It was written by Hiram Mat'ison, a minister of the M.E. Church, a man who has had considerable experience in fighting against the truth, and who ought by this time to fully understand the position we take on the immortality question; but he wofully, and I think wilfully, mistakes our position in his pamphlet. Being sent for by Br. Clark to assist him in his arduous labors for a while, I had the pleasure of reviewing the aforesaid book one evening, and was so enabled to show up its sophistry, falsehoods, and weakness, that the book turned for a weapon in our favor. In this review I introduced what I call the *locomotive* argument with so good effect that I thought to transcribe it for *The Voice*. The position of Mr. M.'s argument is (1) Man has a spirit separate and distinct from his body; (2) The body cannot act without the spirit. It is the spirit that causes thought, emotion, action; (3) Therefore the spirit can think, feel, and act separate from the body, and is really the man. The *locomotive* argument is this. You look down upon the railway track and see a beautiful machine standing there motionless, yet complete in all its parts; and you inquire what it is, and what it is for. You are told it is a "locomotive," and its name indicates its use, namely: "loco," place and "motive," moving power. Therefore it is a power to move from place to place, and to draw with it heavy freights. A third person steps up and says that is a mistake. What you see before you is merely inert matter: iron, that has no power whatever, and it is not the "locomotive," because it does not move anything. The *steam* is the *power* which causes all the motion and does all the work, and consequently the *steam* is the *locomotive*. After a little you are convinced this is so, and you say immediately, "away with this inert mass of iron! The *steam* is the *locomotive*. Away with this useless engine, and hitch on the steam to the forward car, and move off." Will it do it? No more can the spirit of man do its work without the body. It takes the engine and steam together to do the work, and so it takes the body and spirit together to make a thinking man.

And still more than this, our opponent says that if the spirit ever means the breath, then man's spirit never leaves him, for the *breath* is mere *air*, and air is found in the nostrils and lungs of a dead man, and if *breath*, or *air*, is all that is wanting, the dead man has that. Now for the "locomotive" argument on this. Suppose a lad standing near during the discussion of the *steam* power question, and becoming convinced that the steam is the active agency for moving the machine, should say "I can move the whole thing and prove it true." In a trice he heats a kettle of water, and bringing it on, succeeds in filling the cylinders with steam; but there is no motion. What is the matter? Isn't the steam the same that the engineer admits into the engine? Precisely the same. Why don't it move? For the same reason that a dead man doesn't move, even though there may the same kind of spirit in him that God breathed into his nostrils in the first. Let the engineer take charge of the engine, and with a full head of steam open the throttle valves, and then comes the powers, and motion, and behold a thing of life. So let the Almighty breath into the nostrils of man the "breath of life" and man becomes a "living animal." Let him take "away their breath, they die and return to their dust." (Ps. civ., 29). Without the steam the locomotive has no power, and without the locomotive the steam has no power. So, without the spirit the body has no power, and without the body the spirit has no power.

One or two other comparisons might be drawn from the same illustrative argument; but I will close. Mr. Mattison's whole argument for immortality is based on the supposition that man has a spirit separate from the body, and therefore it can act when the body is dead, which is a conclusion utterly without foundation. This book abounds in misrepresentations, falsehood, and ridicule.

—*Voice of the West*. F. Burr.

Self-Pleasing.

"And not please ourselves." This apostolic injunction should speak forcibly to every heart: for who is there among us that does not often transgress in this respect? Many who would shrink from the epithet *selfish*, may still be termed self-pleasers. Their very virtues are not free from this imputation. Those duties which they most faithfully perform are the ones for which they feel a natural inclination; not always those which in reality should demand their first attention. It is easy to talk of adaptation and diversity of gifts, and the like; but we usually find people selecting those spheres of action which seem most attractive to them, and not those which, though needful, are repulsive to their tastes. It is well for us duly to consider the motive from whence our actions spring. Let us strive to please the Lord, and not to please ourselves. The work that he calls us to do may seem very insignificant and menial. It may be mere household drudgery—some office without a particular honor. It may be the hardest of all things; waiting, keeping still, standing idle in the vineyard; and yet we may thereby glorify him; and what more could the most active laborer do? We must please him and not ourselves.

"And if some things I do not ask
In my cup of blessing be,
I would have my spirit filled the more
With grateful love to thee,
And carefulness to serve the more
And please thee perfectly."

—*Selected*.

THE HERALD OF LIFE.

NEW YORK, APRIL 22, 1868.

NO IMMORTALITY NOR FUTURE LIFE, EXCEPT IN JESUS CHRIST ALONE, AND BY A RESURRECTION AT THE LAST DAY IF DEAD, OR A CHANGE IF ALIVE.

RESPONSIBILITIES.

The Editor holds himself responsible for none of the sentiments of Correspondents. The Editor's articles do not all appear under what is called the "Editorial Head." Any articles without a signature, or which are not credited to another source, the Editor is responsible for, without saying whether he wrote them or not he leaves the reader to judge of their authorship. Let these things be kept in mind in reading the Herald of Life, and the praise or blame will rest where it ought.

"Adventism" Again.

We made some remarks last week on this new work, published by the "Western Advent Christian Association," and expressed our regret that the "Two Parts" had not been published separately, believing the separation would have increased the value of Part II., on the Relation of the Advent to Prophecy. The author, doubtless, thought the cause would be better promoted by coupling them together; but we are quite sure the result will prove he was mistaken; for while he has introduced much that is valuable in Part I., he has so interwoven untenable matters that its force is broken, and the whole will be a burden, instead of a help, to Adventism. We briefly noticed some difficulties of his "Theology" last week, but our time and space would not permit more then.

Of the "second coming of Christ," he says, "While this event shall bring salvation to God's people, it will, *at the same time*, bring destruction to the impenitent:" p. 5.

This expression implies a simultaneous decision in relation to both classes, to which we do not object with our belief of the non-resurrection of the wicked dead. But the author of "Adventism" maintains a universal resurrection, and that to witness the descent of Christ from heaven; for he says: "All will *see* the Saviour come in the clouds of heaven, and sinners will *wail*:" p. 4. By the term "all," in this expression, it is clear the author means all the dead made alive, and not merely all who are alive previous to Christ's coming in "the clouds." Hence it follows, inevitably, that he gives up the main text, Rev. xx., 5, heretofore relied on by the advocates of the resurrection of the wicked dead; for that text says, "The rest of the dead lived not again till the thousand years were finished." The 4th verse speaks of certain saints who were of "the first resurrection," who "lived and reigned with Christ a thousand years," and then follows verse 5, as above. But now "Adventism," it seems, has discovered that neither saints nor sinners can be judged till after the universal resurrection, hence Rev. xx., 4, 5, does not serve the purpose of proving the resurrection of the wicked at all, nor, indeed, of the righteous, either, because, whatever "the first resurrection" is, there is to be another after it; but as in the literal resurrection saints and sinners are to have their judgment and reward "at the same time," Rev. xx., 4, 5, cannot be speaking of a literal resurrection if "Adventism's" position is correct.

Thus one of their strongholds has been abandoned, and no appeal to that text is hereafter to be made by those who accept this author's theory. He says, "Neither the reward of the righteous nor the damnation of the sinner can be realized before the judgment:" p. 93.

In this statement we agree with him. But then he says, "The resurrection is a *prerequisite to judgment*, and must *precede* judgment:" p, 42. And again, "The judgment is at the coming of Christ:" p. 54. Yet in referring to the case of the Sodomites, who were destroyed by fire and brimstone, he quotes Macknight's translation, "Are set forth as an example, *having undergone* the punishment of an eternal fire:" p. 112.

Now, if the resurrection is a prerequisite to judgment, and *must* precede it, and punishment cannot take place till after it, and that does not take place till the second advent of Christ, how is it that the Sodomites *have undergone* the punishment of an eternal fire? Were they punished before the resurrection at the coming of Christ? If so, what becomes of our author's assumptions on all these points? What becomes of his affirmation, "The penalty death cannot precede the judgment; and the judgment is after death, and in the last day?" p. 100. The Sodomites, according to his own showing, "*have* undergone the punishment of eternal fire." Either their punishment was after they had been judged, and is eternal; or, it is not an "example" of the punishment of any other sinners' doom; but says our author, "The wicked will as really be consumed by everlasting fire as the Sodomites were by eternal fire:" p. 102. But if all dead sinners are to live again, the Sodomites will live again; so they have *not* undergone the punishment of *eternal* fire; and as the other wicked are only to be punished after their example, who knows that the everlasting fire will do any better in keeping other sinners in death? The Sodomites escape from under the eternal fire by a resurrection! Who knows but what all sinners will do the same? The Sodomites were the "example" of the end of others "who live ungodly;" they escape: so may others! Such is the logical conclusion from "Adventism's" premises.

The case of the Sodomites "reels to and fro, and staggers like a drunken man" by his logic: for he says, they "*having* undergone the *punishment* of eternal fire." Yet he says, "The penalty death is not visited upon the sinner *in* this life, nor *at* the close of this life:" p. 99. So the Sodomites have escaped "the penalty death," notwithstanding "the punishment of eternal fire." Surely such "theology" must have a tremendous burden on its shoulders, and it is easy to see what that burden is; the attempt to hoist Sodom and Gomorrah, all the sinners sunk in the flood in Noah's day, with all the multitudes that have perished since, under whatever judgments may have been inflicted on them, out of their graves and ashes into life, to kill them again; as if they are not now as dead as they ever can be. Such a load, we think, would make a Samson stagger, even if his hair were not cut off. "They are dead; they shall not live; they are deceased, they shall not rise." Isa. xxvi., 14. "The man that wandereth out of the way of understanding *shall remain* in the congregation of the dead." Prov. xxi., 16.

We rather think "The penalty death" was inflicted on the Sodomites "*at* death" notwithstanding the staggering of "Adventism" under its load: and that it was their "eternal punishment," unless we can be made to believe God is to execute them twice in the same manner, for the same sins, like as if we were to hang a man twice for the same offence, which to human power would be impossible; but, possibly, to an *in*human power might be desirable. *That* power is not the God of the Bible.

Cain's Wife, Etc.

A correspondent of one of our *exchanges* addresses the editor as follows:

Genesis iv., 16, 17. As Adam and Eve and Cain appear to be all the living we have any account of at that time, who was Cain's wife?

To this inquiry he gets the following answer:

In relation to Cain's wife, it should be observed that the Bible does not give any account of Adam's daughters, but the line of male descendants that lead to Christ as the promised seed. It is estimated that, according to the laws of generation, there must have been not less than fifty thousand inhabitants upon the earth when Cain took a wife.

This is ingenious and curious. It is what a mariner might call, "Point no point." How came there to be "not less than fifty thousand inhabitants upon the earth when Cain took a wife," if Adam had no daughters? Where did those get wives, before Cain "took a wife," to produce 50,000 inhabitants? Where did they find daughters to make wives of? The ingenious Eld. Jacob Knapp, the so-called "Revivalist," once gave out, in Albany, N. Y., that he would tell the people the next evening where Cain got his wife. That was done, of course, to bring out a congregation. So a gaping crowd were on hand. He talked as he pleased, till on closing he said, "Now I suppose you all want to know where Cain got his wife. Why, he married his sister, of course." That was sensible, and was no evasion, though the manner of getting at it was anything but ministerial; especially in a "Revivalist." It produced roars of laughter!

Our exchange is more sober, but has put himself and others into a puzzle, or riddle, which would take a more ingenious woman than Samson's wife to find out what is meant. But our *exchange's* correspondent asks another question, which perhaps may solve the riddle when we see the answer:

Gen. vi., 1, 2. Who were the sons of God in contradistinction from the daughters of men?

The answer is as follows:

We are not fully satisfied as to who are meant by "the sons of God," in Gen. vi., 2. There is some evidence to show that they were "the angels which kept not their first estate," (Jude 6) called also evil angels, demons, unclean spirits; and that from them came the giants, who are now extinct.

This suggestion is not original; for we saw it in an English work more than twenty years ago; but if admitted, we can possibly solve the riddle as to where Cain got his wife, if the "Bible gives no account of Adam's daughters." If the "sons of God" were "the angels," then it is likely they had sisters; so Cain might have taken one of them to wife! Why not; as well as the angels to take of the "daughters of men?" But this adds to the puzzle, for if the Bible gives no account of Adam's daughter's it *may* be he had none; then how came any of his sons to have daughters for the angels to fall in love with, and take for wives?

After all, we think a little sober thought may solve the whole matter; especially if a man can keep "fallen angels" out of his mind long enough to read his Bible. Did our Br. editor ever read Gen. v.? He says, "The Bible does not give any account of Adam's daughters." Now, reader, just turn to Gen. v., 4. It reads as follows: "And all the days of Adam, after he had begotten Seth, were eight hundred years; and he begat sons and *daughters*." That seems to prove our Br. Editor mistaken about the Bible's giving no "account of Adam's daughter's." However, we can forgive him, for we are all liable to make mistakes; especially if we have "fallen angels" "on the brain."

"The sons of God," spoken of in Gen. vi., 2, it is our opinion, were so called from Gen. iv. 26, where our translation reads, "Then began men to call upon the name of the Lord." The marginal reading is, "Then began men to call themselves by the name of the Lord;" so that, if they took the *name* of the Lord, it was natural to call them "the sons of God." This class of men were the posterity of Seth, who was accounted "another seed instead of Abel, whom Cain slew." Gen. iv., 25. To Seth was born a son, who was called Enos, or Enosh. Then it was that men began to call themselves by the name of the Lord, or "sons of God," in distinction, probably, from the seed of Cain, who were mere worldlings, disregarding God and his service. Between this statement of the character of Seth's children and the account of the sons of God marrying the daughters of men, there is no other interruption than a genealogy from Adam to Noah; at which point, to account for the wickedness of men, that fact is introduced that "the sons of God" apostatized, or "kept not their first estate, drawn away from the service of God by the beauty of those who lived after the flesh. In other words, to use the language of Jude, "going after strange flesh;" that is "*foreign* flesh;" or wives without regard for God. Thus these "sons of God" abandoned their high position, and gave themselves up to sensualism. This brought on that state of wickedness which caused God to determine on the destruction of the inhabitants of the world by a flood.

As to the "giants," it is clear to our mind, men were not called so at that time, from their physical stature, but from the enormity their wickedness. The children of these intermarriages became "mighty men; men of renown." The next verse (chap. vi., 5,) tells us what they were mighty and renowned in; "God saw that the wickedness of man was great," etc. They were "giants" in wickedness as apostates often are. It is true, as our *exchange* says, they "are now extinct." Of course they did not survive the flood—that extinguished them; and that proves they were not children of "evil angels, demons, unclean spirits," in the sense our Br. Editor uses those terms; for he believes these *fathers* of those "giants" are living and acting now. If that is so their "giant" children must be also, as they must possess their fathers' nature; and hence are not "now extinct," as our Br. says. However, we are glad he is "not fully satisfied as to who are meant by 'the sons of God.'" If anything we have said will help him in the matter we shall be thankful.

There is one curious suggestion about the number of inhabitants on the earth at the time Cain took a wife. Only think, 50,000! Cain was the first-born of Adam and Eve; and we have no account of the marriage of any of their children before Cain; he is the first spoken of as having a wife; see Gen. iv. 17.

Yet our Br. Editor says, "It is estimated that, according to the laws of generation there must have been not less than fifty thousand inhabitants upon the earth when Cain took a wife." Really, any one who can seriously bring forward such an estimate to explain where Cain got his wife, must, have a large development of marvellousness. We should think, the more marvellous a subject is, the more readily he would accept it for truth. But we forget, that, possibly he was only testing his correspondent to see, whether he had any brain or power to reason soundly on Scripture matters. We confess that some men put questions to editors which must strongly tempt them to ironical answers. "Search the Scriptures," friends, for yourselves; and do not depend on editors nor ministers; for none of us are infallible.

There is one thing more that we may give a passing notice. We have said Cain was Adam's first born son. Abel is the next. After Cain kills Abel Seth is born. Gen. iv. 25. Adam was 130 years old when Seth was born. Gen. v., 3. Hence it is probable Cain and Abel had arrived at a mature age at the time of Abel's death; and it would seem that Cain was married at that time; for, after the Lord called him to account, immediately it is said, "Cain . . . went and dwelt in the land of Nod; and Cain knew his *wife*, and . . . she bare Enoch," etc. Gen. iv. 16, 17. There does not appear to be much probability that there were any "laws of generation" that would have produced "fifty thousand inhabitants on the earth when Cain took his wife." Certainly not, if we credit the record. This, however, is of small moment, only as indicating the acceptance of an improbable statement too hastily.

The Love of God.

BY ELD. J. PARRY.

The poverty of language to express our ideas is often a source of perplexity; a single word has frequently so many meanings, that it is difficult always to discover the precise meaning intended to be conveyed by the language used. For instance, the word *love*, in such common use, has such a variety of applications, many of them of very different significations, that it is often hard to discriminate between them. There is parental love, filial love, conjugal love, love of country, of enemies, etc. Above and beyond all these, is the love of God, our Creator and Redeemer. A few remarks on this supreme love will suffice for the present. Love must have an object worthy of itself; it is a voluntary act, cannot be coerced or forced against the will and inclination. We are, indeed, commended to love God with all our heart, soul, and strength; this is the first and great commandment. Can we keep this commandment unless God has revealed himself to us in such a manner as to make the command reasonable and possible? If the common, so-called, orthodox view is correct—that he is so implacable in his vengeance again the poor, weak creatures he has made, who do not obey his will, as to eternally torment them in a fiery hell, without any hope or possibility of rescue! If this is indeed the revealed character of God, how is it possible for us to love such a being? To demand our love, under such circumstances, would only aggravate the cruelty, by requiring an impossibility. I would a thousand times rather never have had a being than to be subject to the mere possibility of such a direful doom as is vividly painted by men who nevertheless profess to love such a God. Thankful I am, from my whole heart, to have escaped such a dilemma: the Being I love and adore is no such a Moloch as this. His name and attributes are love; he is long-suffering to us ward, not willing even that any should perish; has graciously offered eternal life to all who will accept it in his own appointed way. If they judge themselves unworthy of eternal life, the penalty is death; those who are unfit to live, mere cumberers of the ground, must die, return to the dust from whence they came. Is not this wise and good? What better could God do with impenitent sinners than put them out of the way? "The soul that sinneth it shall die:" all God's creatures can say amen to this: it is reasonable, wise and good. Look at the life and character of Jesus, as God manifest in the flesh; the express image of his Father's person and character; full of grace, truth and love; "he that hath seen me, hath seen the Father." Well may he say, my service is perfect freedom—it is not the service of a slave, but of a son. We love him because he first loved us; not because if we did not love him he would be our eternal tormentor. I have heard of a good *pious* lady who tied her little son to the bed-post one fine Sunday, while she went to church, with the injunction to learn the hymn,

"Thine earthly Sabbaths, Lord, we love."

This may be good, consistent, orthodox teaching, treading in the footprints of the God she has been taught to worship; but I question much the effect of such discipline on the subject of it. It is a great deal more likely to produce hatred and disgust to the day than love for it. Yet the sensation preaching of the present day is akin to it. "Sinner, if you do not repent, love and serve God, he will shut you up in hell, and torment you forever, and ever," etc. This is the way they manufacture Christians, and convert sinners, in the present day. No wonder they need to be converted over again long before the three months' probation comes to an end. These frequent conversions, however, answer one purpose; they do to count numbers by, and look well in print. But is there not a more excellent way? It may not be so popular, for it degrades human nature, that men delight to honor. Proving men to be mortal and perishing, without an interest in Christ, the resurrection and the life. That whosoever believeth in him should not perish, but have eternal life, at the resurrection of the just, in the kingdom of Christ. In the gospel God is revealed in love and mercy to all his creatures; he will not retain his anger forever, as modern Christianity teaches, in direct contradiction to his word, because he delighteth in mercy, not in wrath and in the misery of his creatures. Such a character as this, demands, encourages, sweetly draws, and constrains our love. The more we know and feel its constraining influence, the more will that love increase and abound. It will produce that fear of God which is the beginning of wisdom—not that slavish fear, that hath torment, and is produced by fear of torment; but that filial fear, the fruit of love, that dreads most of all to do any thing to grieve or bring repreach against so good and gracious a Father. This love casteth out fear; there is no place for it. With these views, how can we countenance or sustain a system that brings such discredit on the name and character of our Father in heaven? All we can say is, Father, forgive them, for they know not what they do. Those who have eyes to see the evil, cannot but say, O, my soul, be not thou with them united.

Davenport, Iowa.

The Holy Spirit of Promise.

BY H. O. BILLINGS.

"Grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption." In this text we find the sealing is done by the Spirit of God; and in chap. i. 13, we read, "In whom ye also trusted after that ye heard the word of truth, the gospel of your salvation, in whom, also, after that ye believed, ye were sealed with the Holy Spirit of promise.

In this text we find the sealing is done by the Holy Spirit of promise. Now, if we can find the Spirit of promise, we have obtained that which will give us citizenship in the heavenly Canaan. In Eph. ii., 18, 19, we read, "For through him (that is, Christ) we both have access by one Spirit unto the Father. Now, therefore, ye are no more strangers and foreigners, but fellow-citizens with the saints, and of the household of God."

We will now look for the promise of the Father, that makes us citizens. Isa. lix. 20, 21 reads, "And the redeemer shall come to Zion, and unto them that turn from transgression in Jacob, saith the Lord. As for me, this is my covenant with them, saith the Lord: my Spirit, that is upon thee, and my words which I have put in thy mouth, shall not depart out of thy mouth, nor out of the mouth of thy seed, nor out of the mouth of thy seed's seed, saith the Lord, from "henceforth and forever."

Now we will find when the Redeemer comes, and when this Spirit is given to him, John i. 33, we read, the Spirit descended and remained upon a person; and in verse 34, it reads, "This is the Son of God; which is the Redeemer spoken of by the prophet. Verse 33, says, "The same is he, which baptizeth with the Holy Ghost."

The baptism of the Holy Spirit, then, is the promise of the Father; and by it we are sealed unto the day of redemption; no longer strangers and foreigners, but fellow citizens with the saints.

It will be difficult to those making tests of fellowship to keep any such out of the kingdom. Popery may condemn and punish as heretics all those that do not agree with them in all points; but shutting the kingdom is another business.

But we will return to the promise of the Father. In Acts i. 4, the Saviour tells his disciples not to depart from Jerusalem, "but wait for the promise of the Father which, saith he, ye have heard of me. Fo John truly baptized with water, but ye shall be baptized with the Holy Ghost not many days hence."

The disciples, in obedience to the command, remained at Jerusalem; and on Pentecost they received the promise of the Father. There are some that tell us, the baptism of the Holy Spirit was only upon the apostles, (and "thereby overthrows the faith of some"). But Peter does not think so; for after he had preached to the Jews, and convinced them of their sins, and they ask the brethren what they shall do, he tells them to repent and be baptized in the name of Jesus Christ for the remission of sins, and they shall receive the gift of the Holy Ghost; for, says he, the promise is unto you, and to your children, and to all them that are afar off; even as many as the Lord our God shall call.

But, says one, "That is water baptism." I ask, Is water baptism the promise of the Father?

But they will answer, "The gift, and not the baptism, is the promise spoken of by Peter." I think both constitute the promise of the Father; for, if we have been baptized with the Holy Ghost, it (the Holy Ghost) will give us gifts that are necessary to make us wise unto salvation.

The apostle Paul, in 1 Cor. xii., 4, says, "Now there are diversities of gifts, but the same Spirit:" and afterward mentions the different gifts of the Spirit, and winds up his argument by saying, "By one Spirit are we all baptized into one body." This shows conclusively, to my mind, that all that love God have been baptized by the Holy Spirit, and dwell in God, and he in them; and no one can dwell in God without being immersed in him, as John was when he was *in* the Spirit on the Lord's day. Living in the Spirit is our privilege. But some tell us the baptism spoken of by the apostle Paul, in 1 Cor. xii., is water. I should as soon try to attempt to prove white to be black; yes, rather; for then I should not dishonor my Saviour.

I think we have come to a time when the soldiers of the cross should stand up for Jesus. So we will return to the promise of the Father, and I think the best place to find it will be in "the commission." Matthew records the commission, and Mark does the same; both omitting a part, which Luke supplies, as found in chap. xxiv., 49, which reads, "And behold I send the promise of my Father upon you" (which was accomplished on the day of Pentecost); but tarry ye in the city of Jerusalem until ye be endowed with power from on high." With power to do what? to baptize with water? This cannot be the meaning of the Saviour, for they had this power already. It therefore must have been the power to preach the word "with the Holy Ghost sent down from heaven (1 Pet. i., 12); which things the angels desired to look into. The Saviour says, "The words that I speak unto you, they are Spirit, and they are life." John vi., 63. The word, then, if preached with the Holy Ghost, in the name of the Father, Son, and Holy Chost, will contain the power promised in "the commission."

Let us no longer say in our hearts, "Who shall descend into the deep; that is, to bring up Christ again from the dead. But the righteousness of faith speaketh in this wise, "The word is nigh thee, even in thy mouth, and in thy heart; that is, the word of faith which

we preach; that if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised Him from the dead, thou shalt be saved; for with the heart man believeth unto righteousness, and with the mouth confession is made unto salvation." Rom. x., 6–10. "For by grace are ye saved, through faith; and that not of yourselves: it is the gift of God. Not of works, lest any man should boast." Eph. ii., 8, 9. Now the glory of our salvation belongs to God the Father, through our Lord Jesus Christ; and I am determined, by the grace of God, to make known nothing among the people, for their salvation, but Christ and him crucified, raised from the dead, glorified, and coming again to reign; for I have been made free from the law by the body of Christ, and shall stand fast in the liberty wherewith Christ hath made me free; believing that the law of ordinances was nailed to the cross. O how I love a principle that strips self-made priests of all power.

Dear brethren, the spiritual temple, for the dwelling of God's holy Spirit, is almost finished; and the builders are bringing forth the head-stone (which is Jesus Christ), shouting, "Grace, grace unto it." Zech. iii., 7. Glory to God, we are almost home; soon the LIFE-GIVER will take his place at the head of the church; and all this dispute, persecution, and hard names, such as "heretics," etc., will cease. Oh come, thou mighty King, whose right is to rule, and save thy waiting bride. Amen.

BURR OAK, IOWA.

LAW AND SPIRIT.

BY ELD. A. GUTHRIE.

"There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh but after the Spirit; for the law of the Spirit of life, in Christ Jesus, hath made me free from the law of sin and death." Rom. viii., 1, 2.

This quotation shows that all who are out of Christ, and in the flesh, and have not the Spirit, are under the condemnation of death, without any reprieve.

Let us look at the law of type and antitype. At the time when the passover feast was instituted, the night before the Israelites' departure from Egypt, the Lord commanded them through Moses the typical Lawgiver, that they should take the blood of the slain lamb and sprinkle it on the lintel and door-posts of every dwelling occupied by God's chosen people; that when the angel smote the Egyptians he might pass over the houses of the Israelites and leave them secure from danger. This was to be kept annually for a perpetual memorial. Under this law it was, obey and live or disobey and die. This type looks directly to Christ, the antitypical Lawgiver. Paul says, "For even Christ our passover is sacrificed for us; therefore let us keep the feast." 1 Cor. v., 7, 8. "Then Jesus said unto them, Verily, verily, I say unto you, except ye eat the flesh of the Son of man and drink his blood, ye have *no life in you*. Whoso eateth my flesh and drinketh my blood hath eternal life, and I *will raise him up at the last day*." John vi., 53, 54. If you will not obey, you are under God's law of death; and no mortal has any power to escape. But the law of the spirit of life in Christ Jesus hath made us free.

Again, under the law of types, when Moses had spoken every precept to all the people according to the law, he took the blood of calves and goats, with water and scarlet wool and hyssop, and sprinkled both the book and all the people, saying, This is the blood of the Testament which God hath enjoined unto you.

Why was this required? Paul says, "Without the shedding of blood there is no remission." Heb. ix., 22.

The Law of Moses was added to the covenant promise of the land to Abraham until his seed, the Christ should appear, to whom with himself the promise was made. It was a codicil or supplementary will, added to the covenant made with Abraham, to preserve the truth from entire extinction, and also to give the descendants of Abraham a limited possession of the land until the rightful heir should come. Blood in the type is therefore regarded as cleansing or purifying, because God had constituted it such, God also prohibited the eating of blood; for, said Jehovah, "The life of the flesh is in the blood. . . . and I have given it to you upon the altar to make an atonement," or, an at-one-ment, "for the soul," or life. Lev. xvii., 11.

Let us now look at the law relating to making atonement by the high priest. Exodus. xxx., 6. After speaking of the altar, Moses says, "Thou shalt put it before the vail that is by the ark of the testimony before the mercy seat, that is over the testimony where I will meet with thee." So we see that God met with those only that lived in obedience to his Law. The blood of the slain bullock, under the law, could not give any thing more than a yearly or hypothetical remission of sins; but it was the bringing in of a *better hope*. This better hope is brought to light in the new covenant, or testament; called new, because it was not cleansed or purified until Christ's blood was shed; although it was confirmed to Abraham four hundred and thirty years before the law was given by Moses. Called new, too, because the old tabernacle service of the high priest, under the law, was about to vanish away. "But Christ being come a high priest, not under the old tabernacle, which was only a figure of the true, not by the blood of goats, which only purified the flesh, but "by the precious blood of Christ, who through the *eternal Spirit*, offered himself without spot to God, purge your conscience from dead works to serve the living God." Heb. ix., 14. Then the blood of Christ is applied to every believing Jew or Gentile, by the witness of the Spirit. For Paul saith—"The Holy Ghost also is a witness to us." Heb. x., 15. Peter says "Elect according to the foreknowledge of God the Father, through sanctification of the Spirit unto obedience and sprinkling of the blood of Jesus Christ." 1 Peter, i., 2. Therefore we see that the blood of Christ is applied to every obedient subject by the sanctifying power of the Spirit. Then we become the elect. Then we receive the Spirit of adoption. Then we become "heirs of God, and joint heirs with Christ." "For ye are all the children of God by faith in Christ Jesus." "And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise," or covenant made with Abraham. Where is there any "*better hope*," or hope of future life to any one who has not "conformed to the image of His Son," and been "baptized by one Spirit into one body;" so that "If the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you." Rom. viii., 11

Yours, looking for the coming kingdom.

Trumansburg, N. Y.

"OUR CRAFT IN DANGER."

It seems that the conventions of the evangelical churches in different parts of the country are not the most harmonious, so far as the D. D.s are concerned. In Springfield you speak of the Rev. Dr. Ide as saying, with great earnestness and eloquence, "That the divinely-appointed clergy, through whom the people, less versed than they in theology and the 'original tongues,' should receive spiritual light and direction." Now there are two or three points in this paragraph that will bear looking at. First: The divinely-appointed clergy; who are they? In the evangelical convention held in Philadelphia, the Rev. Dr. Bomberger, of the German Reformed church, also spoke upon the important work in the hands of the laymen; and in conclusion called attention to the passages in the eleventh chapter of Acts, to prove that *laymen* had authority to preach; also, from a work of Dr. Lathrop, on the Acts of the apostles, to prove his position, the second chapter of the Epistle of Peter was also named as "authority for lay effort." After the discussions were over, and the the time arrived for doing something, the following advertisement was made in the midst of the convention by the president, Geo. H. Stuart:

"WANTED—Five hundred Christian laymen to advocate the gospel in this city between the 1st of May and the 1st of October."

Judge Smith, of Boston, made the following remarks: "As Christians they must be awake to a sense of the duty incumbent on them; the lay element of the church should co-operate with the ministry in carrying forward the gospel, and in their endeavors to bring under the power of the gospel the neglected in our cities they would have the *smiles* of the *ministry*. The fault is not with the *ministers*, but it is with the membership of the church that the responsibility rests; they (the church) cannot all enter the pulpit and in this way preach to the people, but they can go out among the masses and proclaim the riches of *Christ*."

Here we have a discord. Dr. Ide says only the divinely-appointed ministers should dispense spiritual light, and the people, the laity, should learn through them. Dr. Bomberger says "Nay, Dr. Ide; but all the laity are called upon to preach the gospel, and they did it in the early days of the church, according to Acts xi." But, says Judge Smith, of Boston, You are mistaken, Dr. Bomberger; it is not to be expected that all these lay members can go into the pulpit and preach the gospel; no, no; that is too sacred, and besides all that, there is certain pay connected with the pulpit. Why, if you allow that lay brethren can preach, where will our gains come from? No, no! "Great is Diana of the Ephesians." But just set these anxious laymen to work, and then tell them they will receive your smiles; and just put in the following advertisement: "WANTED, five hundred laymen to do the dirty work of gathering men and women from the hovels of our city, and this without money and without pay, while we enter our fine pulpits for our fine pay and preach to the rich who are gathered there."

One more feature in our Evangelical convention was no mixture of rich and poor. "Rev. A. Atwood thought *suitable* churches should be erected for the *poor*, where seats would be free. He did not think that the labor for the salvation of the souls of the people would be very effective unless small churches are erected for them."

But to come back to Dr. Ide's "ancient view of a divinely-appointed clergy." The oldest appointment, that we can find in the Scriptures, is the one Peter speaks of, 1 Pet. ii., 9: "But ye are a *chosen* generation, a royal priesthood, an holy nation, a peculiar people; that ye should show forth the praises of *him* who hath *called* you out of darkness into his marvellous light." Now, if Dr. Ide has any other call than this, for one, I should like to know it. Paul speaks of a call in 1 Cor. xii., 13. "For by one Spirit are we all baptized into one body," (Christ.)

There is yet another call spoken of in the Scriptures found in Acts i., 20–26. The apostles were commanded to wait for further advice until they were endowed by the Holy Spirit from on high; but being in a hurry to do something, they commenced the work of making a minister, and they went through all the solemn farce that is gone through with at the present day. The number present was about 120; but instead of asking the Lord to choose out of the whole number, they selected two of their own choice, and then prayed the Lord to choose which he would have; and then they organized a lottery to find out which of the two he would have, and the lot fell upon Matthias, and it appears that (the lot) was all that ever did fall upon him, for what he ever did history saith not. Now, this is the first man-made minister we have ever read of, and to us the whole thing was a solemn farce, for when God was ready to call one to fill the vacancy occasioned by the death of Judas, he did it in the person of Paul, and he made no mistake. Paul knew it without casting lots. Well, we have the preaching of Jesus, Matthew, Mark, Luke, John, Paul, Peter, and the worthy patriarchs and prophets, all tending to the one and the same end, and yet, forsooth, we must have Dr. Ide, or some other "divinely-appointed clergy," to inform us what the above named brethren mean: those members of the "royal priesthood" were not able to make themselves understood, and therefore God has appointed Dr. Ide, or some other D. D., to lead us into the paths of truth. Which one shall we take? Dr. Ide, Dr. Eddy, Dr. Bomberger, or Albert Barnes? Ask Albert Barnes for light on the punishment of the wicked, or the immortality question, and what answer does he give? "I have met with nothing which would convince my anxious mind or give consolation upon the subject." Such is his answer. Shall we ask "the divinely-appointed clergy," through whom the people, less versed than they in theology and the "original tongues?" Then, according to Dr. Ide, a divinely-appointed clergyman must understand the original tongues. Draw that line, and many will lose their divine appointment. We have gone to some of these *divinely*-appointed clergy for information. We will name one instance. About 1841 a "divinely-appointed" clergyman felt it his call to give the laymen, those less versed in theology, a true translation from the original Scriptures; just the thing we wanted, and we subscribed for his Bible. In the introduction we find these remarks: "Yet it is obvious . . . . that a more scrupulous exactness may be justly required in a translation of the Scriptures than in any other translation, and yet . . . . the translators (King James's) have actually transcended all reasonable allowance." "The justice of this criticism will be evident from the following specimens." He then gives a number to show the absurdity: we will only give a few. "*Tzaniph* is translated *Diadem*, Job xxix., 14; *Hood*, Isaiah iii., 23; *Mitre*, Zech. iii., 5. The word *Rosh* is translated *wormwood*, Deut. xxix., 18; *Hemlock*, in Hosea x., 4." So saith our "divinely-appointed clergy." "Other instances might be adduced, but these are sufficient to show that the translators have varied the rendering of terms so as to make *them* express different *things*, where they are used by the *inspired* writers to mean the same things. Such a blemish in the translation of the Bible is *justly reprehensible*, and demands amendment."

Now, as our "divinely-appointed clergy" condemns his "divinely-appointed brethren," and he says justly, we may look out for something that the laymen may rely upon; for are they not the ones from whom they "should receive spiritual light and direction?" so says Dr. Ide. In the translation of the word *sheoul*, we, as one of the unlearned laymen, wish to know the meaning. We turn to our "perfect Bible," and lo, we find in Gen. xxxvii., 35; xlii., 38; xliv., 29, in the margin, *sheoul*; in the text *grave*. We turn to Numb. xvi., 30, 33, and we find in the margin *sheoul*, in the text *pit*. We turn again to Deut. xxii., 22, and we find in the margin, *sheoul*, in the text *hell*, and we apply this doctor's own rule, "Such a blemish in the translation of the Bible is justly reprehensible." We have followed this word through the whole of this new translation, this perfect Bible, and we have given a fair specimen. On one word he has been uniform, and that word is *immerse*, instead of *baptize*. And as he was a Baptist, that was the lever that moved the whole. Thank God, we have found one who could give an unbiased translation. But we suppose in the eyes of these divinely-appointed clergy we have no right to receive it, as he was not divinely appointed. I refer to Judge Halsted's "THEOLOGY OF THE BIBLE."

We have been following a very simple rule found in our Bible, which we have found to answer our purpose for more than thirty years. It is plain and simple; and can be found in James i. 5: "If any of you lack wisdom, let him ask" [the "divinely-appointed" clergy? No.] "God; that giveth to [the divinely-appointed clergy? no,] *all* liberally and upbraideth not; and it shall be given him." This is my rule, and I have always found it to answer my purpose. We have one unerring preacher left us, where we can always find aid. Jesus said, in John xvi., 13, "Howbeit, when he, the Spirit of truth is come, he will guide you into all truth: for he shall not speak of himself, but whatsoever he shall hear, that shall he speak; and he will show you things to come." "Cease ye from man, for wherein is he to be accounted of," these men-made ministers, lording it over God's heritage. "Call no man master," says Jesus, "for one is your Master: but all ye are brethren." So may we always be found.

JACOB GRIM.

PHILADELPHIA, PA.

"A DEFENCE OF THE BIBLE."—This work is printed, and will be ready for delivery in a few days. The price is $5 per 100, sent at the expense of the purchaser. Three copies to one address 20 cents, including postage. Twelve copies to one address 75 cents, including postage.

A QUESTION.

If Moses did not die, how is it his death is so often mentioned as about to occur, in the last of Deuteronomy? E. BENNETT.

We think Moses did die. Dr. McCulloh doubts it; but on the whole, it seems a plain case that his death was an actual occurrence. We are not in favor of expunging texts to get over a difficulty: better let it remain than readily suggest expunging to help out of it.

W. H. HANFORD will preach at Rahway, N. J., Sunday, April 26th, inst.

Letters and Extracts.

FROM ELD. JOHN CRAIG.

WESTFORD, MASS., April 10, 1868.

BR. STORRS: May grace be multiplied to you. I am glad that we have a free paper, whereby we may communicate the glad tidings of "No life out of Christ," and its kindred doctrines. It does seem to me, that this blessed God-honoring, Christ-exalting, and saint-comforting doctrine is destined to prevail and triumph over the God-dishonoring theology of these last days of fables.

I attended the late conference in Boston, and heard a great many good things said; among the rest, trusting in the Lord was much spoken of, and by many whom I personally knew, whose pockets were well filled with greenbacks, and whose homes doubtless lacked none of the comforts and good things of this life. They could tell their poorer brethren and sisters to trust in the Lord, and help onward the cause by casting in the widow's mite. Now, for my part, if this is trusting in the Lord, I confess have not trusted in him for the last few years; because I have not been in this situation of well filled stores of the things of this life; neither have I been over burthened with a heavy purse. But, thanks be to God, I have been sustained by the good hand of my Father all through my late trials and deep afflictions.

Let me say to all my good brethren and sisters, who have administered to me and mine, in my late afflictions, that my grateful thanks and fervent prayers are returned for the same; hoping to hear the "well done." Let me tell you how I have learned to trust in the Lord, these many years. Sickness and death have paved my path for over thirty-four years. In that time I have buried two wives and six children; also, the late war has left almost all my older sons cripples for life, and of all my own bodily afflictions for years past, my latest one is the most severe, because it unfits me for doing any hard or heavy work in the future. Well, thank the Lord, I know one thing, he will fulfil his promises. Now it is for me to do as he has commanded; viz., "Trust in the Lord, and do good; so shalt thou dwell in the *land*, and verily thou shalt be fed." Yes, my brothers and sisters, I can and will trust myself, and my three little motherless children to the care and keeping of my good, kind, loving Father, who has in the past kept and sustained me, while I have been very unworthy indeed. But now, through his rich grace, I am wholly given up to him and to his blessed cause.

In closing, I can truly say, I am a lonely pilgrim here. Yes, out here in this isolated place, and but few to sympathize with me. But, thank the Lord, he comforts me daily; and by his word, and the help of the HERALD OF LIFE, the *Crisis*, and lately the good *Voice of the West*, I am comforted. Brethren and sisters let me hear from you all through our speaking organs; and remember unworthy me in your approach to God.

FROM MRS. E. C. M. BOYD.

BR. STORRS: On Tuesday evening, April 7th, according to appointment a few of the Brethren and sisters met at our house to commemorate the Last Supper of our Lord.

The storm which had not fully cleared till in the evening prevented some from coming, others were detained by sickness; but those who had the privilege to be here enjoyed the the interview, and we trust that the hearts of all were comforted.

One—our dear sister Stinebeck—who was with us at the last anniversary, now sleeps in hope, waiting to partake anew with us "in the Father's kingdom;" and often, as during the evening I thought of her, my heart was glad that through "Christ our Passover," slain for us, we have the privilege to hope for Life; through Him, those who sleep hoped for a resurrection, and at his coming, we expect to meet, "and so be forever with the Lord."

"Oh, what a blessed hope is ours!" for pleasant as our surroundings may be, the wintry cold will fade the flowers and destroy all trace of vegetable life; the power of disease will turn to currents of anguish all the pulses which beat so joyously now; we must be separated from the most beloved of friends: but there cometh a time when the Earth shall bloom eternally; when there shall be no more sickness nor death; when there will be never any trying separation from loved ones; and all this in that "world to come" to which we attain by a resurrection from the dead. Oh blessed hope!

What can be more cheering in all our trials than this hope of Life? And those who have it, oh, how closely they are allied; how their hearts beat in harmony, responsive to one key-note of "Life from the Dead through Jesus Christ our Lord."

Philadelphia.

BEGOTTEN AND BORN.

THE Christian is begotten at conversion, and born at the resurrection. How is it, Br. Storrs, do those who believe in the resurrection to life of the wicked dead, believe that there will be *birth* without first being *begotten?*

With me, Bible truths have their analogies in nature. Is there an analogy in all nature to illustrate the doctrine of the resurrection to life of the wicked dead? Men *die*. This is a Bible doctrine, nature illustrates it; all fruit falls and returns to dust.

The resurrection is a Bible doctrine. Nature illustrates it; some of the fruit that falls in autumn, revives and springs forth in the spring.

The resurrection of *all* men is not a Bible doctrine. Nature furnishes no analogy; a *part* only of what falls and decays arises to perpetuate their species.

The *greater* part of mankind forever remain in dust. Again, nature furnishes an analogy. But a very small part of what falls in autumn springs up again.

Nature is first. Revelation afterward. Revealed truth is based in natural truth.

Revelation and nature should not be divorced. TIMOTHY WHEELER.

Waterbury Centre, Vt., April 12, 1868.

THOMAS McCLARY, Wilmington, Delaware, writes: I pray the Master may continue your usefulness to the church until he comes; then shall all his people be rewarded with immortality, incorruptibility, eternal life. There is more truth embodied in the HERALD OF LIFE than any other religious paper I have ever seen, or ever expect to see. Prejudice is so strong, and time so short, that I fear but few will receive the precious truth of life only in Christ; and yet I feel encouraged by what has already been accomplished in this city, and endeavor with the divine aid and blessing, to let the people know the truth on this glorious subject of eternal life by the Giver thereof, Jesus Christ.

AN AFFECTING PICTURE.

IN still another picture by a later hand, of Christ, the good Shepherd, I found almost the only figure that seemed to me Christ-like among the countless number that have been drawn and painted—a figure on its knees, and bending to free a lost sheep caught in the thicket. There is all the firmness and repose of a statue in its attitude, and yet such pity and tenderness in its face, and such tact and power in the hand, that while they part the briars, they seem equally in the act of benediction. A crown of thorns is on the Saviour's forehead, and the thorns of the briars pierce his hands; but he forgets his own sorrow in his care for the sheep.

And what is this one stray sheep, perverse and wandering, to win such love? See her, helpless among the thorns; no green pastures, no still waters nigh—and as if to hint a further truth, and the one most significant of all, the poor sheep was represented as caught on the verge of a precipice. Yes, one step more of that dangerous freedom she had preferred—the freedom to go without guide or company—without the tender Shepherd's care would have thrown her, broken and dying at the foot of the cliff. But these very thorns that held and pierced her, these very briars that teased and imprisoned her, were till Jesus came to set her free, her salvation from death.

So it seems to me, that those daring and ambitious souls that choose to wander from the tried paths and approved methods, and leave the safe and pleasant pasture-land wherein so many have been fed and defended, are most indebted to the thorns that seem to impede and hinder them.—*Selected.*

A GOOD PRICE FOR PREACHING.

THE REV. HENRY DAVIES began his labors in Pembrokeshire, but was soon dismissed from his station on account of his faithfulness; afterward he frequently preached in the open air. An anecdote is related of him, that as he was walking early one Sabbath morning to a place where he was going to preach, he was overtaken by a clergyman on horseback, who complained that he could never get above half a guinea for a discourse.

"Oh, sir," said Mr. Davies, "I preach for a crown."

"Do you?" replied the stranger; "then you are a disgrace to the cloth."

To this rude observation he meekly replied, "Perhaps I shall be held in greater disgrace in your estimation, when I inform you that I am going nine miles to preach and have but sevenpence in my pocket to bear my expenses out and in, and do not expect to bring home the poor pittance that I am now in possession of; but I look forward to that crown of glory which my Lord and Saviour will bestow on me, when he appears before an assembled world."

SUNDAY SHOES AND UMBRELLAS.

FOR FAIR-WEATHER CHRISTIANS.

WANTED—A species of Gum Shoes and Umbrellas that will stand the Sunday rain and mud of this latitude.

Here then is a preparation that will fully answer the purpose; as no patent has been taken (the demand being very small), every one is at liberty to try the experiment.

Place in a common gum shoe a soul thoroughly saturated with Divine love, and they will stand any mud that can lie in the path of duty.

An excellent umbrella may be prepared in the following manner:

Take for the stick a firm determination to hold on, to this and radiating from it on all sides, attach strong desire to do good; these must be braced and kept in their proper place by many short, unyielding prayers, well secured by rivets of faith.

Over the whole spread covering of grace, well oiled with self denial. With the last mentioned use a little of the spirit of impulse. This umbrella will not only stand heavy rains, but will also answer during the heat of summer for a parasol. Those desirous of supplying themselves with these invaluable articles would do well to make immediate application to him "who giveth to all men liberally and upbraideth not."—*Methodist Home Journal.*

PEACE PRESERVED BY PRAYER.

MR. Johnston, of West Africa, in one of his journals, relates the following of a very poor but pious native of that benighted country. Well, indeed, would it be if more enlightened and more favorably-circumstanced Christians would learn a lesson from this godly member of a despised race, and all do likewise. Such a practice faithfully observed would certainly lessen the number of family difficulties which are such fruitful sources of reproach and dishonor to the church. He says:

"In visiting a sick communicant, his wife, who was formerly in our school, was present, I asked several questions, viz., if they prayed together, read the Scriptures (the woman can read), constantly attended public worship, and lived in peace with their neighbors? All these questions were answered in the affirmative. I then asked if they lived in peace together. The man answered, 'Sometimes I say a word my wife no like, or my wife talk or do what I no like; but when we want to quarrel, we shake hands together, shut the door, and go to prayer, and so we get peace again.'"

"This method of 'keeping peace,'" writes Mr. Johnston, "quite delighted me."

THE philosopher Anaximander effectually provided for his not being forgotten, when, being asked by the magistrates at Lampsacum, where he had resided, what they should do to honor his memory, he made the seemingly small and simple request that the boys might have leave to play on the anniversary of his death.

BUSINESS MATTERS.

One Dollar each from—W. H. Whitman, Lindley M. Hoag, Sam'l Morgan, John Huges, Edmund Noble, A. S. Sexton, John Ramo, De Witt Stoddard, Nicholas Allpool, Mrs. Barbary Morse, J. D. Bryant, George Adams, Jr.

Two Dollars each from—Mrs. Dr. Doolittle, T. W. Wright, E. S. Penwell, M. D.

Various Sums—E. L. Wadleigh, $1 50; Chas. Gardner, $4; Oliver Treaver, 50 cents; Nathan Ward, $3; Charles Hope, $5; D. B. Salter, $25 on pledge; Mrs. E. G. McCullough, $20.

R. CADWELL sends $2 50 to pay for tracts to be sent to the order of James H. Jacobs. Will Br. Jacobs let us know what ones he wishes sent him?

Pledges to print "A Defence of the Bible."

Previous pledges	$62 25
Alfred Annable	1 00
Wm. Roworth	2 00
T. W. Wright	1 00

Pledges for the third 1,000 "*Life from the Dead.*"

Previous receipts	$26 00
Chas. Gardner	1 00
C. A. Hempsted	2 00

Sent off "LIFE FROM THE DEAD" *as follows:*

E. A. Guthrie, 18 copies	by mail.
L. W. Page, 3 copies	"
Mrs. E. C. M. Boyd, 8 copies	"
Daniel Howard, 16 copies	"
Clamor Franke, 50 copies	"
Jas. W. Smith, 14 copies	"
Chas. H. Robinson, 10 copies	"
Wm. Cooper, 10 copies	"
W. H. Barnes, 12 copies	"
J. Hamilton, 10 copies	"
John Westover, 8 copies	"
H. A. Bickford, 8 copies	"
B. W. Scott, 8 copies	"
Aaron Kimball, 5 copies	"
G. B. Martin, 7 copies	"
J. Wilkinson, Esq., 10 copies	"
Alfred Annable, 16 copies	"
Chas. A. Hastings, 8 copies	"
R. Cadwell, 12 copies	"
Dr. L. Watson, 10 copies	"
Wm. H. Whitman, 18 copies	"
S. J. Brimhall, 25 copies	"
Wm. H. Simmons, 17 copies	"
Eld. J. Lewis, 10 copies	"
Lory Jencks, 10 copies	"
A. A. Babcock, 28 copies	"
Clinton Bogarth, 13 copies	"
J. S. Potter, 100 copies, by Adams Express.	

"THE THEOLOGY OF THE BIBLE."

GEO. W. YOUNG, No. 25 Chambers street, near Centre street, this city, in the store of Asa L. Shipman & Son, will furnish the above-named work to any one in the city or who may call at his place of business, at $3 per copy. Persons wishing the work sent by mail should send *direct* to the author, "Hon. O. S. Halsted, 417 Broad street, Newark, N. J.;" who will send the work, on the receipt of $3, free of postage.

The work can also be had of W. S. OLMSTED, Hartford, Conn.

OUR ISRAELITISH ORIGIN.—A work on Prophecy. It was written by Professor Wilson, England, some years since. We republished it, believing it could not fail to interest all thinking men, whatever might be thought of the accuracy of its positions. For ourself, we endorse the general theory that the Anglo-Saxons are the literal descendants of Israel, in the line of Joseph and Ephraim. Price 50 cents, in paper covers only. Postage, six cents.

MEETINGS IN BROOKLYN, N. Y.—Preaching every Sunday evening in Sawyer's Hall, corner of Fulton avenue and Jay street, at 7½ o'clock. Entrance on Jay street, at the sign of "SAWYER'S PIANOFORTE ROOMS." The main subject is, *The Scripture Doctrine of a future Life*, connected, as it is, with the *Coming and kingdom of Jesus Christ*.

Poetry.

Be not Afraid.

BY W. BENNETT.

Mark vi., 45–50.

As up the dusky mountain side
The shadows creep at eventide,
And darkness, deep'ning in the vale,
Shuts out from view the distant sail,
The Saviour, wearied with his toil,
And glad to escape the wild turmoil,
Sends the vast multitude away,
And seeks alone a place to pray.

Far up the steep ascent he kneels,
And there with heaven communion feels,
While far below upon the deep
His followers anxious vigils keep:
They toil and row, 'mid tossing waves,
'Gainst adverse winds that round them rave:
'Mid darkness, solitude and fear,
They strive to gain the distant shore.

But now strange fear doth chill each heart,
And from the deck they trembling start,
And wildly scan the distant sea,
Much wondering what the scene can be,
For there, upborne upon the tide,
While billows dash on every side,
A Being nears the foundering bark,
A spirit, seeming, in the dark.

In likeness to a human form,
Devoid of fear despite the storm,
While scarce his feet the waters lave,
He walks erect upon the wave:
Toward the ship his footsteps tend,
Whence fearful cries to heaven ascend;
And, terror-struck, the frightened crew
Shrink from the vision strange and new.

But hark! a voice breaks on their ear,
A sweet voice, soothing all their fear,
And thus, in accents mild, it said,
"Fear not, 'tis I, be not afraid."
'Tis Jesus, come his friends to save,
And pluck them from a watery grave,
To guide them with unerring hand,
And bring them back all safe to land.

Thus, on the stormy voyage of life,
'Mid conflicts, dangers, toils and strife,
'Mid disappointments, doubts and fears,
And all the multitude of cares—
When Christ draws near, and says "'Tis I,"
'Tis then our doubts and terrors fly;
Our wildest fears are soon allayed,
When Jesus says, "Be not afraid."

—*The Methodist.*

Children's Department.

Boy-work.

"Well, Isaac," said his father, as Isaac put up his slate and looked up to his father's face, expecting some pleasant words from him, "you have really done some work this fall, haven't you?"

"Yes, sir," said Isaac, "there's the hen-house, I built nearly all myself. The wood-pile speaks for itself: and then, you know, my crops."

"Yes," said his father, "your corn looks very well: but the best of it is your own improvement. You are really getting over some of the faults of boy-work."

"What are the faults of boy-work?" asked Isaac.

"One of the faults is confounding work with play; or rather, expecting the pleasure of play while they are doing work. There is great enjoyment in doing work, when it is well and properly done; but it is very different from the pleasure of play. It comes later; generally after the work is done. While you are doing your work, it requires exertion and self-denial, and sometimes the sameness is tiresome. You showed your wish to make play of your work when you were getting in your chips, by wanting to have just such a basket as you took a notion to; and then, when you get tired of that, going for the wheelbarrow; and then leaving the chips altogether, and going to pile wood."

"But do not men try to make work as pleasant as they can?" asked Isaac.

"Yes, but they do not keep changing from one thing to another, in hopes of making it amusing. They expect it will be laborious and tiresome, and they go steadily forward, notwithstanding. This you are beginning to do.

"Another fault boys are liable to fall into is impatience. This comes from the first fault; because you expect when you go to work, to have the same kind of pleasure you have in play; and when you do not find it, or meet with difficulties, you get impatient and grow tired of it.

"From this follows the third fault—changeableness."

"Yes," said Isaac, who had been listening very attentively, "I think boys are changeable. They begin this and that, and try this way and another."

"And so accomplish very little in anything," said his father.

"Do you think I have overcome any of these?" asked Isaac.

"You are beginning to understand them, Isaac," said his father, "and, I think, guarding against them."

"Only beginning, father?" asked Isaac, in a disappointed tone.

"You are only a boy yet," said his father, "and have a great deal to learn before you get to be a man."

The Beggar-boy and the Flowers.

The following story, the origin of which we cannot trace, beautifully illustrates the power of kindness:

"Go away from there, you old beggar-boy, you've no right to be looking at our flowers," shouted a little fellow from the garden wher he was standing. The poor boy, who was pale, dirty, and ragged, was leaning against the fence, admiring the splendid show of roses and tulips within. His face reddened with anger at the rude language, and he was about to answer defiantly, when a little girl sprang out from an arbor near, and looking at both, said to her brother:

"How could you speak so, Herbert? I'm sure his looking at the flowers don't hurt us." And then to soothe the wounded feelings of the stranger, she added, "Little boy, I'll pick you some flowers if you'll wait a moment;" and she immediately gathered a pretty bouquet and handed it through the fence. His face brightened with surprise and pleasure, and he earnestly thanked her.

Twelve years after this occurrence, the girl had grown to a woman. One bright afternoon she was walking with her husband in the garden, when she observed a young man in workman's dress leaning over the fence, and looking attentively at her and at the flowers. Turning to her husband, she said:

"It does me good to see people admiring the garden; I'll give that young man some of the flowers;" and approaching him she said:

"Are you fond of flowers, sir? It will give me great pleasure to gather you some."

The young workman looked into her fair face, and then said, in a voice tremulous with feeling

"Twelve years ago I stood here a ragged boy, and you showed me the same kindness. The bright flowers and your pleasant words made a new boy of me—ay, and they made a man of me, too. Your face, madam, has been a light to me in many dark hours of life, and now, thank God, though that boy is still an humble, hard-working man, he is an honest and a grateful one."

Tears stood in the eyes of the lady as, turning to her husband, she said,

"God put it into my young heart to do that little kindness, and see how great a reward it has brought.—*Selected.*

A little thirteen years old girl in Stafford, since the death of her mother, about three months ago has assumed the cares and responsibilities of housekeeping for her father, doing all the housework, including washing, and baking, and taking care of three little brothers and sisters, the youngest about three years old, and the neighbors say that many older housekeepers might learn a lesson from her method and neatness.

Letters and Extracts.

From S. J. Brimhall.

Mapleton, Kansas, April 1, 1868.

Br. Storrs: A very highly educated and respectable preacher has been among us, preaching his views of gospel truth and gospel duties among christian converts. His series of meetings were held in the community of a church of Christian Campbellites; and, unfortunate for him, some of the church, in regard to the truth, can see men as trees walking; but can't tell whether they are trees or men; therefore his views were not fully received.

During the meetings I told the church he was a follower of one Dr. John Thomas, and cautioned them to move slow and not to be deluded. Before the meetings closed, he told the congregation he adopted the views of that personage to the fullest extent.

Among other things which I could not indorse, were, he required, as a prerequisite to water baptism, a clear, full, and scientific knowledge of the things concerning Christ and his kingdom; and any individual baptized previous to that, should be rebaptized; also, that the Holy Spirit has been withdrawn from the church since the days of the Apostles: also, that the earth would not be cleansed or purified by fire; and that the immortal saints would inherit the earth with the curse on it: also, the doctrine of a mortal resurrection, and of a protracted judgment, to continue through an unlimited space of time, and other views which I forbear to mention.

The present state of things waked up a spirit of investigation, and it is a good time to introduce the crowning truth of "No Life out of Christ." I had a friendly, social interview with the pastor of the church, above referred to, some two weeks before the meeting. He has indorsed all the light of truth he has, and is open to conviction, and requested me to send to some press that was alive, and obtain some tracts for him. He said, his entire circuit (and it embraces two counties, and he is preaching all the time) were crazy for more truth than he could give them. I wish to spread the Life views among this people, and I don't see any use in going round by the way of Arminianism, Calvinism, Universalism, and finally Sectarianism, to get to the right of Life; but go direct from the first Adam to the second. The first Adam is the representative, or head of a mortal, dying race. The second is the representative, or head of an immortal, undying race. May the God of truth support the hands of those who have received the truth, and enable them to communicate it to those yet in need.

From Charles A. Hastings.

Springfield, Mass., April, 1868.

Br. Storrs: I wish to present to you and and the readers of the Herald a thought on the text in 1 Cor. xv., where the word *all* is used. It may not, and probably is not, particularly new; but at this word many here seem to stumble. The word all, to them, applies to every body, good, bad, and indifferent. If so, I cannot see why universal salvation to immortality and incorruptibility is not true: for in the text preceding this, we read "For since by man came death, by man came also the resurrection of the dead." By what man came death? By Adam, the first man, of course. On whom did it come? On all; "for, as in Adam all die;" or, by Adam, as some would have it. By what man came the resurrection of the dead? Christ, the second Adam; "for in (or by) Christ shall all be made alive."

Now if the term in the 21st verse, "the resurrection of *the* dead," applies to all, to every body, does it not have the same application to all in verse 29? which reads, "Else what shall they do which are baptized for the dead if the dead rise not at all? Why are they then baptized for *the dead*? Also in verse 42, "So also is the resurrection of *the dead*; it is sown in corruption, it is raised in incorruption;" and so on; also in verse 52, "For the trumpet shall sound, and *the dead* shall be raised incorruptible." Now the apostle does not tell us anywhere but what this phrase "the dead" applies to just as many in these last verses as it does in verse 21, where "by man came also the resurrection of *the dead*;" therefore if "the dead," in verse 21 means all, everybody, it has the same meaning in verse 29; the same application in verse 42; also in verse 52; and thus universal salvation is established beyond cavil.

Now we will turn back and give it another thought. First, the apostle is writing to the brethren who had believed the gospel he had before preached unto them; predicating their salvation on the faith of this gospel; the resurrection of Christ and the resurrection of the dead; "For if Christ be not raised their *faith* is vain; they were yet in their sins." After asserting the fact that Christ is risen from the dead, he says, "For since by man came death, by man came also the resurrection of the dead; for *as in* Adam all die, *even so*," etc. Here is the double hinge on which the whole matter turns, "*as in*, or by Adam all die." How die in or by Adam? Why, by partaking Adam's nature; being generated from Adam; being partakers of the same corruptible flesh and blood; resting under the same condemnation; because of sin, death passed upon all; therefore in, or by Adam all die; "*even so*"—How? "even so"—in like manner, having our connection in Christ (how important for any hope of a future life) "*as*" we have our connection in Adam; partaking of Christ's nature which is spiritual; being begotten of the Spirit; being *re*-generated; having this connection, "*even so* all in Christ," or by Christ—(by virtue of this connection) "shall all be made alive," "If any man be in Christ he is a new creature."

This seems to me to be the plain meaning of this controverted text; and that it has no more reference to all mankind, irrespective of character, than it does to all the beasts of the field, or all the creeping things that creep on the earth.

What is the gospel? And what does it design to do for man? The gospel is good news. Good news of what? Of life. Men are dying. "It is the power of God unto life." "Ye will not come unto me that ye might have life." "If ye believe not that I am he, ye shall die in your sins." What effect does it have on men to die in their sins? They are like the beasts that perish; like sheep they are laid in the grave; death shall feed on them; and the upright shall have dominion over them in the morning; the grave being the habitation of every one of them; they go to the generation of their fathers; they shall *never see light.* Thus the principle of the gospel which gives the believer a hope of a future life from the dead, condemns the unbeliever not to see life.

From Wm. H. Whitman.

Cameron, Ill., April 10, 1868.

Br. Storrs: A man from Abingdon, Ill., stopped with us last night. He took the Herald once. He was looked upon as among the best men in the Campbellite church at Abingdon, but his taking the Herald and talking a little truth to his brethren, turned them against him. He is now not very popular among them, and I fear he is trying to turn and gain their confidence again. He says now, that he is fearful we are trying to establish another sect. I claimed that his fears were unfounded. We only claim to follow and hold connection with the living Head of the only true church ever established that will give us life from the dead. The above is a specimen of what is going on here. If any individual is suspected of believing our views, he is attacked by the preachers and private members everywhere with slurs and slang, telling it in crowds, "that fellow believes in a hog heaven, and no hereafter," etc. Such things create a prejudice among the mass that seems impossible to overcome. To see such things (and I could fill a quire of paper giving incidents) going on, strengthens my faith that we hold Bible truth. For all God's servants have had to suffer for their faith. This is a truth that no intelligent Bible scholar will deny, although the mass of the Campbellites now believe different, but it is owing to their ignorance of the Scriptures.

My labor trying to spread the truth must tell for itself in after days. We can only present the truth as we understand it, then leave them to reject or receive it, as they please. Yours, striving to live in obedience to our living head, and obtain life in the age to come.

From Samuel Morgan.

New Rutland, Ill., April 10, 1868.

Br. Storrs: It is with pleasure I write. It is a matter which interests all who love truth. I wish all God's children could see the truth as it appears to me. I love to search the Scriptures for light on this blessed life theme. When I see the truth so plain, it makes me rejoice in hope. Men tell us that there is a resurrection for both just and unjust; but if there is a resurrection for both classes, none can prove it from the Bible. Why? Because God has never taught it. The preacher says, speaking of what happens to the sons of men, both good and bad, Eccl. ix., 3, "This is an evil among all things that are done under the sun, that there is one event unto all; yea, also the heart of the sons of men is full of evil, and madness is in their heart while they live; and after that they go to the dead; for to him" [mark this] "that is joined to all the living there is hope." Then you see those who are not joined to all the living have no hope. Hope of what? death or life? Hope of life, or anything else that is done under the sun; as we shall see before we get through; for, "to him that is joined to all the living there is hope; for a living dog is better than a dead lion." Here we are, as Paul says, counted as "the off-scouring of all things;" no better in the world's estimation than a living dog; while the great king of the forest remains in the hands of death forevermore.

"For the living know that they shall die; but the dead know not anything; neither have they any more a reward." Why? Let the text answer. "Neither have they any more a reward; for the memory of them is forgotten." Who is it that has forgotten them? I answer that question by asking another. Who did Job pray to set him an appointed time, and remember me? He prayed to God. Seeing that this is true, it is God who has forgotten these dead "lions." "Also, their love and their hatred, and their envy is now perished." Is what? Is now perished. If they are now perished, they will not have to live and perish again. "Neither have they any more a portion forever in anything that is done under the sun." That "forever" settles controversy and it also harmonizes with Jesus' teachings, Luke xx., 34–38, where the Sadducees attacked him, to see how they might entangle him in his talk and in his teaching. They introduced the subject on this wise, "Master, Moses wrote unto us, if any man's brother die, having a wife, and without children, that his brother should take his wife, and raise up seed unto his brother," etc., seven brethren had this woman; therefore, in the resurrection whose wife of them is she (will she be) for seven had her to wife?" These Sadducees asked a pretty fair question, notwithstanding their unbelief. I believe there are a great many just such Sadducees in our days. "Jesus answered and said unto them; the children of this world marry and are given in marriage, but they which shall be accounted worthy to obtain that world and the resurrection from the dead, neither marry nor are given in marriage; neither can they die any more; for they are equal unto the angels, and are the children of God, being the children of the resurrection; neither can they die any more." "They," who? They that are of the resurrection. If saints and sinners are both to be resurrected, that will make orthodoxy's claim of immortality true: sinners cannot die again; hence, "the soul that sinneth" will *not* "die" as God has declared they shall, and Jesus was mistaken.

Jesus says, those of the resurrection cannot die any more. Men say some do die again.

I have never found a passage of scripture yet, that teaches Jesus Christ has promised any other life than eternal life; and that life is hid with Christ in God. Jesus says, "I am the resurrection and the life; he that believeth in me, though he were dead, yet shall he live." The language used here, plainly explains itself. Speaking of those that have fallen asleep in Christ, (John ii. 25, 26), he adds: Whosoever liveth and believeth in me, shall never never die." Speaking of his living disciples on the earth at this day. What a word of cheer and peace this is to the believer's heart. Let me say to all, let us be faithful or full of faith, and endeavor to follow Jesus through evil as well as through good report. He had many frowns to bear, and if we suffer with him, we have the promise of reigning with him in his kingdom. Seeing that this is true, let us pray the more earnest, as we see the day approaching.

Elder J. Lewis, in Illinois, writes: We have preached in many new places and scattered not a few tracts and found people generally anxious to hear and desirous that we should visit them again. Nothwithstanding our labor is more severe than any of our brethren east can imagine, except such as have tried it, we would not give it up for any earthly comfort. We will preach the word in hope of bringing men to the knowledge of the truth; and we give glory to God that our labor is not in vain in the Lord. We find the seed springing up all around, and soon we shall reap if we faint not. Pray for us, that our faith fail not. We go to Mode in a few days, where we expect to get those "two packages" of "Life from the Dead" you sent us, and then away we go in the strength of the Lord, singing as we go,

"O to grace how great a debtor
Daily I'm constrained to be," etc.

Brethren cheer up; the battle is sure to turn on our side, for God is with us. My faith was never stronger than now. The tract operation is just the thing with the "Battering Ram" to do its work. Brethren, you are doing nobly; so keep on and the Lord will bless you. I send 50 cents to help the tract cause.

Dr. Bellows writes from Berlin to the *Liberal Christian*: "The education to cleanliness, decent manners, good carriage and respectful behavior, which this great camp called Prussia secures, is something most instructive to see. The soldiers do not look brutal, coarse, or sensual. There is some secret about their training which neither the French nor English have caught."

Lily of the Field.

Nothing can be more striking to even a casual observer of nature than the contrast between the handiworks of God and the productions of man. Of the latter, none are so skilfully executed that scrutiny will not expose manifold imperfections, while the closest examinations of the former that can be made, with the assistance of scientific appliances, reveal only beauty and perfection. The following from an old number of the *New York Observer*, on this subject, can scarcely fail to interest all readers. L. C. T.

"In the reign of Solomon, the kingdom of Judah reached the acme of its splendor. He was the wisest, the richest, and the most powerful of kings.

"So widely extended was the fame of his character and magnificence, that distant nations came to add their portion to the sum of his glory. The grandest manifestations of his prosperity and power were, when the king appeared, arrayed in robes of finest texture, sitting upon the throne of ivory overlaid with pure gold. It was no mere display of barbaric magnificence, dazzling to the eye of sense, with the glitter of gold, and the glare of brilliant colors. It was the suitable expression of that blessing which crowned the kingdom and its king. All that earth could furnish, and art apply, was centred upon him, who set forth in his own person the glory of the state. When our Saviour desired to impress his disciples with the superiority of the least of the works of God to the greatest of the works of man, he compared the humble beauty of the flowers at their feet with the utmost that could be accomplished by human taste and skill.

"'Consider,' said he, 'the lilies of the field, they toil not, neither do they spin, and yet I say unto you, that even Solomon in all his glory was not arrayed like one of these.' We need not make a garland of these lilies, nor seek a meadow covered with their varied brightness, in order to find what surpasses the brilliant costume of the richest king. A single one of these frail flowers is clothed with finer texture, adorned with richer hues, and expresses more of that perfection in form and color which delights the eye and heart. As he stood before the altar, the royal robes of Solomon hung in graceful folds and shone with the purple blush of Tyre, but no angel's wings swept in more graceful curves than that in which this lily of the field upturns its blushing face to the light and dews of heaven.

"In these lilies of the field there is brightness not of materials prepared and arranged by human hands, but the living brightness that flows directly from the hand of God. There is life in these flowers: every tint glows with the warmth of the unseen love which gives it being. It is not like the beaming stars, nor the glory of western cloudiness, for it shines with the mysterious power of the living principle; it has a breathing and growth toward the source of all true loveliness in this world, and that which is to come.

"Let us learn another lesson from the lily of the field. How small a portion of its exquisite beauty is within the reach of our vision. Look with a true heart and loving spirit, study its wondrous mechanism, its faultless form, seek for the secret of its 'tender grace,' and when you have read all that eye can see, and have felt all that heart can receive, remember that you know but in part, that you see the beauty of this flower only through a glass darkly. It has a wealth of beauty that to you is entirely imperceptible. Scientific aids, increasing wonderfully your natural powers of observation, only reveal the fact that there is an infinity of beauty concealed within the compass of these leafy walls.

"Now, if the God of love, the Father of glory, has concealed such beauty, when he reveals himself in the light of a single flower, how much has he treasured up beyond the reach of mortal vision within those foundations of precious stones; how much has he concealed in the buds of precious promise, in the flowers of living hope that rise with heavenly fragrance, beside still waters, in those green pastures where he makes his flock to rest at noon.

"Is there a joy unspeakable in the humblest flower that springs up beneath the touch of his finger? What must be the fulness of joy when he reveals the fashion of his own glorious body, according to his mighty power? Let us learn from one of these lilies of the field that we know but in part; but when that which is perfect is come, then that which is in part shall he done away. Then shall we know even as we are known."

Some persons are above our anger, others below it. To contend with our superiors is indiscretion, and with our inferiors is indignity.

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The history of this work was this: Rev. T. M. Post, D. D., of St. Louis, Mo., a well known and talented clergyman, was selected by certain ministers and others, in New England, to write a Prize Essay on Immortality, for which a gentleman in New York paid $150. It was intended to have it the best that could be said or written in favor of the immortality of all men without regard to their moral character; that is, of their inherent immortality.

Dr. Post took up the subject under two heads of argument. First, "The Argument from Nature;" and second—"the Argument from the Scripture." The first of these appeared in *The New Englander* of February, and the other in May, 1856.

The Reviewer followed these arguments in their order. The Review of the argument from Nature was written before that from Scripture appeared.

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GEORGE STORRS, Editor.

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THE INHERITANCE OF THE SAINTS.

A SERMON BY THE EDITOR.

TEXT.—"The meek shall inherit the earth, and shall delight themselves in the abundance of peace." Psa. xxxvii., 11.

The previous two verses are as follow: "Evil doers shall be cut off, but those that wait upon the Lord, *they shall inherit the earth.* For yet a little while, and the wicked shall not be: yea, thou shalt diligently consider his place, and it shall not be." Here come in the words of our text. Our Lord Jesus Christ taught the same truth in these words—"Blessed are the meek, for they shall inherit the earth." Matt. v., 5.

These texts have given theologians and speculators a vast deal of trouble. Some undertake to explain away their obvious meaning by insisting that the truly meek enjoy more of the earth while they are in it, in their present state, than other men. We do not wish to detract from the enjoyment of the good, yet we know it not unfrequently happens that the most meek are those who are subjected to the greatest amount of trial and suffering: and, morever, Paul, who we presume was a good judge in such matters, once said, "If in this life only we have hope in Christ, we are of all men most miserable," a declaration which clearly implies that the miseries of the life of the true believer here are only to be endured by the help of the hope which we have in Christ of the life hereafter. The present life of Christians is appointed to be one of trial: "whom the Lord loveth he chasteneth," and "scourgeth every son whom he receiveth."

We are free to say that all speculation about this simple statement of the meek inheriting the earth, has furnished no satisfactory explanation that would militate against the plainly declared fact that "earth, not heaven, is to be the inheritance of the saints." If this great truth could be established in the hearts of men, what an immense amount of unnecessary talk about "going to heaven" it would save.

We have read the Bible carefully, and prayerfully, and have yet to find one single passage which says anything about men going to heaven, either immediately after death or at any other time. These preachers "about going to heaven" talk much about a happy place off, somewhere, "beyond the bounds of time and space," which simply means nowhere. Such language we do not find in the Bible, but that the meek shall inherit the earth is unequivocally reiterated.

We shall now endeavor to show by the Scriptures of truth that the earth, not heaven, is the inheritance God has designed for his saints, conditioned on a moral development in harmony with himself. We shall argue this from

THE ACCOUNT OF MAN'S CREATION, AND FROM VARIOUS PROPHECIES.

"And God said, let us make man in our image, after our likeness; and *let them have dominion* over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth. So God created man in his own image, in the image of God created he him; male and female created he them; and God blessed them, and God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it, and have *dominion* over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth." Gen. i., 26–28.

The second chapter speaks on this wise—"The Lord God formed man of the dust of the ground" . . . . "And the Lord God planted a garden eastward in Eden, and there he put the man he had formed: and out of the ground made the Lord God to grow every tree that is pleasant to the sight and good for food; the tree of life also in the midst of the garden, and the tree of knowledge of good and evil." . . . . "The Lord God took the man and put him into the garden of Eden, to *dress* it, and to *keep* it: and the Lord God commanded the man, saying, "Of every tree of the garden thou mayest freely eat; but of the tree of the knowledge of good and evil, thou shalt not eat of it; for in the day that thou eatest thereof thou shalt surely die."

What does all this teach? Is there anything in this narrative which once intimates that God formed man for any other sphere than this earth? Men may fancy this; they may fancy they have immortal souls, that cannot live on earth after leaving the body. But fancy is one thing, and the proof of its being true is another. In Psalm cxv., 16, we read, "The heaven, even the heavens, are the Lord's, but the earth hath he given to the children of men." From the statement already referred to, we learn that man was formed to have dominion over the *earth*, not over things in heaven.

Again, Psa. viii., 3–8, we have a most concise explanation of what was implied by "man's dominion"—that it was over the works pertaining to this earth and its animate inhabitants inferior to himself. Thus, "Thou hast made him" [man] "a little lower than the angels, and hast crowned him glory and honor. Thou madest him to have *dominion* over the works of thy hands; thou hast put all things under his feet; all sheep and oxen, yea, and the beasts of the field, the fowl of the air, and the fish of the sea, and whatsoever passeth through the paths of the sea."

Man had been fitted for this position by his Creator, in endowing him with the capacity to obtain knowledge, in which particular, we think, consisted the likeness which man bore to the image of his Maker. But the objector would say, this confinement of man to earth, with all his wonderful endowments and aspirations, looks like "small business." Not so, however, thought the Psalmist, when he exclaimed, with rapture, "O LORD, our Lord, how excellent is thy name in all the earth."

We do not affirm, however, that the saints will be "confined" to the earth. It is to be their inheritance—their *home.* If they travel to other worlds—as they may for aught we can tell—still their home is here. It is pleasant to a traveller to know he has a home, and that it is a delightful one. But to resume our argument:

Man was directed to "multiply and *replenish the earth,*" i. e., to fill the earth with inhabitants, not to provide them for heaven. "What!" says the astonished inquirer, "was he not rather intended to generate souls to fill heaven, or some place outside of earth?" If he was, there was nothing revealed about it, and it is remarkable that no hint is anywhere given of such design in the account of his creation, or in that of his trial for the development of a moral character. Again, man was commanded to *subdue* the earth—not to multiply and replenish the earth, and gain heaven, but to "subdue the earth." "But what subduing did the earth want," it may be asked, "seeing that it was pronounced very good?" The answer to this is, that "very good" did not imply a perfection that could not be improved or increased. The earth, doubtless, was made "very good" for the purpose for which it was designed; but there is evidently a great propensity among theologians to exaggerate about the perfections of the work of creation. Thus, it is gravely asserted that Adam was not only physically perfect, but equally so in all his moral qualities. This is an absurdity, as these qualities could only be made manifest by trial. A moral element in man's nature, could, in fact, only be developed by trial; and until such trial there could, of course, be no holiness, a term which means neither more nor less than harmony with God. Men talk loudly about "holiness" who, it is to be feared, in many cases, know as little about it as a blind man knows about colors.

From the divine record it is evident that God did not make man to be an idle being. He was designed to improve himself and the things around him, as the scene of his glory and future reward.

The Creator did not carry his own work to its highest perfection, but only so far as to furnish the new-made being, man, with everything needful for perfecting himself and multiplying his own happiness without limit, except as all was to be conducted in harmony with the will of his Creator.

Thus was an ample field opened for man's cultivation, improvement, and continually advancing enjoyment. No wonder it is said—when the LORD had thus produced man, and spread out his work for him—"And GOD saw everything he had made, and behold, it was *very good.*" Gen. i., 31.

The denial of perfection to our progenitor, and the whole physical creation, we know is unpalatable to many, and by such, the question is asked, with an air of triumph, "Was not the garden which the LORD God planted eastward in Eden perfect?" Certainly it was; but if all the world outside of it was *as* perfect, we would ask, in return, in what respect this garden differed from the rest of earth? And yet, perfect as was this garden, man was commanded to "dress and to keep it;" and, besides this, to multiply and replenish the earth. There is reason to infer from the history that God had left all the world outside of Eden in a comparatively uncultivated state, with Eden in its perfection to stand as a *copy* for man to keep before him in his efforts to "subdue" the whole into conformity to the pattern thus given him. We fancy we hear some exclaiming, What a delightful place the earth will be if it is ever made a universal Eden! Yes, one would think, almost good enough for man to live in without going off to heaven, or some other place, the invention of his imagination.

But this work of subduing the whole earth to a paradisaical state has suffered a serious interruption by man's fall. In consequence of man's disobedience, by showing an unlawful desire to obtain knowledge from a forbidden source, he was driven forth from Eden, to subdue the earth by the aid of his own inventions; as if the Almighty had said, "You have sought knowledge in a way forbidden; now, then, go forth and perform the task allotted unto you, without the advantage of the *copy* which I gave you to work by; you have preferred your own way, and henceforth you must rely solely upon your own inventions."

We have not introduced this, however, as proving in itself God's design to make the earth the inheritance of the saints. By Adam's transgression evil came into the world. Man was overcome, lost his independence and dominion. Sorrow, pain and death followed. It is in consequence of this *result*, we suppose, that under the common teaching of the day the Christian so often expresses himself as "sighing for heaven." And yet with all this sighing, we have not found a single individual—not even the most eminent minister—who was willing to go without first securing the best medical aid to keep him from it. The most skilful physicians are employed by these men—virtually to keep them from going to that heaven for which they profess to be sighing! After all, it would seem this willingness to go to heaven is but a last alternative when they find they must die. Now, the error of all this is, men do not look at the promises as they are given. If they were to look out over the earth as it is to be made by the "Second Adam"—Jesus, the Messiah, to whom has been given authority to deliver the earth from the dominion of evil—the future earth would have a very different aspect.

Do any suppose GOD will suffer evil to retain its dominion forever? JEHOVAH'S wisdom, honor and power, to say nothing of his other perfections, are all involved in this matter. How then is the evil to be remedied? or its power to be destroyed? Is it by removing the posterity of Adam, who return to allegiance to God, to another orb, sphere, or to heaven, and at last destroying the territory, or earth, over which evil has held sway? That would not be a conquest, and would seem not to honor the Creator's wisdom or power. It would seem more in accordance with his wisdom and power that there should be a conquest and destruction of all evil on the territory where the evil exists, and a recovery of the territory itself, and of the lost dominion. But as these were lost by a voluntary giving up, by man, to the evil, that power must be overcome by *man*, if rightfully overthrown.

Adam by sin relinquished, or forfeited *his* claim to the dominion over the earth, but he could not invalidate the Creator's right to it; for though, as a free and responsible agent, he could and did relinquish his own authority, God had given him no right or power to transfer or render void his Maker's dominion. But if redeemed *to* man, it must be done *by* manhood: it must be regained by a fair and open contest against evil.

"God, who at sundry times and in divers manners spake in times past unto the fathers by the prophets, hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things." "For unto the angels hath he not put in subjection the world" [*oikoumeneen*, the habitable earth] "to come, whereof we speak." Heb. i., 1, 2, and ii, 5. Compare this with the following—"Thy kingdom come. Thy will be done *on earth* as it is in heaven." "And the kingdom and dominion, and the greatness of the kingdom *under* the whole heaven, shall be given to the people of the saints of the most High." "And in the days of these kings" [the iron and clay divisions of the "fourth," or Roman kingdom], "the God of heaven shall set up a kingdom which shall never be destroyed" . . . . "it shall break in pieces and consume all these kingdoms, and it shall stand forever." Matt. vi., 10; Dan. vii., 27., and ii., 44. See, also, Dan. vii., 13, 14—"One like the Son of man," . . . . "and there was given him *dominion*, and glory, and a kingdom, that all people, nations, and languages, should serve him."

Thus we see who is to have the dominion, and that it is to be "under the whole heaven" and "on earth"—"the habitable earth." Does all this look as if God had determined to remove his people off the territory originally given to men, to some other distant and unknown sphere, or place?

The four great empires typified by the image in Daniel's prophecy, chapter ii., are to be succeeded by another "kingdom" which shall never be destroyed." Where is this indestructible kingdom to be established? The Scriptures answer, "Under the whole heaven." Surely this does not look like taking the saints away to heaven and then destroying the earth. In Prov. xi. we read "Behold the righteous shall be recompensed *in the earth*, much more the wicked and the sinner." A minister once undertook to tell his congregation where hell is and after a great amount of unintelligible speculation, he said it was somewhere outside of God's creation! In this he hit upon the truth, as certainly, the hell popularly believed in, God has never created. "The righteous shall never be removed," is the promise of the Bible. In Prov. ii. we read, "The upright shall dwell in the land, and the perfect shall remain in it; but the wicked shall be cut off from the earth, and the transgressors shall be rooted out of it." The wicked, then, according to God's word, are to be "rooted out;" they are to be made an end of; in other words, to use a still plainer expression, the wicked are to be annihilated; and then it is that the whole earth shall be brought into a paradisiacal state.

Here we see that both the righteous and wicked are to receive their recompense on the earth. The righteous are never to be removed from it, but the wicked shall not inhabit it. The Scriptures represent the wicked as being removed, or rather destroyed, but the righteous are "to remain." The wicked are to be gathered out of his kingdom (see Matt. xiii., 41, 42,) not the righteous taken out of the territory, or off the earth. So far from the righteous being removed, we are expressly told there is to be a "restitution;" and at that time, instead of the saints being taken up to heaven, Christ the Lord is to come "*from* heaven," or return to the earth. Let the following texts be read and compared together: "And he shall send Jesus Christ, whom the heavens must receive until the times of *restitution* of all things, which God hath spoken by the mouth of all the holy prophets since the world began." Acts iii., 20, 21. "And when he (Jesus) had spoken these things, while they beheld, he was taken up, and a cloud received him out of their sight. And while they looked steadfastly toward heaven, as he went up, behold two men stood by them in white apparel, which also said, Ye men of Galilee, why stand ye gazing up into heaven? *this same Jesus*, which is taken up from you into heaven, shall so come *in like manner* as ye have seen him go into heaven." Acts i., 9–11. And his feet shall stand in that day upon the Mount of Olives, which is before Jerusalem on the east, ... and the Lord my God shall come, and all the saints with thee . . . . and the Lord shall be king over all the earth: in that day shall there be one LORD, and his name one." Zech. xiv., 4, 5, 9. "Behold the days come, saith the LORD, that I will raise unto David a righteous branch, and a King shall reign and prosper, and shall execute judgment and justice in the earth." Jer. xxiii., 5. "Say among the heathen, the LORD reigneth; the world also shall be established that it shall *not be moved:* he shall judge the people righteously; . . . . he shall judge the world with righteousness, and the people with his truth." Psa. xciv., 10, 13. "He shall judge thy people with righteousness, and the poor with judgment," [equity.] In his days shall the righteous flourish, and abundance of peace, so long as the moon endureth: he shall have *dominion* also from sea to sea, and from the river to the ends of the earth." Psa. lxxii. See the whole Psalm.

We have given a sample, only, of what things "God hath spoken by the mouth of all his holy prophets," and which are embraced in the "restitution," when "God shall send Jesus" as the RESTORER.

We shall see in "the restitution" that God made this "world to be inhabited," (Isa. xlv., 18), not to be destroyed. He will claim it from under the dominion of all evil; and with the "Son of God," who is the "Son of man," in possession of the dominion which Adam lost, the earth will be renewed, "subdued," and become the garden of God, or as the garden of Eden.

Thus restored, renewed, and governed, the power of evil destroyed, sin, sorrow, pain and death annihilated, if the earth is not an inheritance that will fully meet the wants and aspirations of those in harmony with God, heaven itself cannot be supposed to afford the means of their gratification. Indeed, such dissatisfied ones must be of the number not possessed of the meekness to whom the "earth inheritance" is promised.

The day of triumph is to be ushered in by exulting "voices in heaven," mighty and "great, saying, The kingdoms of this world are become the kingdom of our LORD and of his CHRIST; and he shall reign forever and ever." Rev. xi., 15.

Such is to be the consummation of the present conflict with the power of evil, or evil power. The Christ—the *anointed* of God—the second Adam—is to regain the lost dominion, and to retain it forevermore; and to all the race of Adam who "overcome" the evil power, in their own proper personality, the anointed RESTORER hath said—"To him that overcometh will I grant to sit with me in *my* throne, even as I overcame, and am set down with my Father in his throne." Rev. iii., 21. Thus, earth delivered, the dominion restored, Christ on his throne, "the throne of his father David," (Lk. ii., 22) which God has "sworn with an oath" to give unto him (Acts ii., 30)—the evil overthrown, the earth reclaimed, and all its arrangements in harmony with the mind of God, war at an end, love everywhere triumphant, peace universal, Paradise revived and enlarged, filling the whole earth, man's inheritance will be perfect, complete, and joyous beyond all present human conception. Glory be to God and the Lamb for such a prospect and such an inheritance.

But, says an objector, "I do not believe Christ is ever coming again at all." Well, we do not suppose you believe that he ever did come. Objector: "O yes I do, but that's no proof that he will ever come again." So, then, you "swallow the camel" that the Son of God really became incarnate, came down to earth, and was found in fashion as a man, suffered the pains of death, rose again, and ascended to his Father, and all in fulfilment of prophecy, while at the same time you "strain at the gnat" that his promise to come again in his glory, and receive his saints, will ever be fulfilled!

"But," says another, "would it not be degrading for immortal saints to be confined to this earth and its employments forever?" We would ask such whether they think it was degrading to God, for him to bring out of chaos the present earth, with all its acknowledged beauty? And is the "disciple above his Lord?" If its creation did not pollute the hand of its Maker, surely dwelling in it, when rescued by the redeeming power of his Son Jesus Christ, ought not to pollute the saints.

As to the probable occupation of the saints on the renewed earth, we have met men in the highest walks of life who took great pleasure in conducting their guests over a handsomely improved rural residence, and pointing out to them the trees and shrubbery planted by their own hands. There is nothing derogatory in such earthly employments now, and why should there be in the new order of things, which will be introduced under the dominion of the second Adam?

We believe the great amount of error existing in the world with regard to this matter is because men have gone off after some intangible things, instead of believing the plain truth, that "the meek shall inherit the earth."

Men are in the habit of spending years of toil and mental anxiety, with the sole object of, at some future time, securing an estate. They subject themselves to privations and exposure to accomplish this, and yet, when secured, it will be possessed but for a short season. How much more willing should they be to labor for that inheritance in the renewed earth, which they may enjoy forever!

"Ah!" says another, "I can't believe that the earth will ever present the delightful appearance of which you speak." You cannot, indeed! and do you believe God can lie? "O no!" rejoins the objector. Well, then, surely the earth will yet become glorious, for the LORD has said, "As truly as I live, *all the earth* shall be filled with the glory of the LORD." Now, if you admit that God would not declare an untruth, you would certainly not suspect his doing so and confirming the same with an oath!

Verily, the inheritance promised to the meek is a glorious inheritance, and one for which believers should willingly live, labor, and, if need be, suffer.

WHY ARE YE FEARFUL?

JESUS was reposing. The disciples watched with augmenting anxiety the progress of the boisterous gale that suddenly came sweeping over Galilee. The sea, which only a few moments before softly rocked the little vessel and bore it gently on, was lashed by tempestuous winds until in fury its waves had swelled into gigantic proportions, tossing the ship hither and thither like a toy, and threatening to bury it beneath the angry, violent upheavings of the deep. The anxiety of the disciples became fear, and fear intensified until at last they awoke the Master, eagerly inquiring of him, "Carest thou not that we perish?" "Why," said he, "are ye fearful, O ye of little faith?" "And he rebuked the winds" and commanded the sea to be still, and all was again calm. Had Jesus ever manifested to his disciples his wonderful power? Yes, his first great miracles had just been wrought. From the Mount he had delivered a discourse setting forth the nature and principles of the dispensation just being introduced. So full of heavenly wisdom were his words; so deep, searching, and radical the truths he proclaimed; so clear his statements; so forcible and persuasive his exhortations; so sound his doctrines and irresistible his arguments; so unquestionably did his remarks bear the impress of divine emanation, that the people were astonished; for unlike the scribes, "he taught them as one having authority." At his word of command that foul, loathsome, dreadful disorder, leprosy, had shrunk back, loosed its hold and fled, leaving the dry scales to fall from the suffering victim, the parched skin to receive back its accustomed moisture, and the blood to flow again in delightful coolness. Warmly eulogizing the implicit faith of the centurion whose servant lay sick with palsy, he said unto him, "As thou hast believed, so be it unto thee," and immediately that servant's impotence became strength, his languid nerves were quickened into obedience to will, and his grievously tormenting malady chased away.

To the mother of Peter's wife, his touch had given buoyancy for heaviness, vigor for enervation, had arrested the excited throbbings of her accelerated pulse, put consuming, wasting fever to flight, raised her from a bed of languishing and pain, and flushed her cheek with health. To the display of a heathen soldier's faith, and to very many exhibitions of superhuman power had the disciples been witnesses. Why, then, were they now so fearful? Was not Jesus with them? Had he not chosen them? And would he not protect them? Yes, this was all so; yet the first hour of trial had proved their lack of faith. They had not yet learned to trust the Master.

How strange, passing strange, says the Christian of to-day, that the disciples, so constantly and intimately associated with our Lord, were thus slow to learn. A glance at the circumstances may thus impress some minds, but is the conclusion wholly warranted? As yet it could scarcely be said of the disciples that they had begun to comprehend the character of Christ's mission; much less have understood the conspicuous part it remained for them to take in establishing the new faith. Faith is developed by trial, and until now their experience had not been such as to specially require its exercise. While the religion in which they were being indoctrinated was essentially an inward one, a religion of the heart, one of its vital elements, that grand manifestation and finishing up of the system, the gift of the Holy Spirit, had not yet transpired. So that though the light of truth began to blaze around them, daily associated though they were with the great head of the church, they had as yet recognized but the faintest gleams of truth compared with the fulness thereof soon to be revealed and demonstrated.

If, under the circumstances, the disciples were chargeable at the hands of the Master with too little exercise of faith, what must be said of us in this enlightened age of gospel light and power? We who have access both to the "law and the prophets," and that higher and more perfect covenant, wherein that made with Moses on behalf of the children of Israel, met its accomplishment. We who are not only permitted to behold the Christian dispensation in its perfection, as a system, but have before us for our encouragement and instruction the recorded testimonies of myriads of faithful servants, sanctified by gospel truth, whose experiences unanimously attest the efficacy and substantiability of that wherein they trusted. If we are not deceiving ourselves, we may know of a surety, by "this spirit" bearing witness with our spirit" that we are the children of God. This being so, we but dishonor him and the truth by yielding to doubt and distrust, since we have the assurance that "all things work together for good to them that love God." We always find it easy to trust in the Lord when things go smoothly, when the sky of our experience is not darkened by trial and gloom. Why are we fearful when the dark clouds of adversity and affliction gather about us? Are we not watched over by a good and faithful Shepherd, of whose kind care we are always subjects? In the mind of every Christian two considerations, intimately related, should ever be eminent; Christ, the once humble leader and pattern, but now glorified Redeemer; and self, a dependent, but richly-favored follower. To him we may always look, and in all our trials remember that he has suffered far more, and is ever ready to "succor them that are tried," if they only confide in him.

Are we, then, poor, in this world's goods; poverty, grim and gaunt, pressing heavily upon us? We may wander back over the lapse of eighteen centuries and watch the scribe as in the confidence of inexperience he says, "Master, I will follow thee whithersoever thou goest;" and may listen to the sad, cautionary reply, "foxes have holes, and the birds of the air have nests; but the Son of man hath not where to lay his head." Are we falsified and maligned because of the warfare we wage upon the traditions of men; despised for our loyalty to truth; persecuted for righteousness' sake? We hear self-righteous men charging Jesus to his face with blasphemy and we incline our ear to the humble Son of God as he speaks those precious words of consolation and promise, "blessed are ye, when men shall revile you, and persecute you, and say all manner of evil against you falsely for my sake. Rejoice and be exceeding glad; for great is your reward in heaven; for so persecuted they the prophets which were before you."

Are those we love, around whom our tenderest affections twine so closely that they are a part of our very being, living without God, cold, and deaf to all our entreaties, reveling in all sin, tottering upon the brink of destruction? We climb the hillside overlooking Jerusalem, sent ourselves at the feet of our Lord as he looks forth upon the loved but proud, ungrateful city; we note upon his placid, benignant features the gathering shades of sadness, watch the tear-dimmed eye and quivering lip that reveal the violent convulsions of mental anguish raging within, and which at last break forth in pathetic lamentation; "O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together even as a hen gathereth her chickens under her wings, and ye would not." Does fortune smile so feebly upon us that we oftimes turn from the treasury of the Lord with hearts made heavy by the reflection that we can cast to

little therein; that we cannot give more to help the spread of truth? We observe Christ as he sits over against the treasury" in the temple, watching the people, as one by one, they cast in their offerings; we observe how well he marks the "poor widow," contributing her mites, and joy wells up in our hearts as we hear him extol the quality of her humble gift. In none of our trials and temptations are we without the beacon light of Christ's perfect example.

We have, doubtless, all sometimes felt during our experience in the service of the Lord that a certain course of events was indispensable to the accomplishment of some end which we believed would secure blessings to ourselves or others; and have strenuously labored to direct those events, feeling, as we worked and prayed for assistance, a degree of confidence that God's ways in that particular matter must be as our ways. We remember how disappointed and sorrowful we were when our plans were frustrated and our designs seemingly brought to nought; remember how we thanked God and praised him when it became apparent that he had been overruling our misdirected efforts, bringing about, in his own good time and way, results more glorious than we had conceived of. Surely, therefore, we need not give place to fear or distrust, whatever circumstances may surround us, knowing that in all, we are wholly dependent upon Omnipotence. The eyes of an unbelieving world are upon all who profess to be Christ's disciples, and hence to render effective service we must be unswerving in our loyalty to him, unceasing in our efforts to maintain such a degree of faithfulness and consistency as to challenge the admiration of unbelievers, and so fully demonstrate to them that the path of righteousness is one of joy and peace and trust, that they may be induced to seek Christ and walk in his ways. Great will be the holy influence of our example, and happy will be ourselves if we at all times repose implicit faith in him who, having trodden the "path of life" and shown it unto us, stands ready to abundantly assist all who will follow, forsaking none.

L. C. T.

New York.

SANCTIFICATION.

There is much written on the subject of sanctification, or holiness; and there seems to be also a vagueness of idea with many as to what it is, or how attained. Now it seems to me that this vagueness or confusion of idea is entirely unnecessary, If we would study the word of God on this subject, I think we should see as plainly what he means, in regard to this, as any other simple truth. When we once apply with saving faith to him whose blood cleanseth from all sin, and hear him saying to us, "Thy sins are all forgiven thee, go and sin no more," what more can we have?

If in the blood of Christ there is full and complete redemption, are we not then pardoned, justified, saved? I cannot see that God has promised us anything more than this, except the Holy Spirit which "all who believe on him shall receive," to "lead them into all truth," and to assist them to "go on to perfection."

Paul tells us, in Rom. v., 1, that "being justified by faith, we have peace with God;" then says, in Heb. vi., 1, "Leaving the first principles of the doctrine of Christ, let us go on to perfection." Peter tells how we are to do so, in 1 Peter first chapter—"Giving all diligence, add to your faith virtue; and to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience brotherly kindness; and to brotherly kindness charity," etc. For if ye do these things ye shall never fail. For so an entrance shall be administered to you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ." Paul, also, in Phil. iii. 12, says, "Not as though I had already attained, or were already perfect, but I follow after;" and goes on to say in the 14th verse "Forgetting those things which are behind, and reaching forth unto those which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus."

Now it appears to me, from the foregoing and many other passages which might be mentioned, that, instead of trying to bring ourselves into a state of "conviction," as it is often expressed, to enable us to seek and pray for this blessing, it should be our business to see that we carefully follow the rules laid down, and with the help of that Holy Spirit which is promised, add to our faith (which is the first starting point) all these things which are required, and thus "bring forth the fruits of the Spirit," and grow in grace and in the knowledge of our Lord and Saviour Jesus Christ;" and thus be "sanctified through the truth," in what appears to be the only scriptural way, through faith and obedience to him who says, "Not every one that saith unto me Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven."

May the Spirit of him who "worketh in us to will and to do of his good pleasure," lead us into all truth, that we may thus "perfect holiness in the fear of the Lord.

F. J. Stauning.

"THE THEOLOGY OF THE BIBLE."

Geo. W. Young, No. 25 Chambers street, near Centre street, this city, in the store of Asa L. Shipman & Son, will furnish the above-named work to any one in the city or who may call at his place of business, at $3 per copy. Persons wishing the work sent by mail should send *direct* to the author, "Hon. O. S. Halsted, 417 Broad street, Newark, N. J.;" who will send the work, on the receipt of $3, free of postage.

The work can also be had of W. S. Olmsted, Hartford, Conn.

THE HERALD OF LIFE.

NEW YORK, APRIL 29, 1868.

NO IMMORTALITY NOR FUTURE LIFE, EXCEPT IN JESUS CHRIST ALONE, AND BY A RESURRECTION AT THE LAST DAY IF DEAD, OR A CHANGE IF ALIVE.

RESPONSIBILITIES.

The Editor holds himself responsible for none of the sentiments of Correspondents. The Editor's articles do not all appear under what is called the "Editorial Head." Any articles without a signature, or which are not credited to another source, the Editor is responsible for, without saying whether he wrote them or not he leaves the reader to judge of their authorship. Let these things be kept in mind in reading the Herald of Life, and the praise or blame will rest where it ought.

No Paper Next Week.

Please take notice of the above statement. Forty-eight numbers make a volume, according to our terms. Hence we have a week, occasionally, when no paper is issued. The first week in May is one of them. New York City, especially, is a place where everything is in confusion at that time, from there being so much "*moving*," or changing residences.

Let our subscribers, who change their location, inform us without delay, to what street and number we shall send their paper. Otherwise they may lose several; as, having sent their paper once they cannot calculate on our having another for them if that fails to find them. Do not neglect this matter a single day.

"Life from the Dead." AND "A Defence of the Bible."

We are now prepared at short notice, to supply any number of these works from one copy each to 1,000. We suggest to our friends everywhere to take hold of the circulation of these works systematically.

We propose the following method, where persons live at a distance from you, and you wish the work sent by mail. Write the person's name and P. O. address *plain*: send us 12 cents, and we will forward the above two works, and the two tracts "*Can you Believe?*" and "*Twenty Questions on Immortality*," all in one envelope, postage paid. How can you do more to spread the truth with twelve cents? Now is the time to work; and the poorest can do something. See the following *interesting item*. It is a sample of information we sometimes receive from strangers. The writer lives in Iowa. He says:

A few weeks ago I received from some one, through the P. O., one number of the Herald of Life. It contained some things new to me, and I sent an order for a few of your "Bible Examiner Tracts;" which were received; also, "Life from the dead," which I did not order. The explanations of the holy Scriptures contained in these small works are so in unison with my own views, and I believe with reason, that I am constrained to thank you for them. Although, while professing to believe the Bible to be the word of God, I have ever been finding fault with my Maker for making an endless hell. I could not and cannot reconcile it with the character of one who is revealed to us as a God of love; and who is far more ready to give his spirit to those who ask him, than earthly parents are to give good gifts to their children. There are many passages in the Bible which yet seem to me to stand in the way, or in opposition to your views; yet I have become so interested in the subject by what I have already read, I desire to know more.

Enclosed you find one dollar and twenty cts. Send the Herald for six months to me, and the twenty cents are to pay for the "Life from the Dead," you sent me; or, if you do not wish to accept it, send in place of it one number of your paper to the following named persons.

Remarks by the Editor.—We have sent the papers; and who can tell how much good will be the result from the *one* paper first sent. Never, probably, has there been a time when we could accomplish more with small means than now. Many minds are hungering for the bread of life. They have been fed with "stones" till they are well nigh dead, or just ready to give up in hopeless despair of ever seeing a theology that harmonizes with the truth, "God is love."

The Resurrection of the Wicked.—No. 4.

BY DR. N. FIELD.

(1.) Will Br. Storrs, or any other respondent, inform the readers of the Herald what the first resurrection mentioned in Rev. xx. means? Suppose, for example, the whole chapter is figurative, and that there is nothing literal in its technology, but nevertheless the figures represent something real and literal. Now what are the things represented? And be it remembered that whatever they do represent was far in the future when John had the vision. As far in the future as the commencement of the millennial age.

(2.) As I wish to be brief and come at the question in the plainest way possible, I have always believed that a literal resurrection of the dead is taught in chapter xx. of Revelation. Also a day of judgment and all its concomitants. I cannot, therefore, abandon my long-cherished convictions without a good reason for it. I repeat the statement, that if a literal resurrection of the dead is not taught in that chapter, then there is nothing of it in the Apocalypse. John had no vision of such an event.

(3.) If the first resurrection is literal, so is the second, which, as I have already shown, is clearly implied, and will take place at the end of a thousand years from the first. On the other hand, if the first be figurative, so is the second. What I wish to learn, is, what ideas have Br. Storrs and his co-operants of these resurrections. What do they signify? Let us have a fair and rational exposition of the whole chapter.

(4.) I once heard Br. Storrs, on the final destruction of the wicked, and he took the ground, and as I then thought, and still think, was perfectly tenable, that the resurrection of the wicked is taught in that chapter. And that after coming up on the New Earth, they would be devoured by fire from heaven. But he has discovered to his own satisfaction that the view was erroneous, and he now believes, and no doubt honestly, that no such thing is brought to view in the chapter, not even the resurrection of the righteous!

(5.) It is passing strange that John Thomas, who is as much of a materialist as any man living, should find, as he asserts, positive proof that no man will be resurrected immortal, but all will be resurrected mortal, to all intents and purposes, and in that condition appear before the judgment seat of Christ for trial. If found worthy, they will then be made immortal. If not, destroyed forever. All this will transpire long after being restored to mortal life!! This is one extreme, and the resurrection of none but immortal beings is another. John Thomas is so certain that he is right on the doctrine of a mortal resurrection of the saints, that he makes it a test of fellowship. All who cannot subscribe to this new dogma are cut off from his Christadelphian Association; or, as it was once called, "The Royal Association of believers in the Gospel of the Kingdom."

Thus we go on multiplying sects, teaching contradictory doctrines, and confusing the minds of the people with interminable theological hobbies.

Jeffersonville, Ind.

Response to Dr. Field.

To save a repetition of our Br.'s words, in our response, we have again placed figures at the commencement of his paragraphs to which we reply, so that the reader can easily refer to the matter without our quoting his words.

(1.) In a previous response we have shown the improbability of Rev. xx., 4, 5, being a statement of a literal resurrection; but even if it is, it does not follow that the wicked dead are embraced in the phrase "the rest of the dead;" for it is clear that it is a specified class of the saints who are the subjects of "the first resurrection," viz., "Them that were beheaded for the witness of Jesus," etc., which certainly does not embrace all the saints. If our Br. will have this resurrection literal, let him keep to the literal, and not assume that those "beheaded for the witness of Jesus" embrace *all* the saints that will ever have life from the dead. We should think his intelligent mind would discover the language cannot be taken literal, and prove the resurrection of all classes of the servants of God, hence does not prove that "the rest of the dead" embraces any of the wicked.

(2.) Whether John had a "vision of such an event" as the resurrection or not, does not, it seems to us, touch the question at issue between Br. Field and ourself. If he had such a vision, the point to be settled is, Did that resurrection embrace the wicked dead? So far, we see no evidence that it did, and hence reject such an idea.

(3.) That the "thousand years" are yet in the future, is more than can be proved, and many consider them in the past. We do not affirm which is the correct view, as it is of no consequence to our argument. As to "a fair and rational exposition of the whole chapter," we think Br. F. and ourself will be more than "three score and ten" before we shall find any expositor to give us *such* an "exposition." We have seen speculation enough on it to make one sick of all expositors. We know as much about it now as the disciples did of the *time* of Christ's return from heaven. We know whoever waits patiently will, in "the times appointed of the Father," know all about it, that concerns him to know. Our business is to watch, work and pray, till God shall open our minds, by events, to understand the Scriptures more perfectly, At present "we see through a glass darkly."

(4.) Br. Field has made a very fair statement of what we taught twenty-five years ago, when we were just emerging from the darkness and superstition that has enveloped the church and the world on the character and government of God. We are glad Br. F. gives us credit for confessing and abandoning such an "error" as that the pure and holy God is determined to revive all the filthy, wicked beings that have ever lived on this "sin cursed earth," and that in all their wickedness, and bring them "up on the New Earth," to devour them in that pure atmosphere. Perish such a thought. God is not the great "Revivalist" of sin and wickedness, as he would be on the preposterous idea of such a resurrection.

If the literal resurrection of the righteous is brought to view in Rev. xx., we say again it does not follow that the wicked dead are also presented there alive from the dead. But if the literal deliverance of the righteous from death is not a revelation of that chapter, it is elsewhere abundantly exhibited in the Bible in the most literal manner, and in all forms of expression; so that we lose nothing on that subject, whatever view we take of Rev. xx.

We may suggest, however, one thing is tolerably clear: Rev. xx. is a symbolical representation of the final triumph of the church of God, at some stage of its history, and of the complete overthrow of all its enemies, especially of all those earth-born *governments* which have been the chief instruments in persecuting the true church. Above all these *dragonic* powers the church is to rise, or have a resurrection, but whether this is all to be accomplished at *one* time, or at several, making two or more distinct periods of the triumph, we presume not to determine with certainty, nor is it essential that we should, so long as the symbols make the triumph certain, and finally complete, putting "down all rule, all authority and power" that opposes the supreme rule of Christ. See 1 Corth. xv., 24, 25. We think the whole structure of the symbols employed in Rev., from chap. xii. to the end, shows a mighty conflict of the church with wicked civil and ecclesiastical organizations, which tread her down, so that she is symbolically represented as dead, but finally, either in several divisions, or all at one time, she rises victorious over all these wicked organized bodies of her oppressors.

(5.) Br. Field, it is unkind in you to put us, even in contrast, along with that Dr. Thomas. You know, we have ever held our views in charity. We never made them a test of fellowship with any man. We have struggled hard to keep all whom we could influence from a sectarian spirit; that is, from thinking or speaking of other professing Christians, as if they were not really such, simply because they did not, or do not agree with us in our theological views. We believe, and have always maintained, that there are sincere Christians in all denominations, not even excepting Roman Catholics, and we fellowship all, of every sect and denomination, who show the spirit of Christ in their tempers and walk.

Why, then, Br. Field, should you mention our name in connection with one who, according to your statement, has no such element in his nature or theory? It was cruel for you to do so. But we forgive you, knowing we are all liable to err. If our theology compelled us to take the course you say that man has done, we would abandon it to-day, fully believing that such a spirit could be begotten only in a heart at enmity with God and his whole revealed character. May our heavenly Father teach us all to love one another, for "love is of God; he that loveth not, knoweth not God; for God is love." We are all liable to error, and none of us can say, "We know we have the whole truth, and nothing but the truth." The man who presumes to do this, gives sad evidence that he knows nothing yet as he ought to know.

We have never attempted to organize a sect, and do not believe we ever shall have anything to do in such business. We have had twenty-eight years experience, disconnected from all sects, except the one "sect of Nazarenes." To that sect you and all sincere Christians belong; and we ardently pray, that ere long they may all meet in that inheritance where we shall "see eye to eye," and there be no more occasion to say we are "teaching contradictory doctrines." Then we shall have come to that "perfect" state where we "shall see as we are seen, and know as we are known;" and whatever of involuntary or unavoidable error may have attended us here, we shall gladly part with then "when that which is perfect has come."

In hope of that blissful state, let us strive to cultivate a spirit toward each other that shall approximate as near as possible, in this imperfect state, to that harmony that shall be "when Christ who is our life shall appear," that then we may "also appear with him in glory."

We trust nothing we have said on the subject of charity, or toleration, will be construed into an idea that we are indifferent as to what men believe. If we were, we would not have spent our time and energies as we have, for years, in endeavoring to find and promulgate views so unpopular as we are doing. We know, and have always known, there is an easier way to travel, and a way of honor which cometh from men, but we preferred the honor that cometh from God. While we, therefore, extend charity to all who manifest the spirit of Christ, we greatly desire that they may be led to see that wrong views of God's character and government are not so promotive of fervent love to God and his Christ as right ones, nor do they give that "perfect peace" of mind. We desire, therefore, that all sincere souls may come to know the truth in its fulness and glory. But because they do not know it more perfectly, or because when they see it they are afraid to go to it; or, beginning to approach, they discover the raging winds and waves of persecution rolling around them, they begin to sink, as Peter did when he set out to go to Jesus on the water, shall we "cut them off" from our fellowship because they are of "little faith?" Would that be Christlike? We think not. The man who rejects all who cannot fully agree with his views, if he has associates or followers, will be very likely to be surrounded by hypocrites or simpletons.

One word on "hobbies." This is a fearful word to an ignorant and superstitious person. Br. Field is not such an one. He knows the term means, "Any favorite object; that which a person pursues with zeal or delight." But the ignorant suppose it is a wild beast, with hoofs and horns, not unlike Daniel's "fourth beast," that was "terrible," and is to stamp on and "tread down the whole earth." Some men, for lack of Bible argument, sometimes call their opponent's views a "hobby." This is certainly not generous if they are intelligent men themselves, for it gives a wrong impression on the minds of the unenlightened. Every man has his "hobby" unless he is an idiot, or too indolent to think and act. Our "hobby" is "Life beyond the grave only in and through Christ, who is "the resurrection and the life." That glorious truth we endeavor to promulgate with "zeal and delight."

The Drama Again.

We not long since remarked at some length upon this leading staple of public amusements in all *large* cities and in many smaller ones; and, in speaking of an immoral play that had long been continued adverted to the recent production of a shameless one, in the following language. "Encouraged by its success, the proprietor of another theatre soon afterward, as might have been expected, commenced the presentation of one still more offensive to purity and decency." A western merchant, lately visiting this city on business, accepted an invitation to witness the play last above referred to, and gives, through the columns of one of our dailies, a graphic description of it as seen by himself. We might give the delineation entire, but the fact is, that, though the writer depicts the disgusting, debasing scenes enacted, the indecent exposures of person particularly aimed at, in language as delicate as justice to the subject would permit, it is really unfit for the columns of a religious paper, or for *any* paper, except for the purpose of exposing and denouncing all such infamous offences against the moral sense and decency of the community. After describing the play the writer continues.

The next most important object is the audience. A friend had furnished me with a glass for the occasion, which, though not much dissimilar to those in fashionable hands, was made for another purpose, was of great power, and I could see which of the dancers were powdered, which had painted carmine lips, and which were padded. It was so powerful that what to most others appeared as charming faces showed me anxious and distressful eyes, and for the second time in my life I learned that a woman may have the most enchanting smile on her lips while her heart is sinking with despair. As the hours passed one exposure was followed by another, and, if possible, by a new one.

Every man who goes to such a place at once looks to the ladies in the audience, for he wonders what it is that can be attractive to their eyes. To every man the first sight is repulsive, and it can be no less so to a woman. The change in the mind seems to come gradually and by a process similar to acquiring a liking for unnatural, or even disgusting stimulants. We know a little, but perhaps enough, of magnetic influences, and it is not improbable that a woman's ideas in such a place are second-hand. In casting my glass around the audience, near the close of one of the most noted displays, I saw several ladies with trembling lips, but in a moment they assumed their accustomed firmness. Finally, with little beauty, and less meaning, with a confusion of fern leaves, a reclining of partly nude figures, of ascending and descending designs, and amidst a gleaming and glare of various colored lights the curtain fell on the infamous scene. Half stifled by the close air, choked and partly benumbed, the audience slid away like a guilty throng, many huskily remarking to others upon the splendor of the closing view.

The intention of the managers undoubtedly is to make money, and having studied human nature, they found it easiest to debauch it. One of my first impressions on beholding so many young women capable of adorning society, and being made happy, yet so lost to shame, was that they felt it would be a greater shame to earn an honest living, or that they had sought it in vain. Turning to the audience, I could not help thinking that each had a poor opinion of each. The lady coming in with a gentleman either had been cold to her husband or had left him, or was in a fair way to leave him, or she had never been married, but had better be; that gentleman bringing a lady whose train swept the aisle, had other claims far away, or his domestic life was feverish and unhappy; and the young men, coming by themselves, had come to lay the foundation for domestic infidelity, and for a waste of opportunities and means. The saddest sight sight was in the young couples with rosy cheeks and hopeful eyes. How many sittings are required to corrupt a young girl I do not know, but I felt that no place can equal this for debauching the soul, and that when a girl, at last is delighted with these scenes, her day of ruin cannot be far away. For, before one comes to admire these things, the finest sensibilities must be shocked beyond expression, and modesty be degraded to the dust.

With our wealth, education and refinement, with improvements on every hand, and with everything that could make us happy, except a knowledge of what happiness is, we are not going to stop at any White Fawns. Emboldened by the silence of the laws, by the gradual growth of debauchery, by the taste for strong drink, both in women and men, and impelled by a greed for pleasure, we will accumulate still more corruption and obscenity. For already a company has arrived in this city from Paris, fully prepared to give the public, so soon as the poison of the White Fawns and the Black Crooks shall have done its work, the next lesson, and this not only in New York, but everywhere through seaboard and interior cities, till at last other Neroes and Caligulas shall reappear in the full light of the blazing sun.

How often do we hear men and women professing membership of the church of Christ, defending the "stage," and protesting that occasional presence at the drama does them no harm. Supposing for the moment, this to be true, which it cannot be, does it never occur to them that they are, by the force of their example, alluring others down the broad way which leads to destruction? Do they never, when engaged in pastime which is regarded by so many as of, at least, doubtful propriety, think of that scene of suffering and agony on Calvary, when the rejected Saviour and king "poured out his soul unto death," and wonder whether it *may* not be that they are leading some to crucify him afresh?

L. C. T.

The Memphis Mission.

This is a mission among the "Freedmen," established some time since by believers in the soon coming kingdom of our Lord Jesus Christ. Eld. J. V. Himes, if we understand it, first moved in that work. About the same time Dr. Leslie and a Br. Reed were induced to go to Memphis, Tenn., to labor in that field. We have before mentioned this work in referring to Eld. Himes' "Journal" of his visits in that vicinity. He has recently returned to Memphis, and accompanying him was Martha Steere from Harmony, R. I., who "pays her own expenses, at present, and looks to the resurrection of the just for her reward."

We give the following extracts from Eld. Himes' Journal, as showing the object and prospects of this mission at the present time, April 10th. He writes:

At half-past three P. M. we arrived at Memphis, in health and safety. Sr. Steere stood the journey well, and is prepared to enter upon her work speedily. We found the family here all well, and were greeted by Dr. Leslie, Br. Reed, and Sr. Northrup most heartily; and very soon the parents and children belonging to the School and Church in the vicinity rushed in and gave us the most kind and loving reception.

The chapel is done. . . . I am much pleased with the manner in which Brn. Leslie and Reed have carried forward the work of the chapel. It has been done faithfully and economically. Besides, they have worked hard themselves, and thereby saved to the Society many hundreds of dollars. They have not done this work for gain, but *love*. They love the work of helping the poor, and of raising up the lowly; and Sr. Northrup has been a true helper in this good work. The Freedmen and women have done what they could. The general hard times have affected most of them, so that they can't do now what they might and would have done in time past. But many of them have done nobly. The Church has prospered wonderfully. They have progressed not only in knowledge, but in grace, and in numbers. Many have reformed in their habits. Some have given up tobacco, and others whiskey: so that none in the church now drink strong drink as formerly, which is common in other churches. They are living up to the gospel standard; and now they speak of our close and faithful preaching on these subjects with much gratitude. They enjoy themselves so much better than ever before. They much appreciate the precious Gospel of the kingdom, and look for Jesus soon coming, and are waiting for it. They are real Adventists.

Sr. Prescott, from St. Louis, has visited this dear people of late, and had a good time with them. She was much pleased with the Church, and they were much edified with her labors; and as Mr. Prescott has purchased and located himself in Humboldt, Tenn., they hope to see and hear her often.

To-night I take lodgings with Br. Reed in our new Mission Home. These rooms are very convenient, comfortable, and pleasant. Oh! how it would delight our friends who have helped build this house to see how very comfortable our Mission family are. And compared with their former quarters, in the cold and wet shanties, it is a sort of paradise. But it is none too good for those who leave home and all that is dear, to work for the ignorant and the poor.

We have quite a family now, all devoted to the interests of the Mission. Dr. Leslie, who stands at the head of the school and Mission; Sr. Northrup, the Matron; Br. Reed, the missionary and evangelist, who is to go out with the tent; Sr. Steere is to be a missionary among the Freedwomen, to teach them lessons relating to economy, and right living, in the way of the Lord. The last three chiefly support themselves and help the mission. They are here because they feel that the Lord calls them here, and requires them to work for him,

and look to the resurrection of the just for their reward.

Saturday, April 11. We have a genial and sunny day. All hands are at work getting ready for the dedication; all are working in harmony, and with a cheerful heart. The colored women have raised fifty dollars for the lamps, and have just had them brought in. They are well suited to the chapel. We shall have good light. The seats are all arranged also, and are plain and comfortable; and the whole thing now is finished, is a model of neatness, and utility throughout: and should Jesus come this year, I feel that this enterprise will pay a great interest to the cause of truth, and that the money has been expended in a way to do the most good in the short time we have to work.

This evening Br. B. Wm. Wilkins arrived from La Grange, with Mrs. Bonnan, one of the teachers, and several of their scholars, to attend the dedication. They were most cordially and joyfully received by all. Br. Wilkins is in good health and the Lord is with him in his work at La Grange.

Sabbath, April 12. Early this morning Br Leslie opened the vestry, and it was soon filled with the brethren and sisters for prayer; and so the feast of the dedication began. We enjoyed a refreshing season of prayer and praise. The Lord was with us indeed. Blessed be his holy name forever and ever!

At 11 o'clock we met for the dedication service, when I was to preach. But such was the interest in the church and ministry that I put off my part of the service, and let the whole church and ministry unite to do their work first; and such a pentecostal time I hardly ever saw. We had a flood of light, joy and gratitude. Oh! how thankful this dear people are for the chapel and school-room for themselves and children. The pen cannot describe it. To be understood, it must be seen and heard. Some forty persons spoke, among whom were Elds. Wilkins, Reed and Leslie, and Srs. Northrup and Steere, and Sr Prescott, of St. Louis. The power of God came into our midst in deed and in truth, and all seemed to dedicate themselves to God anew.

At 3 P. M. the chapel was filled to hear the dedication service. I read and expounded the word. I showed the nature of the Jewish dispensation, and then the change to the Christian; and the great superiority of the Christian over the Jewish; and then showed them the great blessedness of the new covenant, sealed with the blood of Jesus. I then spoke of the objects of our Missionary Board in the erection of this chapel. It was to open a place in the heart of the South from which the Gospel of the kingdom might be sent out into all the region, as well as to gather many souls to Christ here. Another object was to sustain a school for the education of the freedmen, so far, at least, as to enable them to read the word of God; and now that the house was finished, we dedicated it to the objects for which it was built. And all the people joined in the act most heartily and happily.

A Layman at Work;

or, One of the "Royal Priesthood."

The following account is very interesting, as showing what a "Royal Priest" can do without human "authority." These are the workmen the church and the world need to spread truth abroad. We take the account from Eld. Himes' Journal at Memphis, April 11th. He says:

Of late God has sent another workman here—a singular case, of which I ought to give some account. I refer to Br. John B. Wadsworth, born in Alabama, in 1835, but lived most of his life in North Carolina. He was a holder of slaves most of his life, as a planter. Being called to the North last year to attend a suit in law, involving all he was worth, he providentially saw the Mission tent while in Rochester, and became interested in the preaching of Eld. Grant and others, and was converted to the truth and the Lord. He had been what might be called a "fast young man"—one of the Southern "fast" boys; one that would, with all his Southern habits and views, be most unlikely to receive our views of truth, and become an humble disciple of Jesus, and an earnest, self-denying worker with Christ. Yet it is so. He is completely changed from the

"Lion to a lamb,
The raven to a dove."

I was introduced to him here on my arrival to-day, and got these facts from his own lips.

As soon as converted, he felt that he must publish these things to his friends in North Carolina; and so he ordered a package of tracts sent to Baltimore, which he received on his way South; and on his return to his home scattered them among his friends and others, and published the good news to the best of his ability. He visited Washington, D. C., Richmond, Va., and Wilmington, N. C. While in Richmond he handed a tract to a colored woman, who exclaimed: "I had a dream two years ago that some one would bring me a little book that would tell me about the coming of my Saviour; and I had been looking for it. Now de Lord has sent it." She was very happy. Some colored men present said he didn't know anything about the coming of Christ. She said to them, "Hush; he is right. I know he is right." He has also visited Charleston, S. C., Savannah, Ga., and Jacksonville, Fla. Here he was kindly received by Elds. Smith and Wilson, and spent a week with them, who helped him on his way, and in his good work. From Jacksonville he went to Macon and Atlanta, Ga. At the latter place he received a supply of two thousand tracts. Then he went to Chattanooga, Tenn., and visited the cave where travellers frequent, and left tracts there. He heard from them afterwards, for good. Then went to Nashville, and called upon Mr. Burt, Sr. Robinson, and others, and then came to Memphis, and was received by the Mission family. He has been very useful indeed since he came here. God is with him. He is an humble, unpretending young man of thirty-five years; has good health, and with industrious habits will do much for the cause of Christ until he comes. He performs his journeys on foot, and sometimes sleeps in the open air. He has no gift to preach, but converses fluently, and presents the truth in an acceptable way. And being a Southern man, he is able to pass along without any opposition. At one time a railroad conductor called to him at a station on the Chattanooga Road, and asked him to ride. He told him that he had heard of him, and had seen some of his tracts, and been enlightened by them; and, said he, I intend to leave my position, and live a different life.

Letters and Extracts.

From W. H. H. McAllister.

St. Albans, Vt., April 24, 1868.

Br. Storrs: I hope my long silence will not be construed into any want of zeal in the great cause of truth. I have been so situated for a few months past that it has been almost impossible to write anything for the paper. I desire, however, to say to the brothers and sisters scattered abroad that I am still alive, and endeavoring, in my feeble way, to "live soberly, righteously, and godly," looking unto Jesus for strength and guidance in all things. My first desire is to cleanse myself from sin, and then I feel moved to extend the knowledge of salvation to others. I am sowing the seed; first by a well ordered life and godly example; second, by precept as opportunity is offered; and though the result seems small I leave it with God, who in due time "gives the increase."

I meet all sorts of religious opinions, and get into conversations with all sorts of people. The article in the Herald of Life of April 8, headed, "Would not try to be a Christian," called to mind several conversations I had with a Methodist brother who was stopping at my house a few days last fall. He acted on the defensive mainly, and asked all manner of questions, which I endeavored to answer to his comprehension and in accordance with the truth. He admitted that I had a reason for my belief, but the conclusion of the whole matter, in his mind was, that if my views of the nature of man and the punishment of the wicked were true, he should have *no inducement to lead a religious life*. If I have any power of expressing thought in words, I believe that brother learned what he was serving God for, on his own admission, and what the result would be likely to prove. The disease was an alarming one, and I did not spare the remedy. He furthermore advised me not to preach such a dangerous doctrine, it would do more harm than good, even if it were true. I told him that I believed that Jesus preached the same, and sent his disciples to preach it also; and I knew of no good reason why I should not imitate their example. I knew of no other gospel to the human race; and if any one assumes to teach another he is a false teacher.

I have met in the course of a few months, several of these rash statements from persons who should be above making them hastily or inconsiderately. Two of these happened in the Bible class, of which I was a member, in the M. E. Church, of which the pastor has charge. The first came from the pastor himself. We had under consideration the immortality of the soul; and I asked whether it was material or immaterial? He said immaterial. I said that if man had a soul it must be material, otherwise he had no soul. He did not stop to argue the question. He reached his conclusion at a single bound. "If I believed that," said he, "I should be a deist:" and evidently thinking he had not made his statement strong enough, he added, "Yes, I should be an atheist. If that is true, there is no God." I leave this without further comment than to state that the argument dropped there, and I have not sought to renew it.

Another of these statements was made by a lady in the same class. We had under consideration the subject of "Demoniacal possession." It was discussed two Sundays. There were several that held with me that the "possession," spoken of, was a kind of insanity. This lady turned to me after the lesson was over and said, in all earnestness, "If I did not believe in the existence of a literal, personal devil I should be an atheist; I have had too many encounters with the 'old fellow' to disbelieve his existence."

I have been considerably interested in the discussion in the Herald of Life on the subject of the personality of the devil; and had there not been so much said, and so well said, would like to give some views of my own; but I think enough has been said on that subject for the present. I have heard two sermons lately, devoted mainly to his Satanic Majesty; in which the Miltonic view was boldly espoused. One minister said that Satan was a fallen angel who attempted to dethrone God, and was cast down to hell with his host, a third part of the angels whom he seduced to join him in his revolt. I would like to ask him for his proofs of such an assertion. The first proposition in this argument, and the strongest one, is this: That no spirit of evil external to this world has ever been permitted to come in to seduce man to sin. But I will leave this subject; I did not intend to discuss it.

Sister Colvins' letter in the same number of the paper to which I have referred above, also brings to mind a conversation I had with a Congregationalist clergyman last fall. We were speaking of Demoniacal possession, and I told him that a certain Universalist D. D., known to us both, said that this proved spiritualism. I finally asked him if his view of the soul of man was correct, what there was to hinder its coming back to communicate with friends after its departure from the body at death? He admitted that it was not impossible, but improbable. I said to him that if our view of the nature of man is correct we have an unanswerable argument against spiritualism; such manifestations are impossible. It seems to me to be a very poor way to convince men of their error to admit at the outset that what they profess to believe is possible. Our argument nips it in the bud.

Yours, for eternal life through Jesus Christ alone.

From H. O. Billings.

Chatfield, Minn., April 14, 1868.

Dear Br. in Christ: Believing time is short and what is done must be done quickly, I am constrained to write you again. I am preaching in Fillmore County, Minn., seven miles west of Chatfield, and the house is crowded with attentive listeners to the glorious news of the coming kingdom, Life only in Christ, and salvation though his blood alone; for I am preaching that we are saved by grace, through faith; and that not of ourselves, it is the gift of God through our Lord Jesus Christ. Not of works, lest any man should boast. Eph. ii., 8, 9. But there are some here under the law; and like Hagar, despise their mistress. But I feel that God has given the law, or bond-woman, into our hands, and we shall soon send her away and be troubled no more by her claims that she is better than we are; and I also hope that they will go to the well and drink of the water that will spring up into everlasting life, like Hagar; and return and do the bidding of their mistress, the free woman. Gen. xvi. What saith the Scriptures? Cast out the bond-woman and her son, for the son of the bond-woman shall not be heir with the son of the free woman. Gal. iv., 30. I tell the people that the law of ordinances was against us; and that it was nailed to the cross, and taken out of the way. There are a goodly number that are joining hands with me to stand fast in the liberty wherewith Christ hath made them free; and I think it will be hard to entangle them again in the yoke of bondage. Praise the Lord.

There is a Br. Timothy Corlis that is with me, that saw the light of liberty, through my labors and the gospel, about two months since, and he is rejoicing in the liberty. We both belong to the Minn. Advent Conference. I hope our brethren will not try to hinder us in our mission, and stumble at the stumbling-stone that is laid in Zion; for it will be the headstone of the corner; and the spiritual house, like the temple, must go together without the sound of the hammer; and the headstone will crown the edifice. All hail, happy day, when the priest is shorn of his last lock of power, and God have the glory of man's salvation, through our Lord Jesus Christ.

How long, dear Saviour, O how long,
Will that bright hour delay?
Fly swift around, ye wheels of time,
And bring the welcome day.

Awake, ye slumbering virgins, and cry unto the Lord to come to the wedding; trim your lamps, and see that ye have oil in your vessels. Clear yourselves from the law by the body of Christ. Bring the headstone, and shout, grace, grace. Amen.

From Lafayette Norris.

Campton, Iowa, April 12, 1868.

Br. Storrs: I send you a new subscriber, and $2 for his paper. He is one of the new subscribers I promised you some time ago; and his wife is the one who said, the reading of the Herald of Life was what first led her to desire to lead a Christian life. God grant that the paper may be the means of leading them both to form a close union with Christ the Life-giver; so that when He who is our life shall appear, they also may appear with him in glory. To-day I am thirty-four years of age. It has been over fifteen years since I first openly espoused the cause of Christ and of life through him. I was a virtual believer in the Life views two or three years previous to that, and many times longed to be a Christian. I cannot say that I ever believed in what is called the orthodox faith, except in water baptism; and that has been the hardest to eradicate; but I thank God it is accomplished, and to-day I feel that I am Christ's freeman.

It is truly heart sickening to see the apathy that is exhibited by the professed Christian world in regard to the truths of the Bible. The brother who wrote to you from Iowa City has expressed it exactly. A prominent Minister, in the Free-Will Baptist Church, said to me the other day, he believed all labor spent in either trying to prove or disprove the conscious state of the dead, or the eternal torment of sinners, was worse than thrown away. And I believe this is the sentiment of a majority of professors in this part of the country. You can't excite as much interest in their minds on this subject as you could in a common horse race. They say, let us live right, and all will be well. But do they live right? I desire to tell the truth in this matter, I believe most of them reform more or less; they generally make better neighbors and citizens. But if they are moderate dram drinkers before conversion, they generally continue the practice. If they chew or smoke tobacco, they never quit that, of course. Instead of being more humble, they generally become more proud; and I think their affections are generally as strongly placed on the things of this world as before their conversion.

In the midst of a professedly Christian community, I sigh for Christian fellowship and sympathy for some one who loves to converse about our common faith. It seems hard always to live thus, and have no one to sympathize with me. But perhaps I ought not to complain; my wife is with me; and my children, as their minds expand, seem to embrace the truth almost intuitively. I hope all Life lovers are training up their children while young in the leading principles of life through Christ alone. It will be almost impossible to make immortal soulists of such. I ought to have a few more copies of Life from the Dead; and perhaps I shall be able to send for some before long. Whenever I have money I intend to divide, and give some for the cause of truth. I feel to rejoice that a few persons can say that they received the truth through my instrumentality. But it makes no difference to me how people get the truth, so that they get it, and obey it. Yet when one is brought to a saving knowledge of the truth through my instrumentality, I think one more is saved that might not have been, if I had not put forth an effort. Therefore I keep to work, although it is really discouraging at times. My love to all the Brethren. Pray for me. Yours as ever.

From Polly G. Pitts.

Fredericksburg, Iowa, April 15, 1868.

Br. Storrs: I write to let you know that I have received the tracts you sent, and thank you for sending so many. May God bless the reading of them to the enlightening of multitudes. O how glad I should be if every Christian could read the Herald of Life, and see the truth, the great foundation, the only hope of eternal life, Jesus and the resurrection, brought out in its simplicity and beauty. I think the Herald is blessed of God; and I can never tell what a blessing it has been to me. The article, "The Mountain and the Stone:" O how much light it gave me on the Bible; and I bless God that so many minds are investigating the Bible to get the living truth, and are determined to defend it. I bless God for directing your mind to pen the "Essential Baptism." It has been a blessing to me; and I can see that without *it* no other baptism would ever make us *in* Christ a new creature. I rejoice to see tradition dying, and a glorious lighting up of truth. In the article, "The Resurrection," in the Herald, the writer speaks of Alger, and he says he is "astonished at some of the arguments in his critical history of the doctrine of a future life." He says, "Alger is an acute thinker; a scholar of no ordinary attainments." I have been reading Alger, and I have been astonished, too, that such an acute reasoner should come to such an erroneous conclusion. On page 343, speaking of Christ's teaching concerning the future life, he introduces this parable, "So is the kingdom of God, as if a man should cast seed into the ground, and the seed should grow up; but when the fruit is ripe he putteth in the sickle, because the harvest is come;" and says, "Men are seed sown in this world to ripen, and be harvested in another." The figure taken on the scale of the human race, and the whole earth, is sublime. Whether such an image was originally suggested by the parable or not, the conception is consistent with Christian doctrine.

The pious Sterling prays—

"Give thou the life that we require;
That, rooted fast in thee,
From thee to thee we may aspire,
And earth thy garden be."

"The symbol, shockingly perverted from its original beautiful meaning by the mistaken belief that we sleep in our graves until a distant resurrection-day, is often applied to burial grounds. Let its appropriate significance be restored. Life is the field, death the reaper, another sphere of being the *immediate* garner. An enlightened Christian, instead of entitling a grave-yard the garden of the dead, and looking for its long buried forms to spring from its cold embrace, will hear the angel saying again, 'They are not here: they are risen.'"

It is painful to think that so much labor as seven or eight hundred pages of closely-written matter on the subject of a future life, should hold up the great error of the immortality of the soul. He labors hard to establish the importance of the resurrection, but it is the resurrection of living spirits confined in the prison of the under-world. O let us work while the day lasts, putting our trust in God, while holding up his word in purity, and striving for the light and good of others. My prays shall be that God will give you strength as your day is; that he will keep you under the shadow of his wings from the fiery darts of the wicked; make you like Moses, that your eyes may not be dim, and your natural force be not *much* abated; that you may do all your duty in his fear, and be enabled to say, "God forbid that I should glory, save in the cross of our Lord Jesus Christ; for by it I am crucified to the world, and the world to me." May God sanctify all his children through the truth.

Your sister, hoping and waiting for redemption.

A. Boynton, West Batavia, N. Y., writes: Dear Brethren of the Herald of Life, my heart has been made glad of late to see such a coming up to the help of the Lord, such a willingness, yea, anxious desire, to advance the good cause. This is somewhat as I expected years ago, that this enterprise was of God, and so destined to prosper. Although deprived the privilege of adding my dollar with yours, my prayers and words of encouragement shall mingle with your offerings, and God's rich blessing will rest upon us, I am sure. May we ever live so as to say with the departed Wesley, "The best of all is, *God is with us.*"

A Solemn Monition.

Our readers are aware of the remarkable Pan-Anglican Conference of high functionaries and representatives of the Episcopal churches, held at Lambeth, England, the latter part of last year. It numbered among its members such biblical scholars as Archbishop Trench and Bishop Ellicott, such defenders of the faith against the infidelity of the day, as Bishops Wilberforce and Harold Browne, such zealous missionaries as Bishops Selwyn and Talbot, Lay and Quintard. The results of its deliverances have not been regarded as of much account, and many of the communion in whose interest it was assembled, have expressed themselves not very respectful with reference to it.

Our attention, however, has been called to an item in the Synodical Letter given out by this conference, which is of interest to all those who are battling for the doctrine of the speedy coming of the Lord. In a passage near the close of the letter, we have the following allusion to the character of our times, and the subject of the Saviour's return:

"Brethren beloved, with one voice we warn you: the time is short; the Lord cometh: watch and be sober."

This is altogether more significant than a mere adaptation of words from holy writ, as appears from its position in the letter, and from the phrase with which it is introduced. It clearly expresses the doctrine of the nearness of the Lord's coming, and so near as to be a proper subject for particular admonition by the assembled conference. Indeed, it is the only topic in the letter introduced with such particular solemnity, and in reference to which it is asserted that all were so united as to be able to say: "With one voice *we warn you, the time is short.*" The sign manual of each of the bishops was given to this document. It is the only place in the letter where the phrase "with one voice" occurs. It appears as the only really decided thing in the deliverances of the grand convention. And thus, from one of the rarest assemblies of modern times, there has been sent forth in Greek, Latin, and English, throughout the world, the official and solemn note of warning to a vast portion of Christendom, which may serve at least to vindicate those members and ministers of the Church of England and its affiliated communions, who have felt themselves called on to preach and testify to the nearness of the Lord's coming. If the highest assembly of the heads of those churches that has ever been held, "with one voice" so declare and and admonish, surely no scorn or censure should attach to their members and rectors any more for taking up the strain, and bestirring themselves on the momentous subject. On this point, at least, we can heartily indorse the great convention and say: "Brethren beloved, with one voice we warn you: the time is short; the Lord cometh; watch and be sober."—*Prophetic Times.*

"What Are We Coming To?"

"It would almost appear to the careful observer as he sends his thought abroad over our own country, and the nations of Europe and the world, that the times of tribulation spoken of in Scripture as annunciatory of the latter days, had already come. The foundations of industry, order and prosperity, seem to be tottering. Governments are corrupted, people rebellious, enterprise paralyzed, trade and commerce languishing, and individuals bankrupt. Suffering and distress prevail everywhere to a most unusual degree. Wars and rumors of wars, famines, pestilences and earthquakes in divers places, increasing wickedness, and heart-sickening casualties and crimes startle the community, and large multitudes exclaim, What are we coming to? The answer seems plain.

"The world is hastening to its destiny. Prophecy is fulfilling, history completing. The kingdoms of this world are being disorganized that they may become the kingdoms of our Lord and of his Christ. The nations are filling up the cup of their iniquities, which shall turn in their hands into the cup of the Lord's fury. Leaders of false religions are binding upon their followers heavy burdens, and grievous to be borne, which are destined to be thrown back with crushing weight upon their own heads. Communities are laying up for themselves 'wealth against the day of wrath, and revelation of the righteous judgment of God,' and individuals, sinning with a high hand against knowledge and love, are provoking the Almighty to a just retribution. Let the Lord's people be awake, zealous and active for the Master, vigilant and uncompromising against evil, waiting for his appearing, by the brightness of whose coming the man of sin is to be finally destroyed.—*Advocate and Guardian.*

Abbe Napoleon.

Nobody seems to know much about the Abbe Napoleon, who has just been created cardinal with such unusual pomp, and who will probably be pope when the present aged and epileptic incumbent dies. He is yet young, and is described as dark, silent, inscrutable; of few words, but of great knowledge and high accomplishments; full of subtle secret counsel, winning other men's secrets, but guarding his own. It is not even known whether he sympathizes with the Ultramontane party, or is desirous to harmonize papal policy with the spirit of the age. Pius IX. fell down in a fit at the Vatican on the 7th inst., causing much alarm. His medical adviser has forbidden him to fatigue himself by giving audiences and attending ceremonies. He was subject to epileptic attacks in his youth, but they have not returned till of late.

The Chapel in the Heart.—In your retirement, make frequent colloquies, of short discoursings with God and thy own soul. Every return of the heart in these intercourses is a going to him, an appearing in his presence, and in representing him present to thy spirit and to thy necessity. This was long since called by a spiritual person "a building to God a chapel in our heart." It reconciles Martha's employment with Mary's devotion, charity and religion, the necessities of our calling and the employment of devotion; for thus, in the midst of the works of your trade, you may retire into your chapel—the heart—and converse with God by frequent addresses and returns.—*Jeremy Taylor.*

The Right Persuasion.—A soldier lay dying in the hospital, in terrible agony. A visitor asked him, "What church are you of?" "Of the Church of Christ," he replied. "I mean of what persuasion are you?" "Persuasion?" said the dying man, as his eyes looked heavenward, beaming with love to the Saviour, "'I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate me from the love of God which is in Christ Jesus.'"

Business Matters.

One Dollar each from—Anna Neill, J. A. Adams, Deborah Hunt.

Various Sums—Roswell Hart, $10 on pledge; LaFayette Norris, 75 cts.; Eld. Thomas T. Jenks, $8 on pledge; Mrs. C. Purinton, $2 50; Henry J. Smith, $2; T. H. Landon, $3.

Received for "A Defence of the Bible."

Previous Receipts	$61 00
D. B. Salter (on his monthly pledge)	5 00
"G. N. J."	10 00
Thos. R. Crocker	5 00
Jo. T. Howland	1 00
Wm. H. Thorne	5 00

Received for 3d 1,000 Life from the Dead.

Previous Acknowledgments	$20 00
D. B. Salter (on his monthly pledge)	5 00

Sent off "Defence of the Bible," *as follows:*

Jas. N. Gladding, 10 copies	by mail
Moses H. Piper, 17 copies	"
D. B. Walcott, 4 copies	"
Samuel Brown, 88 copies	"
Nicholas Allpool, 8 copies	"
Timothy Wheeler, 8 copies	"
F. Winans, 11 copies	"
Chas. Hope, 4 copies	"
H. Harris, 10 copies	"
R. Cadwell, 16 copies	"
J. F. H., Middleton, Conn., 40 copies	"
Dr. Joseph Trever, 35 copies	"
D. B. Salter, 40 copies	"
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Geo. W. Denny, 6 copies	"
Adam Hare, 16 copies	"
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L. D. Tanner, 16 copies	"
Dr. Lewis Watson, 3 copies	"
T. W. Wright, 17 copies	"
Geo. Adams, Jr., 6 copies	"
Polly G. Pitts, 9 copies	"
D. J. Ellsworth, 34 copies	"
E. A. Poole, 40 copies	"
Eld. J. Lewis, 20 copies	"

Sent off Life from the Dead *as follows:*

Thomas J. Harris, 20 copies	by mail
Jas. N. Gladding 10 copies	"
D. B. Wolcott, 12 copies	"
M. P. Bush, 5 copies	"
N. Allpool, 2 copies	"
Timothy Wheeler, 2 copies	"
F. Winans, 11 copies	"
Chas. Hope, 9 copies	"
H. Harris, 10 copies	"
R. Cadwell, 16 copies	"
A. J. Wilson, 16 copies	"

Sent Clamor Franke 20 copies of the Herald for April 22.

Our Israelitish Origin.—A work on Prophecy. It was written by Professor Wilson, England, some years since. We republished it, believing it could not fail to interest all thinking men, whatever might be thought of the accuracy of its positions. For ourself, we endorse the general theory that the Anglo-Saxons are the literal descendants of Israel, in the line of Joseph and Ephraim. Price 50 cents, in paper covers only. Postage, six cents.

Meetings in New York City.—Believers in the Second Coming of Christ at hand, and future Life for the Righteous at his Coming, meet for worship every Sunday, at Botanic Hall, No. 68 East Broadway. Service at 10½ A. M. and 3 P. M. Seats free.

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Poetry.

How Long?

Sad Sorrow waits with tearful eyes,
To see her end draw near,
Weary with pain, and groans and sighs,
And agony and fear.

Pale Death, too, waits, with ghastly smile,
To yield his long-kept prey;
From ocean depths, and caverns vile,
They'll rise, at break of day.

And sin, too, waits with hateful face,
And bent with loads of shame:
The ransomed of a tainted race
Will trample down her name.

Love waits to wipe the tearful eyes,
To soothe with gentle hands,
To heal the hearts once rent with sighs,
And bind the broken bands.

Joy waits a glorious song to raise,
To shout the victory won,
To glorify, in sweetest praise,
God's well-beloved Son.

Peace waits to bring the promised balm
To hush all earthly strife,
And breathe on all a mighty calm
To last through endless life.

Then come, O Christ, for thou art love,
Joy comes at thy command;
And Peace with thee, like holy dove,
Shall visit every land. E. L.

Children's Department.

"I Dare You!"

"Pooh! I could do it easily, and be back here again before you could count fifty."

"May be so, but you don't dare to try it!"

"*Don't dare!* now, Tom, you know better."

"Well, I dare you!"

The boy's eyes flashed. In a moment he was over the boundary line, skating skilfully over the forbidden ice, while his schoolmates looked on—some with fear, and a few with shouts of applause. Clear to the other side he went, though the ice cracked and bent; then with a graceful turn he was coming toward them again, swifter, swifter, with a look of pride on his glowing face; and the praises of the other boys already sounded in his ears.

"Good for you, Win!"

"Hurrah for—"

Who? where was he? where the proud form, the smiling face, and the dark hair, uncovered in the moment of exultation? Gone! gone in one moment from their sight under the ice, and the waters rose up over the spot, as if their time of triumph had come then.

"O, what shall we do?"

"Run quick! get a rope!"

"Stand back! every one of you!" and the voice, generally so kind, frightened them now with its sternness; and they looked in silence at the teacher's white face, as he drew off his gown and crept with it to the boundary which he had marked for the boys that morning. Over that, too, so carefully, yet so quickly; and the ice cracked, cracked! And the boys could none of them see just how it was done, only that soon the dark, dripping hair of their schoolmate appeared above the broken ice: then his body slowly, slowly dragged toward them, his hand clutching tightly the teacher's dressing-gown.

The teacher did not speak; and they dared not. In the teacher's own strong arms Winthrop was carried to the house, and rubbed; and, no, he was not dead! for in a few minutes he opened his eyes, and looking at the group of anxious boyish faces gathered round, he said, "All right." How it brightened every heart there! The boys could speak now.

"Oh, Win! I haven't counted the fifty yet!" burst out Tom, excitedly, trying to laugh; but if he had not been a boy he would surely have cried instead.

"Now, let me hear all about it," said their teacher calmly, as the color began to come back into Winthrop's cheeks.

"It is all my fault!" said Tom humbly.

"How came you to disobey my rule, Winthrop, and go beyond the boundary?"

"Why, I hardly thought about the rule, sir; I wanted to let them see that I wasn't afraid of the ice! they dared me to do it; and when any one *dares* me to do a thing—" Winthrop stopped suddenly, as the recollection came over him of the cold, gurgling waters, and of these few terrible moments of suspense.

"Then you always dare to do it; is that what you mean?"

"Yes, sir," but the voice was not so full of confidence as it had been half an hour before.

"And the end of your daring this time, might have been—*death!*"

A shudder crept over the boy's heart.

"Oh, sir! please don't! I dared him!" said Tom.

"And so you think a boy is a coward who is dared to do a thing, and doesn't do it?"

"It looks so," answered Winthrop.

"Ah my boy, you must get rid of that idea; it is all wrong. He who refuses to do a sinful or a dangerous thing, even when people say 'I dare you,' is a true hero; and he who runs all risks to do something, just because he is 'dared,' is by far the most cowardly and foolish. Don't look so down-hearted, Winthrop; I want you to be truly heroic, and I know you can do things very bravely sometimes. For instance, if I should say you must not go skating another day during this season, you would bear the punishment without complaint, I think."

"Yes sir," replied the boy, with a touch of the old pride in his voice.

"Mayn't I bear the punishment? It was my fault."

"I haven't given any punishment yet, Tom. I have only given this lesson about true bravery for you all to learn. And now be off, every one of you, and let Winthrop rest, while I go to examine my dressing-gown; and if it is entirely ruined, I'll pass a subscription around among you to get a new one." And the kind man smiled as he left them, but his heart was full; and he went to thank God for the safety of his pupil, and to pray that he might become truly brave and noble.

Boys, never be dared into doing what is wrong. Do not take one step aside from the safe and straight path, no matter how many voices say "I dare you." Be brave enough to say "I dare not," to every temptation. And always:

"Dare to be right! dare to be true!
All the world's scorning can never harm you—
Stand by your conscience, your honor, your faith,
Stand like a hero, and battle till death!"

—*Selected.*

"Catechesis."

STRICTURES BY JACOB GRIM.

Art. 13.—Is there any principle involved in the development of the spiritual body? and if so, what is it? Ans.—There is: as contained in the words, "that is not first which is spiritual, but that which is natural; and afterward that which is spiritual." 1 Cor. xv., 46.

Ques. 14.—What is to be understood by this? Ans.—The meaning obviously is, that in the development of a spiritual body, there must *first* be an earthy body as a *basis* for the spiritual. A man must first exist before the tailor can make a gentleman of him by clothing him in broadcloth. [No text.]

I confess, as the lawyer says, I am a kind of non-suited in this article. For Catechesis acknowledges that man is a man even naked; and when the tailor clothes him he is still the same man, but it is the broadcloth makes the gentleman! Well, that is about as good as his theology, "In the development of a spiritual body there must first be an earthy body as a basis for the spiritual." The "man must first exist" naked to have the tailor put the clothes on him that makes the gentleman. He is the same man with a suit of clothes on him. So there must be an earthy body as a basis to put a spiritual suit of clothes on, and make a spiritual man of it with an earthy basis! No wonder Catechesis could find no Scripture text for this answer.

Ques. 15.—But could not the Deity make a spiritual body in the grave, and bring it forth a finished creation? Ans.—There is nothing impossible with him. The question, however, is not what he can or cannot do; but about what he has revealed he will do; and upon what principles he will develop his work. According to the principles Paul has laid down, the spiritual body cannot come out of the earth. It must come "out of heaven."

Paul lays down no such principle. He says the first man, Adam, was of the earth, earthy, The last man, or second Adam (is) a quickening spirit. It looks very much like as if Catechesis intended to ignore this second Adam, or man, as being Christ, and place them both upon the same person, the earthy and the spiritual; we know this has been done before. Paul in 1 Cor. xv., 44, places this whole question beyond cavil. "It is sown a natural body. It is raised a spiritual body."

Ques. 16.—"Why must an earthy body be first formed? Ans.—Because of the existence of an earthy body in a *previous* state. To restore a person, who has no present existence, to identify with a former self, he must be created anew after the old model, and be impressed with the mental characteristics thereto belonging. [No text.]

Now if we understand Catechesis correctly, God must have a mortal body come up in the resurrection, and from that body, as his model, he takes a photograph likeness, and stamps it with the mental characteristics belonging to the model, and then throws the model away as having no further use for it: and this is called fashioning our vile bodies like unto his glorious body. In other words, God brings up our old houses from the earth as a model, and then fashions the eternal houses which are from heaven like unto the model, and stamps them with our mental and moral characteristics, and then calls them our "vile bodies fashioned like unto his own glorious body.

Ques. 17.—"What is that which comes 'out of heaven?' Ans.—All-subduing energy, or power (Phil. iii., 21) styled in Rom. viii. 11, Spirit of the Father.

Then it is not another body, as assumed in Art. 13. The all-subduing energy or power of God, is the spirit of God; and that is what raised Jesus up from the dead. Eph. i., 19, 20. And it is the same Spirit or power of God that will be exerted to bring us again from the dead.

Ques. 18.—When this power operates upon an earthy body or basis, what is the result? Ans.—"In a moment, in a twinkling of an eye," it changes the "vile" or earthy basis, or body, into a like form with the body of Christ's glory; in other words, it transforms the earthy body into a spiritual body; which becomes "thus a house which is from heaven." [No Scripture.]

Now the object in all this is, to lead the reader along, and in so doing he is laying down the foundation for the resurrection of all men in the mortal flesh, and then afterward change these vile and earthy bodies in a moment, in the twinkling of an eye, into the likeness of Christ's glorious body. And this he calls "our house from heaven."

Art. 19.—What are the characteristics of the spiritual body? Ans.—It is incorruptible, glorious, powerful, and immortal "flesh and bones." 1 Cor. xv., 42, 43; Luke xxiv., 39; Eph. v. 30. Ques. 20.—What is immortality? Ans.—Incorruptible body in living action; or life manifested through an incorruptible body. The Deity, who is the life, is the only being in the universe who has it underived from anything exterior to himself. 1 Tim. vi., 16. Ques. 21.—What is the relation of the resurrection—earthy body to the resurrection—spiritual body? Ans.—Its relation is that of a "terrestrial," inferior body to a "celestial" superior body; bearing a similar relation the one to the other, that the acorn does to the oak. [No text in proof.]

In the first place, the question is unscriptural; there is no such thing spoken of in the Scriptures as a "resurrection—earthy body." It, "the resurrection—earthy body," bears the same relation to the "resurrection—spiritual body, as the acorn does to the oak." It seems from this answer, that Catechesis is going to give each one two resurrections; first, he resurrects the *acorn*, and next the *oak*. Now the acorn is put into the ground, and an oak tree springs from it. If the analogy holds good, then Categus' spiritual body come out of the ground; for there is where the germ comes from.

Ques. 22.—What is the transition from the lower terrestrial body to the higher celestial, or heavenly termed? Ans.—It is an ascent in which the subject of the ascension is exalted, and *Raised* from one to the other. John xix., 17. "And he bearing his cross went forth into a place called the place of a skull, which is called in the Hebrew, Golgotha."

What the connection between an earthy resurrected body and a spiritual resurrected body, has to do with this passage of Scripture, I confess I am too earthy to perceive; or where the ascent comes in, I cannot perceive; for Jesus was not yet dead, let alone being resurrected. The only ascent that I can perceive is, that of going up hill with his cross!

Ques. 23.—What was the body that came out of Joseph's sepulchre? Ans.—The same that was crucified, died, and was buried there—"out of the earth, earthy." An earthy body is not consubstantial with the Father, who is Spirit. At the emergence from the tomb, there was inequality of substance between the Father and the Son. [No Scripture text for proof.]

I wonder if the disciples were deceived when the angel said, "This same Jesus which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven?" I wonder if Peter was mistaken when he said, "This Jesus hath God raised up, whereof we all are witnesses . . . . Therefore let all the house of Israel know assuredly, that God hath made *that same* Jesus, whom ye crucified, both Lord and Christ." "Oh, no," Peter, you must be mistaken; for the resurrected, earthy body of Jesus, is not consubstantial with the Father; he must make him of another substance; make another Jesus out of him! You are all wrong, Peter, when you say, that "David being a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins, according to the *flesh*, he would raise up Christ to sit on his throne," You see, Peter, that Jesus was the fruit of David's loins, and not consubstantial with the Father; and although you witnessed the resurrected earthy body of Christ, he is now changed, so that the relationship between David and Christ no longer exists; for he has been changed into another person; and is now consubstantial with the Father. I wonder if Jesus was mistaken when he said, "I am he that liveth, and was dead; and behold I am alive forevermore." Rev. i., 18?

Ques. 24.—What was necessary, in order to remedy this imperfection? Ans.—It was necessary for the *body* which had come forth, and which is the example that illustrates "the way," be "made perfect" by ascending to the Father in the twinkling of an eye. [No Scripture needed.]

Here Catechesis says the *body* of Jesus was imperfect; or in other words, that Jesus, who "was declared to be the Son of God with power according to the spirit of holiness," (by the ascension in the twinkling of an eye? no; but) "by the resurrection of the dead," Rom. i. 4, was an imperfect pattern, and needed something to perfect him, and that was the ascension to the Father. No, not that; but that it must be done in the twinkling of an eye! But that is not in accordance with the record. For we read, "And when he had spoken these things, while they *beheld*, he was taken up, and a cloud received him out of sight." Acts i., 9. I wonder how much a man can behold in the twinkling of an eye?

Ques. 25.—Are the assent and the assumption of Jesus the same? Ans.—No; they occurred forty days apart. The assumption of Jesus was the taking of him *up* into heaven, where he now is. Acts i., 11.

Ques. 26.—What did the crucified body become on its instantaneous ascent to the Father on the third day? Ans.—It became "the last Adam for a spirit-imparting life." 1 Cor. xv., 45: he was made both Lord and Christ: Acts ii., 36; he became "the Lord from heaven." 1 Cor. xv., 47; "the Lord, the spirit;" 2 Cor. iii., 17; and "the exact likeness of the Father's substance." Heb. i., 3. Ques. 27.—What is it to be clothed upon with the house which is from heaven? Ans.—To be "swallowed up of life."

Ques. 28.—At what time does this swallowing up of life occur? Ans.—After the coming forth of the earthy body from the grave, and after it has subsequently passed the scrutiny of the judgment. [No Scripture to prove this.]

Ques. 29.—What does Paul say it is, that *after* coming forth from the grave, is swallowed up of life? Ans.—"This Mortal;" *to thneton;* his words are "That the mortal might be swallowed up of life." 2 Cor. v. 4.

Now it is a self-evident fact, from what has gone before, that the object of the writer is to show that the resurrection accomplishes but one thing. And that is, it merely brings up a naked mortal body for the tailor to place a suit of clothes upon, and then the heavenly body is placed upon this mortal body—and so we have two bodies; or else his logic does not hold good; for the body is the same after the tailor has clothed it that it was before: it undergoes no change. And as the writer does not tell us what becomes of the mortal body, that comes out of the ground, but merely that it is clothed upon with a house, or dressed up with one from heaven, we suppose he means us to understand that the development is a a double body; one from the earth and one from heaven; the only change is, the one the tailor makes; *it* is the gentleman by the suit of clothes put upon the back; and so we presume he intends the only change is from a naked mortal body to a mortal body with a spiritual suit on.

Philadelphia, Pa.

The Caution as to Accuracy.

BY ELD. J. B. COOK.

Br. Storrs: Your oft-repeated phrase, "Life only in Christ," we all do endorse, in spirit; and I trust, also in words; for, "Thus it is written, neither is there salvation (life) in any other." Acts iv., 12.

The brethren Burr, Wendell, and Grim, in your two last issues have interested us anew in the general theme of life only in Christ—Life and Immortality brought out into light and made plain by Christ.

Br. Burr writes most characteristically, kind and Christian as he habitually is, and wishing to be just right, while yet he left out a long handle for the brethren to lay hold of, in genuine good humor, to speak their mind a little further. Of course I will not mar this gospel "*jeu d'esprit*"—this jet of good will, to get out "the wisdom that cometh from above," on this vital point. Your word of caution as to accuracy, is accepted, I trust, by us all; and it applies to the *subject itself*, as much or more than to mere personal views of it.

The light of truth suggests to me a word to Br. B., and also to the others. Your paper seems the proper channel, where all will see it. Please, then, allow me a brief space, even though others may have, beyond my knowledge, preceded me in stating these points that seem to *me* either suppressed or unseen generally in their vital relation to the subject.

1. "Death reigned from Adam to Moses." Rom. v., 14, Nay, "sin reigns unto death," even yet, "over all who sin without law." Rom. ii., 12; v., 21. By consequence the resurrection of such is not asserted. "They are dead, they shall not live." "They are like the beasts that perish." Ps. xlix., 12, 20; Isa. xxvi., 14. Only let this stand and then we get a point. For "Sin is *not* imputed where there is no law." Rom. v., 12. Jesus confirms this, because, He *sows* before reaping. Matt. xxv., 46.

2. This paramount principle of righteousness prevails in the gospel; whether in the dispensation of grace, or of coming judgment. John iii., 16–21; 1 John v., 9–12.

"This is the condemnation" (not that Adam sinned; nor that "sin has reigned unto death," but) "that light hath come into the world; and men loved darkness rather than light," etc.

Here we have a new feature, and another element in the Divine administration over our world. This should stand forth, in its assigned place in all gospel testimony as a faithful sentinel by the gate of life. Let all be admonished that "where much is given, much is required;" "that of how much sorer punishment shall they be thought worthy, who have trodden under foot the Son of God." Heb. x., 29; ii., 1–5. God has given this its place.

When this is left out, an error usurps its place; diluting and perverting the gospel; as if all the primal teachings of the Great Teacher do not graduate responsibility by opportunity, as in the one, two, or five talents." Matt. xv., 15–30.

3. The penalty of the Mosaic law violated, or the gospel *rejected*, has force enough to *hold its place* against those who incur it, as really as did that of the primeval ordinance in Eden. This point, though employed as if to divert attention (however undesigned), from the terms that set forth the order, and means of its execution, is fundamental. As the original law and penalty have had full power to prevail and execute through 6,000 years. Rom. ii., 12; v., 12, as the law given by Moses speaks to those under it, Rom. iii., 19, so this advanced "Law of the spirit of life in Christ Jesus," Rom, viii., 2; John iii., 19, carries its own divine authority to convict, and condemn, *and execute* its rejectors, according to the terms it declares.

It is argued that *death holds* the sinner in its remorseless, unrelaxing grasp; and hence he can have no personal or real "resurrection to damnation." But allow it in all its unabated, unabridged emphasis and fulness to those "by nature" under it; then it follows, "par excellence," that God's gospel by Christ holds those "unjust" who are under its "condemnation" to "the sorer punishment" it announces, till the times and terms of its execution are completed. Yet much is written as if this were not so; or, as if the hold of sin and death from Adam to Moses holds all under both Moses and Messiah, about as though neither Moses nor Messiah had ever appeared to enlighten or save men. This seems a great defect in any ministry.

4. These palpable points of truth, as they stand in the word, seem to make John v., 28, 29; Acts xxiv., 15; Heb. x., 20–29, needful to fill out the information we need as to *the judgment* that God will execute on "the unjust" under the gospel. The just and the unjust are correlated terms. They apply to those who are "justified by faith;" or those who not believing, "shall be damned." These belong especially to the gospel age.

5. Advancing by these gradations of *positive truth*—recognized as parts of the unfailing revelation from God—let us take one step further, and say to ourselves, "Be ye reconciled to God;" reconciled to have it just so. In this, as in other items of truth, the parts support and maintain each other as portions of the whole. As Abraham's righteousness by faith, was *sealed* and made perfect by his obedience. Rom. iv., 11; James ii., 20–26. And as "the essential baptism" granted to Cornelius, in miraculous measure, was the proper qualification for his "obedience of faith by baptism"—"for, as many of you as have been baptized into Christ, have put on Christ," Gal. iii., 27; Acts x., 47, "Can any man forbid water that these should be baptized, who have received the Holy Ghost. Hence *all such* should be baptized. Acts xi., 17.

Remarks by the Editor.—We always loved Br. Cook's kind spirit; and the foregoing is in his usual kind manner. We are glad he has so clearly given up the universal resurrection; that is, if we understand him, he does not contend that any of those who never had revelation or any who lived under Moses' law, being wicked, will have a resurrection; it is *Only* the wicked who have had, and have rejected the gospel, that are to have a "sorer punishment" by a resurrection, etc. Had he used the *Syriac* translation he would have seen there is no idea of a "*sorer* punishment," but simply, if persons did not escape punishment who transgressed Moses' law, how much *more certain* is the punishment of such as reject Christ.

But, after all, let the term "sorer" remain; then the question may be asked, who was the apostle writing to, and what was the sorer punishment he speaks of? He was writing to Hebrew or Jewish converts, among whom there was much apostasy; occasioned largely from the fact that Jesus' prophecy of Jerusalem's overthrow had not taken place, though near forty years had passed since he uttered it. The only safety of Jewish Christians, when that event should take place, was to hold fast their faith in Jesus' words. Such would escape the awful calamities to come on that nation at Jerusalem's downfall. To prevent the growing apostasy among the Hebrew Christians, the apostle tells them, if such as disregarded Moses' law were sure to die without mercy, "Of how much sorer punishment" should such as "sinned wilfully" against Christ, "after we have received the knowledge of the truth," etc., "be thought worthy," or deserving?

The sin, then, was one of wilful apostasy; the punishment was to share with their unbelieving countrymen in that "great tribulation such as was not since the beginning of the world to this time, no, nor ever shall be." See Matt. xxiv., 19–21, and Luke xxi., 20–24. Here, then, is the "*sorer* punishment" the apostle speaks of—not by a resurrection, nor after a resurrection; but at the time when Jesus' words should be fulfilled on the Jewish or Hebrew people; an event that was not seven years off at the time the apostle wrote this epistle to the Hebrews.

Other parts of Br. Cook's remark's we are willing our readers should weigh for themselves, simply saying, we have yet to learn that the gospel is a message of wrath to any one; and we are perfectly "reconciled to have it just so" as God as ordained: i. e., "Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you;" and "he that believeth not the Son shall not see life; but the wrath of God abideth on him." John iii., 36, and vi., 53. We respond to our dear Br. Cook, "'Be ye reconciled to God'—reconciled to have it just so." To that we add our hearty *Amen.*

Perhaps we ought to say one word further. We are glad Br. Cook takes the ground that the baptism of the spirit is "the essential baptism," and is "the proper qualification for," and therefore must *precede* "water baptism." Let us have the *essential* one; and if Br. Cook, or any one else, wants the other, we certainly shall not "forbid" them all the "water" they may think proper to use, so that they use it in "charity" toward such as believe the "essential baptism" is all that God demands of them.

As It Should Be.

A Free Pulpit and a Free Table.—Since the Rev. J. P. Hubbard, an Episcopal clergyman of Newport, R. I., exchanged pulpits with Rev. Mr. Dennison of the Baptist church, Rev. C. H. Malcom has written a letter to Rev. Mr. Dennison asking him, as a Baptist, to meet Mr. Hubbard half way. As Mr. Hubbard has given up a close pulpit, Mr. Dennison should now open his communion table to Mr. Hubbard, and so have a free pulpit and a free table of the Lord. Mr. Malcom is pastor, of the Second Baptist Church, in Newport. The church is over two hundred years old. It was founded in 1656. It was, and legally is, a "Six principle Baptist Church." For over thirty years it has been an open communion church. In January there was in Newport a series of union meetings in the week of prayer. Mr. Malcom resolved to hold a united communion in his church. He has not advocated that theory nor preached about it, but quietly practised it for ten years. The closing services of the week of prayer was the time selected for the united communion. About one thousand were present. Mr. Malcom presided. On one side of him were a Methodist and Congregational minister; on the other a Methodist and Free-will preacher. Two Baptist deacons, with a Congregationalist and Methodist distributed the elements. The churches of all denominations in the city participated. The season was one of great and thrilling interest. The affair has made quite as much stir in the denomination to which Mr. Malcom belongs, as has the conduct of Messrs. Hubbard and Tyng in their denominations. Mr. Malcom has been flooded with letters on the subject, for and against his conduct, but he is backed by a strong party, many of whom have not yet found it practicable to put their union ideas into practice.

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Herald of Life

AND OF THE COMING KINGDOM.

"They which shall be accounted worthy to obtain that world, and the resurrection from the dead . . . are the children of God, being the children of the resurrection."

GEORGE STORRS, Editor. NEW YORK, WEDNESDAY, MAY 13, 1868. VOLUME V.—NUMBER 31. WHOLE NUMBER 221.

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THE OBJECT of this paper is to promulgate the truth of "LIFE ONLY IN CHRIST;" or, a future life and a resurrection from the dead, are both conditional; and only bestowed at the second advent of Christ, "at the last day."—See our motto.

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THE DOOM OF THE UNGODLY:

OR, THE WICKED DEAD REMAIN ETERNALLY UNDER DEATH'S DOMINION.

A SERMON BY THE EDITOR.

TEXT: "Give me understanding and I shall live." Ps. cxix., 144. "The man that wandereth out of the way of understanding shall remain in the congregation of the dead." Prov. xxi., 16.

The distinct utterances of these portions of inspiration give us confidence in pursuing our inquiry, and in presenting the subject to attention. The first text being from the most pious and honored of Israel's kings, announcing the way of life, and the other from the wisest of those kings, distinctly stating that some "shall REMAIN in the congregation of the dead," seem ample authority for our investigating the subject; and such company as these two kings, may prevent even the timid from being alarmed in search after the truth.

Truth is harmonious in all its parts—the links of which cannot be separated without detriment to the whole chain. It is therefore not a matter of indifference as to what a man may believe, as many suppose. If he believe the truth he will doubtless be benefitted by it; but he will derive much more benefit from a clear perception of the whole truth than a part of it. When the Saviour prayed, "Sanctify them through thy truth, thy word is truth," he prayed in effect, that we should all feel the force, and understand the importance of truth. So that whatever phase of that truth may be presented, it demands our attention, and should not be put aside. No one should undertake to say, therefore, that he has sufficient truth and does not wish to perplex his mind with abstract notions or irrelevant issues. The point to be examined is not merely what is truth? but how much is it necessary for us to entertain and to apply for our welfare? It does not become us to isolate passages of Scripture or to dwell upon a particular text to the exclusion of nearly every other: for the truth as it is revealed to us from God, runs in harmonious streams through both the Old and the New Testament.

We have heard persons frequently say, in reply to certain quotations "Ah! that is from the Old Testament!" as if it were not worth our while to regard the fitness and self-evidence of anything emanating from that source. But Christ bade the Jews "Search the Scriptures, for in them ye think ye have eternal life, and they are they that testify of me." Now what "Scriptures" were they directed to search? As the New Testament was not then written, they must have been referred to the Old Testament; and hence we have not only Saviour's reference to those "Scriptures," but also his declaration that they testify of *eternal life*. The apostle Paul, likewise, in his discourses to the Jews, repeatedly directs their attention to the Old Testament. For example, when he stood before Agrippa, he claimed to have taught nothing but what Moses and the prophets had said should come to pass, and our Lord after his resurrection, said to his disciples: "Oh! fools" (literally, *unwise*) "and slow of heart to believe all that the prophets have spoken . . . and beginning at Moses and all the prophets, he expounded unto them in all the Scriptures the things concerning himself."

There are some Christians who are prone to think that the New Testament supersedes the Old; but on the contrary, the latter serve as a key to the former—they are essential to a just appreciation and proper understanding of them. But let us add, that a theological theory has never yet been started without encountering some apparent or real contradictory texts; else the world had never been divided into so many radically different religious denominations. One class range themselves on the side of certain texts that represent their theological ideas; another class, taking exception to these, discover flaws and contradictions, and settle down upon opposite texts, and so on.

We conclude, therefore, the only means of arriving at a clear apprehension of the truth is to determine the general tenor of the Scriptures, and then construe the discordant texts in harmony with it. For many passages are susceptible of more than one construction; but the construction which approximates most nearly to the general tenor of the Scriptures, and harmonizes best with the known perfections of God, should be regarded as the true one, and adopted. The texts we have chosen as the foundation of our investigation seem flatly to to contradict the view generally received by Christendom; and it must, therefore, be submitted to the test previously recommended.

The term resurrection does not occur in the Old Testament, but there are many corresponding phrases, such as "awake—arise—Thou wilt not leave my soul in hell!—Thy dead men shall live," etc.; which expressions in no instance have the remotest allusion to the wicked dead. In the New Testament the word resurrection frequently occurs, as well as numerous equivalent terms; for example, "rise, raised, rising, raise, rose, risen," etc., but none of them are ever used with reference to a future life of the wicked, unless in the negative form, as "not rise; not see life," etc. Such terms and phrases as denote future life, belong exclusively to the righteous, and in the Scriptures are applied to them alone; so that there is not, from Genesis to Revelation, a text which declares that the wicked dead shall live again, or that they shall have a future life at all; yet there are a few texts from which it may be inferred.

Our object at this time will be to define the prospects of dying men—to learn God's purposes, as revealed in his word, in relation to the children of Adam—to reveal to the sinner the nature of his doom—eternal death—and thereby awaken him to the fact that unless he repent and come to Christ he will perish forever "like the beasts that perish." "Well, there is nothing very alarming in such a prospect," he may say; but to those who enjoy life—who rightly estimate its value—it is an awful prospect, indeed. Let us turn to and contemplate the picture presented by Job xxiv., 19, 20.

"Drought and heat consume the snow waters, so doth the grave those which have sinned. The womb shall forget him; the worm shall feed sweetly on him; he shall be no more remembered; and wickedness shall be broken as a tree."

The term which is here translated "grave," is *sheol*, in the original—the place or state of the dead: the hidden state. And here it is stated clearly and unequivocally *sheol* shall *consume* the wicked as heat consumes the snow waters: no analogy could be more striking, nor could any language be more expressive of the end of "those which have sinned."

The phrase "shall be no more remembered," in this text, gives emphasis to Job's declaration; by it he intensifies the fact of the eternal dominion of death over the sinner. In chap. xiv., Job asked the question, "If a man die, shall he live again?" He says, "O that thou wouldst hide me in the grave (*sheol*) . . . that thou wouldst appoint me a set time, and *remember* me." Job's idea, then, of being remembered, was that of "living again" from death. Keep this in mind, and his affirmation that the wicked consumed in sheol "shall be no more remembered" is a positive declaration that they shall *not* "live again." The same idea is found in Psa. lxxxviii. 3–5, where the Psalmist says, "My soul is full of troubles; and my life draweth nigh unto the grave . . . among the dead, like the slain that lie in the grave, whom thou *rememberest* no more." Some of the dead are to be no more remembered; hence have no life from the state of death.

The Psalmist says in Psalm xlix, "They that trust themselves in their wealth, and boast themselves in the multitude of their riches . . . . their inward thought is that their houses shall continue forever, and their dwelling places to all generations; they call their lands after their own names. Nevertheless, man being in honor abideth not; he is like the beasts that perish."

"What!" exclaims one—"would you reduce man to the level of a beast?" The Psalmist has done it; or rather God, who inspired the Psalmist by his Spirit, and we can only reply in his words, "Like sheep they are laid in the grave; death shall feed on them; and the upright shall have dominion over them in the morning; and their beauty shall consume in the grave from their dwelling;" or as the margin reads, "The grave being a habitation to every one of them." "The grave, then, is their abode; and there they must lie forever: but the Psalmist in the next verse says of himself, by way of contrast: "God will redeem *my* soul from the power of the grave; for he shall receive me."

Let us pass on to Isaiah xxvi., 14. Here the prophet, after having spoken of certain "other lords" who had ruled over his people, says: "They are dead, they shall not live: they are deceased, they shall not rise; therefore hast thou visited and destroyed them, and made all their memory to perish." And why shall they "not rise?" Because "the man that wandereth out of the way of understanding *shall remain* in the congregation of the dead." How important that we pray with David, "Give me understanding and I shall live." Such shall not "remain in the congregation of the dead"—"I will raise *him* up at the last day," saith Jesus, who is "the resurrection and *the life*."

It is frequently claimed that the text Isa. xxvi., 14 has reference to the final destruction of the wicked, which event, it is said, will occur a thousand years after the coming of the Lord, or at least *after* the resurrection of all the dead. Such a conclusion, however, is erroneous, as will be readily perceived from the contrast presented in verse 19. Keeping in mind the previous text, to wit: "They are dead: they shall not rise"—verse 19 says, "*Thy* dead men shall live: together with my dead body shall they arise. Awake and sing," etc. Here, as may be seen, the final condition of the two classes is described—long prior to the resurrection—in language too plain to be misunderstood.

Again, in Isa. xliii., 17, we read, "Which bringeth forth the chariot and horse, the army and the power; they shall lie down together, they shall not rise; they are extinct, *they are quenched as tow*." Also in Jer. li., 39, the following language is employed: "In their heat I will make their feasts and I will make them drunken, that they may rejoice, and sleep a perpetual sleep, and *not awake*, saith the LORD." Similar language characterizes verse 57 likewise. "And I will make drunk her princes and her wise men: her captains and her rulers and her mighty men and they shall sleep a perpetual sleep, and not awake, saith the King whose name is the LORD of hosts."

The words of the prophet Amos are equally emphatic on this point, chap. viii. last verse: "They that swear by the sin of Samaria, and say, Thy God, O Dan, liveth; and the manner of Beersheba liveth; even they shall fall and never rise again."

Thus far we have given a fair sample of the evidence of the Old Testament in rebuttal of the prevalent doctrine of a general rising of the dead to life. The passages we have quoted leave no room for inference—unless other texts of the O. T. as plainly contradict them—which cannot be pretended—they apply clearly and directly to the point, and must be intelligible, even to the most uncultivated mind.

We shall now proceed to examine the bearing of the New Testament on the subject; but surely no one can for a moment maintain that either Christ or his apostles ever contradicted the prophets of old? Admitting a text, even—if such could be—which positively affirms the wicked dead shall live again, what then? Shall we, like the infidel, throw the Book away contemptuously, because it seemingly teaches a different doctrine? No! But our task should be to scrutinize closely to ascertain whether, after all, such discordant texts are not susceptible of a meaning or interpretation that shall form a link that supplies the seeming break in the great chain of sacred truth. If a text is possibly capable of two interpretations, that certainly should be chosen which is most in harmony with the known or revealed character of God and the general teaching of Scripture. We must determine at the outset, as in the case of the Old Testament, the general tenor or drift of the New. We find the general tenor of the New Testament expressed in a single text, namely, John iii., 16. "For God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." Here, it is manifest, that not an individual member of the human family could have had a resurrection, if Jesus Christ had not come into the world. Of the millions that have successively populated the earth, none could ever return to life but for the redemption through Christ; all must have remained with their kindred dust, according to the law which prescribed their doom: "Dust thou art, and unto dust shalt thou return!" But how is this redemption obtained? The question is answered in John vi., 40: "This is the will of him that sent me, that every one which seeth the Son, and believeth on him, may have everlasting life: and I will raise him up at the last day."

The antithesis of this declaration, namely, "I will raise him up at the last day," logically and necessarily implies that those who do not believe on the Son will *not* be raised up at the last day. The apostle John also says that God has "given us eternal life," and that "this life is in his Son."

Paul said that he labored and suffered that he might be made conformable to Christ's death—that he might attain unto the resurrection of the dead—or, as the original may be construed, "the resurrection out from among the dead ones." So then Paul must have understood that of the two classes but one would have a resurrection, and he therefore strove that he might be numbered with that class. With the apostles, the resurrection of the dead was the great fundamental principle of the gospel. This was their "hobby" continually, until it became a pivot around which everything else seemed made to revolve. They sought earnestly to convince their hearers that by the indwelling of the Spirit of Christ mankind would be raised from the dead; but that if they lived "after the flesh" they should die, and death would exercise eternal dominion over them. Hence, the general tenor of the New Testament is, that there is a future life which will be eternal—not temporary—a life peculiar to the righteous, which nowhere in Scripture is affirmed of the ungod'y. To the Sadducees who denied the possibility of a resurrection, Christ replied: "They who are accounted worthy to obtain that world and the resurrection from the dead, neither marry nor are given in marriage; neither can they die any more, for they are the children of God, being the children of the resurrection." That is to say, that we, by natural birth, are the children of Adam—of the flesh; and as that which is born of the flesh must perish with the flesh, we can only attain to a new life—the resurrection life—by means of the Spirit of God, the same Spirit which raised Christ from the dead.

We might multiply similar texts; but think that enough have been quoted to establish the general tenor of both the Old and the New Testament in reference to the doctrine of the resurrection.

[To be concluded next week].

"CATECHESIS."

STRICTURES BY JACOB GRIM.

"Ques. 30.—By what other form of sound words does he express the same thing? Ans. —By the words in 1 Cor xv., 53, 'This corruptible must put on incorruption, this mortal (*to thneton touto*) must put on immortality. incorruption and immortality are vestments to be put on to a corruptible and mortal thing."

Here we have the same thing of dressing up a mortal corruptible body with something that does not belong to it.

"Ques. 31.—What is the mortal and the corruptible he refers to in these texts? Ans.—It is not to dust and ashes in the grave, for they are neither corruptible nor mortal. He refers to what he plainly expresses in Rom. viii., 11, where he says, The Spirit of him who raised Christ from the dead shall also quicken your mortal bodies. Dust and ashes resulting from decomposition are not mortal bodies.

"Ques. 32.—Has the aforesaid promise to the saints in Rome, of quickening their mortal bodies ever been fulfilled? Ans.—Instead of their mortal bodies having been quickened, they paid the debt of nature, and have been dead ever since.

"Ques. 33.—Where are the mortal bodies of the saints to whom Paul wrote? Ans.—There are no such bodies in existence upon the earth or under the earth. The mortal bodies to whom Paul wrote are now no bodies and nowhere. There is nothing left of them but dust and ashes, and their record written in the Lamb's book of life. Mal. iii., 16, Rev. xxi., 27.

"Ques. 34.—Hath the promise failed then? if not what must ensue to make its fulfilment possible? Ans.—The Roman saints must be *recreated* from the dust and come forth with the same kind of bodies that were laid in the grave, namely, with earthy bodies, being upon this, as they were when Paul wrote to them; that part of their number which at the judgment seat of Christ (see Rom. xiv., 10, 12; 2 Cor. v., 10.) in the account rendered, shall be able to make it appear that they have walked after the Spirit, will be quickened; but those of them who have lived after the flesh, (and many, we know, do this who profess to be saints), will remain earthy bodies, as they came forth, and die a second time, and reap corruption of the flesh. Rom. viii. 13; Gal. vi. 8."

Now we have given the last four or five questions entire, to show the subtle influence of the whole work. First, there are no bodies now, only dust and ashes; for fear the question should be raised on their recreation the answer is, Their lives are written in the Lamb's book of life." But this proves too much. Where are the lives of the dust and ashes of the wicked kept? where is their record kept? Certainly not in the Lamb's book of life. "But those who have lived after the flesh, (and there are many who profess to be saints who do), will remain earthy bodies as they came forth." But how do they come forth? what quickens them into life? Paul says, "Some will say, how are the dead raised up? with what bodies do they come? Thou *fool*, (says Paul) that which thou sowest is not quickened except it die." But, Paul, "Catechesis," says "the dead dust and ashes cannot be quickened; it must be a live earthy body before it can be quickened." But I say, says Paul, "it cannot be quickened except it die: and that which thou sowest, thou sowest not that body that shall be." Stop, Paul, you must be mistaken! In answering question 34, Catechesis says, "The Roman saints must be recreated and come forth with the same kind of bodies that were laid down in the grave, namely earthy bodies." "It is not so," says Paul, "God gives it a body as it hath pleased him. . . . . So also is the resurrection of the dead; it is sown a natural body, and it is raised a spiritual body." But Paul, are you not mistaken? Catechesis says, "they must be recreated from dust and ashes into the same kind of earthy bodies that were laid in the grave; and when they shall be able to make it appear, at the judgment seat of Christ, that they have walked after the Spirit, then they will be quickened." Ans. to ques. 34.

I tell you nay, says Paul: For "in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we (the living) shall be changed. Does that look like coming up in the flesh and making it appear at the judgment seat of Christ that we have walked after the Spirit? and all to be done in the twinkling of an eye? No: I tell you the dead will be raised incorruptible. But does not Rom. viii., 13, say, "For if ye live after the flesh ye shall die?" Yes; but we deny that it says if ye live after the flesh ye shall die the second time after the resurrection, or recreation from the dead, according to Catechesis, in answer to question 34. But does not Gal. vi., 8, say, "For he that soweth to his flesh shall reap corruption?" Yes; but we deny that it says, from this flesh or corruption a man gathers himself up again, and then dies a second time, according to Catechesis' answer 34.

"Ques. 36.—Seeing that Jesus came forth from among the *dead*, why is he styled, The second Man, the Lord from heaven? Ans.—The earthy body which came from the tomb was *not* the Lord from heaven. The Lord from heaven was the Father, by whose Spirit the earthy body was anointed with incorruption, power, and deathlessness, in its instantaneous transformation or ascent into the divine nature; and by which it was made Lord the Christ."

Peter, what are we to understand when you say, "That his soul was not left in the grave, neither his flesh did see corruption. This Jesus hath God raised up, whereof we are all witnesses. Therefore being at the right hand of God exalted, and having received of the Father the promise of the Holy Spirit, he hath shed forth this which ye now see and hear. Therefore let all the house of Israel, (yea, and Catechesis also) know assuredly that God hath made that *same* Jesus whom ye *crucified*, both Lord and Christ?" Acts ii., 31, 32, 33, 36.

Now if what Catechesis says is true, that the earthy body that came from the tomb was not the man from heaven (the word Lord is supplied) whom God made both Lord and Christ, then Peter was deceived and deceived all Israel; for he declared that the same Jesus whom they crucified was the one that God exalted to be both Lord and Christ. Catechesis says, "that the Lord from heaven was the Father, by whose Spirit the earthy body was anointed with power and deathlessness." The Father never was crucified, neither was the Spirit that anointed; and it matters not what change a body or person undergoes in the change from corruption to incorruption, from mortal to immortality, Peter declares it is the *same* Jesus that was crucified that was exalted to be both Lord and Christ. Paul declares it was sown (in the earth) a mortal body: it was raised (out of the earth where it was sown) a spiritual body. And Jesus, the first born from the dead, declared, "I am he that liveth and was dead: and behold I am alive forevermore." Rev. i., 18. Now we affirm, if Jesus had a heavenly house, with which he was clothed upon, that house never was dead; for as Catechesis says, "it is eternal, and from the heaven;" whereas Jesus was from the earth earthy; and God raised him from the dead.

We have probably occupied more time, and consumed more of the patience of our readers than the subject is worth; but there seems to be a growing disposition on the part of all our opponents to try to make out that the resurrection of all mankind, good and bad, will be a mortal resurrection; and then the righteous will be quickened, which Catechesis makes the act of rising from the earth into some undefined place in the twinkling of an eye. If it had not been for this growing tendency of these latter days, we would have passed Catechesis over in silence. His work is an acknowledgment, that if the dead are raised incorruptible, and we (the living saints) shall be changed, the wicked are left behind; or once get them up and you cannot get them down again.

For this, we thank Catechesis. It is narrowing the debate down to the one issue; and we are prepared to meet it. And this mongrel Catechism will prove, like all its kindred, an abortion; and will perish in its birth. There are some more questions. If the Editor think these articles worth the room in the HERALD OF LIFE we may pursue it until we reach the end. Yours in love.

NOTE BY THE EDITOR.—If we must express an opinion, we confess we cannot see how Br. Grim can have patience to transcribe such trash as the questions and answers of the bloated "Catechesis." They make us think of what the Deists said in the Hartford Convention of the Jewish Priesthood, that it was a "contemptible foolery." But when men "seek their own and not the things that are Jesus Christ's," we expect to see just such "foolery" as this effort of Catechesis. If men will run into such vain imaginings, we think Br. Grim or any one else who attempts to stop them will find it just about as hopeless a case, as the shepherds of the swine in Gergasenes would have found an attempt to arrest their herd after it started for the lake. When men become mad with their fancied greatness, and others are stupid enough to follow them, they will run into the lake. "If the blind lead the blind, both will fall into the ditch." Br. Grim will please use his own judgment about noticing farther such trash.

OUR present frail existence is the unsubstantial basis upon which too many are building the fabric; but it is building a nest upon the wave.

HE who loves little, prays little; he who loves much, prays much.

THE TIMES OF THE GENTILES.

"My kingdom is not of this world."

When, because of continued rebellion and apostasy, God suspended the exercise of regal authority in the line of David, in the person of Coniah, as king on David's throne, it was by a most solemn appeal, as though the entire creation was concerned in the event: "O earth, earth, earth, hear the word of the Lord! Write ye this man childless—a man that shall not prosper in his days; for no man of his seed shall prosper, sitting upon the throne of David, and ruling any more in Judah." Jer. xxii., 30.

But the interruption is only for a time appointed; the kingdom shall be overturned and abased. "Perverted, perverted, perverted shall it be, until he come whose right it is, and I will give it him." Ezek. xxi., 27. Until then power and glory should not inhere in prince or people. "For the children of Israel shall abide many days without a king and without a prince, without a sacrifice and without an image, and without an ephod, and without a teraphim. Afterward shall the children of Israel return and seek the Lord their God, and David their king; and shall fear the Lord and his goodness in the latter days." Hos. iii., 4, 5. The power, authority and dominion that had been vested in Abraham and his seed, and was by an everlasting covenant to be perpetuated in the line of David, was now for a time revoked and annulled. And, as by this most solemn revocation all specific delegated power had thus been withdrawn from earth, the right of dominion, if it existed at all, must be transferred outside the circumcision, or the entire earth would be left to lawlessness and anarchy. This is self-evident—for within the circumcision, by the oath and covenant of God, power and dominion was vested in David alone, and was not transferable. See Jer. xxxiii., 15, to end.

"To the intent that the living may know that the Most High ruleth in the kingdom of men, and giveth it to whomsoever he will, and setteth up over it the basest of men," Dan. iv., 17, we find the king of Babylon solemnly invested with as plenary power as God ever conferred on any of the human race. "The God of heaven has given thee a kingdom, power, strength and glory. And wheresoever the children of men dwell, the beasts of the field and the fowls of the heaven hath he given into thy hand, and hath made thee ruler over them all." Dan. ii., 37, 38.

The kingdom thus established by an irreversible decree, and for a time appointed is placed in Gentile hands, and through the successive order of empire, as prescribed and determined, shall be perpetuated "until the God of heaven shall set up a kingdom which shall never be destroyed. And the kingdom shall not be left to other people; it shall break in pieces and consume all these kingdoms, and it shall stand forever." Dan. ii., 44. This decree is thus in the most perfect accord with Ezekiel, as above quoted: "Until he comes, whose right it is." The assumption that the power thus vested in Gentile hands, whether in church or state, is to be perpetuated, irrespective of the Davidical covenant and restoration of the throne and kingdom—thus subordinating the Israel of God to Gentile supremacy—claiming for themselves the distinguished honor to convert the world and bless the race during the absence of her Lord, is too monstrous and God-dishonoring to be seriously entertained.

This decree, as a part of the revealed will of the Father, our Lord ever respected and acknowledged during his service-time on earth. "Jerusalem shall be trodden down of the Gentiles until *the times* of the Gentiles be fulfilled." Luke xxi., 24. "When Jesus therefore perceived that they would come and take him by force, to make him King, he departed again into a mountain himself alone." John vi., 15. "Ye shall not see me until the time come when ye shall say, "Blessed is he that cometh in the name of the Lord." Luke xiii., 35. "*In the regeneration*, when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel." Matth. xix., 28. The judicial blindness of Israel continues "until the fulness of the Gentiles be come in." Rom. xi., 25.

In our Lord's more private intercourse, this decree was ever observed. When "a certain" adventurer volunteered as a partisan, he answered, "the foxes have holes, and the birds of the air have nests, but the Son of man hath not where to lay his head." Luke ix., 58. Reference here is doubtless had to that which pertained to him officially, as Son of man, and not, as is generally supposed, to mere personal or individual destitution. Like Abraham, to whom the inheritance pertained, he was only a sojourner. It is not in "this world" (cosmos), but in "the world to come," in which the inheritance shall be realized. So, also, in the matter touching the division of "the inheritance," our Lord utterly refused to entertain the proposition, and repudiated the exercise of any judicial authority: "Man, who made me a judge or divider over you?" Luke xii., 14. . . .

With this decree established, as a rule or

Herald of Life

AND OF THE COMING KINGDOM.

"They which shall be accounted worthy to obtain that world, and the resurrection from the dead . . . are the children of God, being the children of the resurrection."

GEORGE STORRS, Editor. NEW YORK, WEDNESDAY, MAY 13, 1868. VOLUME V.—NUMBER 31. WHOLE NUMBER 221.

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THE DOOM OF THE UNGODLY:

OR, THE WICKED DEAD REMAIN ETERNALLY UNDER DEATH'S DOMINION.

A SERMON BY THE EDITOR.

TEXT: "Give me understanding and I shall live." Ps. cxix., 144. "The man that wandereth out of the way of understanding shall remain in the congregation of the dead." Prov. xxi., 16.

The distinct utterances of these portions of inspiration give us confidence in pursuing our inquiry, and in presenting the subject to attention. The first text being from the most pious and honored of Israel's kings, announcing the way of life, and the other from the wisest of those kings, distinctly stating that some "shall REMAIN in the congregation of the dead," seem ample authority for our investigating the subject; and such company as these two kings, may prevent even the timid from being alarmed in search after the truth.

Truth is harmonious in all its parts—the links of which cannot be separated without detriment to the whole chain. It is therefore not a matter of indifference as to what a man may believe, as many suppose. If he believe the truth he will doubtless be benefitted by it; but he will derive much more benefit from a clear perception of the whole truth than a part of it. When the Saviour prayed, "Sanctify them through thy truth, thy word is truth," he prayed in effect, that we should all feel the force, and understand the importance of truth. So that whatever phase of that truth may be presented, it demands our attention, and should not be put aside. No one should undertake to say, therefore, that he has sufficient truth and does not wish to perplex his mind with abstract notions or irrelevant issues. The point to be examined is not merely what is truth? but how much is it necessary for us to entertain and to apply for our welfare? It does not become us to isolate passages of Scripture or to dwell upon a particular text to the exclusion of nearly every other: for the truth as it is revealed to us from God, runs in harmonious streams through both the Old and the New Testament.

We have heard persons frequently say, in reply to certain quotations "Ah! that is from the Old Testament!" as if it were not worth our while to regard the fitness and self-evidence of anything emanating from that source. But Christ bade the Jews "Search the Scriptures, for in them ye think ye have eternal life, and they are they that testify of me." Now what "Scriptures" were they directed to search? As the New Testament was not then written, they must have been referred to the Old Testament; and hence we have not only Saviour's reference to those "Scriptures," but also his declaration that they testify of *eternal life*. The apostle Paul, likewise, in his dis courses to the Jews, repeatedly directs their attention to the Old Testament. For example, when he stood before Agrippa, he claimed to have taught nothing but what Moses and the prophets had said should come to pass, and our Lord after his resurrection, said to his disciples: "Oh! fools" (literally, *unwise*) "and slow of heart to believe all that the prophets have spoken . . . and beginning at Moses and all the prophets, he expounded unto them in all the Scriptures the things concerning himself."

There are some Christians who are prone to think that the New Testament supersedes the Old; but on the contrary, the latter serve as a key to the former—they are essential to a just appreciation and proper understanding of them. But let us add, that a theological theory has never yet been started without encountering some apparent or real contradictory texts; else the world had never been divided into so many radically different religious denominations. One class range themselves on the side of certain texts that represent their theological ideas; another class, taking exception to these, discover flaws and contradictions, and settle down upon opposite texts, and so on.

We conclude, therefore, the only means of arriving at a clear apprehension of the truth is to determine the general tenor of the Scriptures, and then construe the discordant texts in harmony with it. For many passages are susceptible of more than one construction; but the construction which approximates most nearly to the general tenor of the Scriptures, and harmonizes best with the known perfections of God, should be regarded as the true one, and adopted. The texts we have chosen as the foundation of our investigation seem flatly to to contradict the view generally received by Christendom; and it must, therefore, be submitted to the test previously recommended.

The term resurrection does not occur in the Old Testament, but there are many corresponding phrases, such as "awake—arise—Thou wilt not leave my soul in hell!—Thy dead men shall live," etc.; which expressions in no instance have the remotest allusion to the wicked dead. In the New Testament the word resurrection frequently occurs, as well as numerous equivalent terms; for example, "rise, raised, rising, raise, rose, risen," etc., but none of them are ever used with reference to a future life of the wicked, unless in the negative form, as "not rise; not see life," etc. Such terms and phrases as denote future life, belong exclusively to the righteous, and in the Scriptures are applied to them alone; so that there is not, from Genesis to Revelation, a text which declares that the wicked dead shall live again, or that they shall have a future life at all; yet there are a few texts from which it may be inferred.

Our object at this time will be to define the prospects of dying men—to learn God's purposes, as revealed in his word, in relation to the children of Adam—to reveal to the sinner the nature of his doom—eternal death—and thereby awaken him to the fact that unless he repent and come to Christ he will perish forever "like the beasts that perish." "Well, there is nothing very alarming in such a prospect," he may say; but to those who enjoy life—who rightly estimate its value—it is an awful prospect, indeed. Let us turn to and contemplate the picture presented by Job xxiv., 19, 20.

"Drought and heat consume the snow waters, so doth the grave those which have sinned. The womb shall forget him; the worm shall feed sweetly on him; he shall be no more remembered; and wickedness shall be broken as a tree."

The term which is here translated "grave," is *sheol*, in the original—the place or state of the dead: the hidden state. And here it is stated clearly and unequivocally *sheol* shall *consume* the wicked as heat consumes the snow waters: no analogy could be more striking, nor could any language be more expressive of the end of "those which have sinned."

The phrase "shall be no more remembered," in this text, gives emphasis to Job's declaration; by it he intensifies the fact of the eternal dominion of death over the sinner. In chap. xiv., Job asked the question, "If a man die, shall he live again?" He says, "O that thou wouldst hide me in the grave (*sheol*) . . . . that thou wouldst appoint me a set time, and *remember* me." Job's idea, then, of being remembered, was that of "living again" from death. Keep this in mind, and his affirmation that the wicked consumed in sheol "shall be no more remembered" is a positive declaration that they shall *not* "live again." The same idea is found in Psa. lxxxviii. 3–5, where the Psalmist says, "My soul is full of troubles; and my life draweth nigh unto the grave . . . among the dead, like the slain that lie in the grave, whom thou *rememberest* no more." Some of the dead are to be no more remembered; hence have no life from the state of death.

The Psalmist says in Psalm xlix, "They that trust themselves in their wealth, and boast themselves in the multitude of their riches . . . . their inward thought is that their houses shall continue forever, and their dwelling places to all generations; they call their lands after their own names. Nevertheless, man being in honor abideth not; he is like the beasts that perish."

"What!" exclaims one—"would you reduce man to the level of a beast?" The Psalmist has done it; or rather God, who inspired the Psalmist by his Spirit, and we can only reply in his words, "Like sheep they are laid in the grave; death shall feed on them; and the upright shall have dominion over them in the morning; and their beauty shall consume in the grave from their dwelling;" or as the margin reads, "The grave being a habitation to every one of them." "The grave, then, is their abode; and there they must lie forever: but the Psalmist in the next verse says of himself, by way of contrast: "God will redeem *my* soul from the power of the grave; for he shall receive me."

Let us pass on to Isaiah xxvi., 14. Here the prophet, after having spoken of certain "other lords" who had ruled over his people, says: "They are dead, they shall not live: they are deceased, they shall not rise; therefore hast thou visited and destroyed them, and made all their memory to perish." And why shall they "not rise?" Because "the man that wandereth out of the way of understanding *shall remain* in the congregation of the dead." How important that we pray with David, "Give me understanding and I shall live." Such shall not "remain in the congregation of the dead"—"I will raise *him* up at the last day," saith Jesus, who is "the resurrection and *the life*."

It is frequently claimed that the text Isa. xxvi., 14 has reference to the final destruction of the wicked, which event, it is said, will occur a thousand years after the coming of the Lord, or at least *after* the resurrection of all the dead. Such a conclusion, however, is erroneous, as will be readily perceived from the contrast presented in verse 19. Keeping in mind the previous text, to wit: "They are dead: they shall not rise"—verse 19 says, "*Thy* dead men shall live: together with my dead body shall they arise. Awake and sing," etc. Here, as may be seen, the final condition of the two classes is described—long prior to the resurrection—in language too plain to be misunderstood.

Again, in Isa. xliii., 17, we read, "Which bringeth forth the chariot and horse, the army and the power; they shall lie down together, they shall not rise; they are extinct, *they are quenched as tow*." Also in Jer. li., 39, the following language is employed: "In their heat I will make their feasts and I will make them drunken, that they may rejoice, and sleep a perpetual sleep, and *not awake*, saith the LORD." Similar language characterizes verse 57 likewise. "And I will make drunk her princes and her wise men: her captains and her rulers and her mighty men and they shall sleep a perpetual sleep, and not awake, saith the King whose name is the LORD of hosts."

The words of the prophet Amos are equally emphatic on this point, chap. viii. last verse: "They that swear by the sin of Samaria, and say, Thy God, O Dan, liveth; and the manner of Beersheba liveth; even they shall fall and never rise again."

Thus far we have given a fair sample of the evidence of the Old Testament in rebuttal of the prevalent doctrine of a general rising of the dead to life. The passages we have quoted leave no room for inference—unless other texts of the O. T. as plainly contradict them—which cannot be pretended—they apply clearly and directly to the point, and must be intelligible, even to the most uncultivated mind.

We shall now proceed to examine the bearing of the New Testament on the subject; but surely no one can for a moment maintain that either Christ or his apostles ever contradicted the prophets of old? Admitting a text, even—if such could be—which positively affirms the wicked dead shall live again, what then? Shall we, like the infidel, throw the Book away contemptuously, because it seemingly teaches a different doctrine? No! But our task should be to scrutinize closely to ascertain whether, after all, such discordant texts are not susceptible of a meaning or interpretation that shall form a link that supplies the seeming break in the great chain of sacred truth. If a text is possibly capable of two interpretations, that certainly should be chosen which is most in harmony with the known or revealed character of God and the general teaching of Scripture. We must determine at the outset, as in the case of the Old Testament, the general tenor or drift of the New. We find the general tenor of the New Testament expressed in a single text, namely, John iii., 16. "For God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." Here, it is manifest, that not an individual member of the human family could have had a resurrection, if Jesus Christ had not come into the world. Of the millions that have successively populated the earth, none could ever return to life but for the redemption through Christ; all must have remained with their kindred dust, according to the law which prescribed their doom: "Dust thou art, and unto dust shalt thou return!" But how is this redemption obtained? The question is answered in John vi., 40: "This is the will of him that sent me, that every one which seeth the Son, and believeth on him, may have everlasting life: and I will raise him up at the last day."

The antithesis of this declaration, namely, "I will raise him up at the last day," logically and necessarily implies that those who do not believe on the Son will *not* be raised up at the last day. The apostle John also says that God has "given us eternal life," and that "this life is in his Son."

Paul said that he labored and suffered that he might be made conformable to Christ's death—that he might attain unto the resurrection of the dead—or, as the original may be construed, "the resurrection out from among the dead ones." So then Paul must have understood that of the two classes but one would have a resurrection, and he therefore strove that he might be numbered with that class. With the apostles, the resurrection of the dead was the great fundamental principle of the gospel. This was their "hobby" continually, until it became a pivot around which everything else seemed made to revolve. They sought earnestly to convince their hearers that by the indwelling of the Spirit of Christ mankind would be raised from the dead; but that if they lived "after the flesh" they should die, and death would exercise eternal dominion over them. Hence, the general tenor of the New Testament is, that there is a future life which will be eternal—not temporary—a life peculiar to the righteous, which nowhere in Scripture is affirmed of the ungod'y. To the Sadducees who denied the possibility of a resurrection, Christ replied: "They who are accounted worthy to obtain that world and the resurrection from the dead, neither marry nor are given in marriage; neither can they die any more, for they are the children of God, being the children of the resurrection." That is to say, that we, by natural birth, are the children of Adam—of the flesh; and as that which is born of the flesh must perish with the flesh, we can only attain to a new life—the resurrection life—by means of the Spirit of God, the same Spirit which raised Christ from the dead.

We might multiply similar texts; but think that enough have been quoted to establish the general tenor of both the Old and the New Testament in reference to the doctrine of the resurrection.

[To be concluded next week].

"CATECHESIS."

STRICTURES BY JACOB GRIM.

"Ques. 30.—By what other form of sound words does he express the same thing? Ans. —By the words in 1 Cor xv., 53, 'This corruptible must put on incorruption, this mortal (*to thneton touto*) must put on immortality. incorruption and immortality are vestments to be put on to a corruptible and mortal thing."

Here we have the same thing of dressing up a mortal corruptible body with something that does not belong to it.

"Ques. 31.—What is the mortal and the corruptible he refers to in these texts? Ans.—It is not to dust and ashes in the grave, for they are neither corruptible nor mortal. He refers to what he plainly expresses in Rom. viii., 11, where he says, The Spirit of him who raised Christ from the dead shall also quicken your mortal bodies. Dust and ashes resulting from decomposition are not mortal bodies.

"Ques. 32.—Has the aforesaid promise to the saints in Rome, of quickening their mortal bodies ever been fulfilled? Ans.—Instead of their mortal bodies having been quickened, they paid the debt of nature, and have been dead ever since.

"Ques. 33.—Where are the mortal bodies of the saints to whom Paul wrote? Ans.—There are no such bodies in existence upon the earth or under the earth. The mortal bodies to whom Paul wrote are now no bodies and nowhere. There is nothing left of them but dust and ashes, and their record written in the Lamb's book of life. Mal. iii., 16, Rev. xxi., 27.

"Ques. 34.—Hath the promise failed then? if not what must ensue to make its fulfilment possible? Ans.—The Roman saints must be *recreated* from the dust and come forth with the same kind of bodies that were laid in the grave, namely, with earthy bodies, being upon this, as they were when Paul wrote to them; that part of their number which at the judgment seat of Christ (see Rom. xiv., 10, 12; 2 Cor. v., 10.) in the account rendered, shall be able to make it appear that they have walked after the Spirit, will be quickened; but those of them who have lived after the flesh, (and many, we know, do this who profess to be saints), will remain earthy bodies, as they came forth, and die a second time, and reap corruption of the flesh. Rom. viii. 13; Gal. vi. 8."

Now we have given the last four or five questions entire, to show the subtle influence of the whole work. First, there are no bodies now, only dust and ashes; for fear the question should be raised on their recreation the answer is, Their lives are written in the Lamb's book of life." But this proves too much. Where are the lives of the dust and ashes of the wicked kept? where is their record kept? Certainly not in the Lamb's book of life. "But those who have lived after the flesh, (and there are many who profess to be saints who do), will remain earthy bodies as they came forth." But how do they come forth? what quickens them into life? Paul says, "Some will say, how are the dead raised up? with what bodies do they come? Thou *fool*, (says Paul) that which thou sowest is not quickened except it die." But, Paul, "Catechesis," says "the dead dust and ashes cannot be quickened; it must be a live earthy body before it can be quickened." But I say, says Paul, "it cannot be quickened except it die: and that which thou sowest, thou sowest not that body that shall be." Stop, Paul, you must be mistaken! In answering question 34, Catechesis says, "The Roman saints must be recreated and come forth with the same kind of bodies that were laid down in the grave, namely earthy bodies." "It is not so," says Paul, "God gives it a body as it hath pleased him. . . . . So also is the resurrection of the dead; it is sown a natural body, and it is raised a spiritual body." But Paul, are you not mistaken? Catechesis says, "they must be recreated from dust and ashes into the same kind of earthy bodies that were laid in the grave; and when they shall be able to make it appear, at the judgment seat of Christ, that they have walked after the Spirit, then they will be quickened." Ans. to ques. 34.

I tell you nay, says Paul: For "in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we (the living) shall be changed. Does that look like coming up in the flesh and making it appear at the judgment seat of Christ that we have walked after the Spirit? and all to be done in the twinkling of an eye? No: I tell you the dead will be raised incorruptible. But does not Rom. viii., 13, say, "For if ye live after the flesh ye shall die?" Yes; but we deny that it says if ye live after the flesh ye shall die the second time after the resurrection, or recreation from the dead, according to Catechesis, in answer to question 34. But does not Gal. vi., 8, say, "For he that soweth to his flesh shall reap corruption?" Yes; but we deny that it says, from this flesh or corruption a man gathers himself up again, and then dies a second time, according to Catechesis' answer 34.

"Ques. 36.—Seeing that Jesus came forth from among the *dead*, why is he styled, The second Man, the Lord from heaven? Ans.—The earthy body which came from the tomb was *not* the Lord from heaven. The Lord from heaven was the Father, by whose Spirit the earthy body was anointed with incorruption, power, and deathlessness, in its instantaneous transformation or ascent into the divine nature; and by which it was made Lord the Christ."

Peter, what are we to understand when you say, "That his soul was not left in the grave, neither his flesh did see corruption. This Jesus hath God raised up, whereof we are all witnesses. Therefore being at the right hand of God exalted, and having received of the Father the promise of the Holy Spirit, he hath shed forth this which ye now see and hear. Therefore let all the house of Israel, (yea, and Catechesis also) know assuredly that God hath made that *same* Jesus whom ye *crucified*, both Lord and Christ?" Acts ii., 31, 32, 33, 36.

Now if what Catechesis says is true, that the earthy body that came from the tomb was not the man from heaven (the word Lord is supplied) whom God made both Lord and Christ, then Peter was deceived and deceived all Israel; for he declared that the same Jesus whom they crucified was the one that God exalted to be both Lord and Christ. Catechesis says, "that the Lord from heaven was the Father, by whose Spirit the earthy body was anointed with power and deathlessness." The Father never was crucified, neither was the Spirit that anointed; and it matters not what change a body or person undergoes in the change from corruption to incorruption, from mortal to immortality, Peter declares it is the *same* Jesus that was crucified that was exalted to be both Lord and Christ. Paul declares it was sown (in the earth) a mortal body: it was raised (out of the earth where it was sown) a spiritual body. And Jesus, the first born from the dead, declared, "I am he that liveth and was dead: and behold I am alive forevermore." Rev. i., 18. Now we affirm, if Jesus had a heavenly house, with which he was clothed upon, that house never was dead; for as Catechesis says, "it is eternal, and from the heaven;" whereas Jesus was from the earth earthy; and God raised him from the dead.

We have probably occupied more time, and consumed more of the patience of our readers than the subject is worth; but there seems to be a growing disposition on the part of all our opponents to try to make out that the resurrection of all mankind, good and bad, will be a mortal resurrection; and then the righteous will be quickened, which Catechesis makes the act of rising from the earth into some undefined place in the twinkling of an eye. If it had not been for this growing tendency of these latter days, we would have passed Catechesis over in silence. His work is an acknowledgment, that if the dead are raised incorruptible, and we (the living saints) shall be changed, the wicked are left behind; or once get them up and you cannot get them down again.

For this, we thank Catechesis. It is narrowing the debate down to the one issue; and we are prepared to meet it. And this mongrel Catechism will prove, like all its kindred, an abortion; and will perish in its birth. There are some more questions. If the Editor think these articles worth the room in the HERALD OF LIFE we may pursue it until we reach the end. Yours in love.

NOTE BY THE EDITOR.—If we must express an opinion, we confess we cannot see how Br. Grim can have patience to transcribe such trash as the questions and answers of the bloated "Catechesis." They make us think of what the Deists said in the Hartford Convention of the Jewish Priesthood, that it was a "contemptible foolery." But when men "seek their own and not the things that are Jesus Christ's," we expect to see just such "foolery" as this effort of Catechesis. If men will run into such vain imaginings, we think Br. Grim or any one else who attempts to stop them will find it just about as hopeless a case, as the shepherds of the swine in Gergasenes would have found an attempt to arrest their herd after it started for the lake. When men become mad with their fancied greatness, and others are stupid enough to follow them, they will run into the lake. "If the blind lead the blind, both will fall into the ditch." Br. Grim will please use his own judgment about noticing further such trash.

OUR present frail existence is the unsubstantial basis upon which too many are building the fabric; but it is building a nest upon the wave.

HE who loves little, prays little; he who loves much, prays much.

THE TIMES OF THE GENTILES.

"My kingdom is not of this world."

When, because of continued rebellion and apostasy, God suspended the exercise of regal authority in the line of David, in the person of Coniah, as king on David's throne, it was by a most solemn appeal, as though the entire creation was concerned in the event: "O earth, earth, earth, hear the word of the Lord! Write ye this man childless—a man that shall not prosper in his days; for no man of his seed shall prosper, sitting upon the throne of David, and ruling any more in Judah." Jer. xxii., 30.

But the interruption is only for a time appointed; the kingdom shall be overturned and abased. "Perverted, perverted, perverted shall it be, until he come whose right it is, and I will give it him." Ezek. xxi., 27. Until then power and glory should not inhere in prince or people. "For the children of Israel shall abide many days without a king and without a prince, without a sacrifice and without an image, and without an ephod, and without a teraphim. Afterward shall the children of Israel return and seek the Lord their God, and David their king; and shall fear the Lord and his goodness in the latter days." Hos. iii., 4, 5. The power, authority and dominion that had been vested in Abraham and his seed, and was by an everlasting covenant to be perpetuated in the line of David, was now for a time revoked and annulled. And, as by this most solemn revocation all specific delegated power had thus been withdrawn from earth, the right of dominion, if it existed at all, must be transferred outside the circumcision, or the entire earth would be left to lawlessness and anarchy. This is self-evident—for within the circumcision, by the oath and covenant of God, power and dominion was vested in David alone, and was not transferable. See Jer. xxxiii., 15, to end.

"To the intent that the living may know that the Most High ruleth in the kingdom of men, and giveth it to whomsoever he will, and setteth up over it the basest of men," Dan. iv., 17, we find the king of Babylon solemnly invested with as plenary power as God ever conferred on any of the human race. "The God of heaven has given thee a kingdom, power, strength and glory. And wheresoever the children of men dwell, the beasts of the field and the fowls of the heaven hath he given into thy hand, and hath made thee ruler over them all." Dan. ii., 37, 38.

The kingdom thus established by an irreversible decree, and for a time appointed is placed in Gentile hands, and through the successive order of empire, as prescribed and determined, shall be perpetuated "until the God of heaven shall set up a kingdom which shall never be destroyed. And the kingdom shall not be left to other people; it shall break in pieces and consume all these kingdoms, and it shall stand forever." Dan. ii., 44. This decree is thus in the most perfect accord with Ezekiel, as above quoted: "Until he comes, whose right it is." The assumption that the power thus vested in Gentile hands, whether in church or state, is to be perpetuated, irrespective of the Davidical covenant and restoration of the throne and kingdom—thus subordinating the Israel of God to Gentile supremacy—claiming for themselves the distinguished honor to convert the world and bless the race during the absence of her Lord, is too monstrous and God-dishonoring to be seriously entertained.

This decree, as a part of the revealed will of the Father, our Lord ever respected and acknowledged during his service-time on earth. "Jerusalem shall be trodden down of the Gentiles until *the times* of the Gentiles be fulfilled." Luke xxi., 24. "When Jesus therefore perceived that they would come and take him by force, to make him King, he departed again into a mountain himself alone." John vi., 15. "Ye shall not see me until the time come when ye shall say, "Blessed is he that cometh in the name of the Lord." Luke xiii., 35. "*In the regeneration*, when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel." Matth. xix., 28. The judicial blindness of Israel continues "until the fulness of the Gentiles be come in." Rom. xi., 25.

In our Lord's more private intercourse, this decree was ever observed. When "a certain" adventurer volunteered as a partisan, he answered, "the foxes have holes, and the birds of the air have nests, but the Son of man hath not where to lay his head." Luke ix., 58. Reference here is doubtless had to that which pertained to him officially, as Son of man, and not, as is generally supposed, to mere personal or individual destitution. Like Abraham, to whom the inheritance pertained, He was only a sojourner. It is not in "this world" (cosmos), but in "the world to come," in which the inheritance shall be realized. So, also, in the matter touching the division of "the inheritance," our Lord utterly refused to entertain the proposition, and repudiated the exercise of any judicial authority: "Man, who made me a judge or divider over you?" Luke xii., 14. . . .

With this decree established, as a rule or

principle ever recognized by our Lord, as the Father's will which he came to honor, we are prepared to inquire into his defence and confession before Pilate—only premising that it was not as a turbulent man, a political aspirant, or an ambitious adventurer—but upon the one, sole specific charge embraced in Pilate's interrogation. It is of no consequence whatever, whether Pilate understood its full import, so long as the person arraigned had not endamaged Cæsar's government. The Jews, doubtless, fully comprehended its import, both in the relation he sustained toward their own nation, and the consequences that must ensue to their Gentile oppressors. They well knew the only power destined of God, so to antagonize the Gentile supremacy, of which Cæsar was the constituted head, and to accomplish its overthrow, was comprehended in that short inquiry.

And when fully acquitted on each separate count, the Jews plead in behalf of Cæsar: "If thou let this man go, thou art not Cæsar's friend; whosoever maketh himself a king, speaketh against Cæsar." John xix., 12. Pilate said unto him, "Art thou the King of the Jews?" John xviii., 33. Our Lord fairly meets both issues involved in the question. "Sayest thou this thing of thyself,"—on the behalf of Cæsar—"or did others tell it thee of me?" The reply of Pilate implies an acquittal on the part of the Roman government. He had no charges to make. "Am I Jew? Thine own nation and the chief priests have delivered thee unto me: what hast thou done?" Our Lord, maintaining his official character, answers, "My kingdom is not of this world." By the decree of the Father, it was given into the hand of Cæsar—his authority he had ever respected, even to the payment of tribute. As to the Jews, "If my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews." Had he *then* affected the crown of Judah, his servants would have resisted; but without tumult or commotion He had been apprehended and presented before Pilate's bar. He had, therefore, neither resisted Cæsar nor attempted the throne of Judah, and assigns the reason, "But *now* is my kingdom no from hence."

Here the assize virtually ended; But Pilate's curiosity was profoundly aroused, and the question was more directly put, "Art thou a King; then?" Jesus answered, "Thou sayest, I am a King. To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth." Astonished, perplexed, and confounded, Pilate exclaims: "What is truth!" And for this cause alone was he taken, crucified, and slain. It was the only issue involved in the trial, and Pilate could do no less than to write his superscription, "This is the King of the Jews." It was the procuring cause of his death.

There never was a vindication more complete; a defence more logical and unambiguous, or better sustained; there never was a judge more thoroughly convinced of the innocency of the party arraigned: "I find in him no fault."

To make "the kingdom" here spoken of, aught else than that which is held in abeyance by the decree of the Father—to make it the elect, or Gentile Church—or a "kingdom in mystery" (a mysterious kingdom?), or a spiritual one, or anything but that which he confessed before Pilate, and for which he died, is simply to place Christ's kingdom *in this world*, in opposition to his own divine testimony, and thus to rob him of his glory, and his kingdom, and his crown. *Selected from Prophetic Times.*

THE JAFFA COLONY.

It is some time since anything was published about the American Colony at Jaffa. It seems that there are a few remaining of the deluded set who were led to sacrifice so much in America to undertake a settlement in the Holy Land under Adams, and most of whom, after many disasters, were sent back to this country through the munificence of some charitable people and the aid of our government. The motive that led that colony is still encouraged as a belief by many in England as well as here, and indications are anxiously looked for that are to herald the day when the children of Israel shall return to their own land. A correspondent of the *Tribune*, writing from Beyrout thus speaks of the condition of the remnant of Adams' Colony.

The famous—or rather infamous—colony at Jaffa, under President Adams, still lives, although reduced to about twenty-five persons. It is not so small, however, that it is not still divided by intestine feuds. Adams and wife are about to proceed to England to find recruits and funds. No doubt they will succeed. They have already some English members of the colony, and the English are far more insane on the subject of the Holy Land than Americans. You meet here at every turn some half-cracked man or woman from England, who has come out here to help fulfil the prophecies of Scripture as he or she interprets them. These deluded and often wealthy enthusiasts are legitimate game for such rogues as Adams. As far as one can see, the colony now depends for existence upon such game, for no crops have been sown, and there are no apparent means of subsistence. The few travellers who have been fortunate enough to land at Jaffa this year seem to have all taken the time to see the colony, and judge for themselves of Adams' claims.

OUR ISRAELITISH ORIGIN.—A work on Prophecy. It was written by Professor Wilson, England, some years since. We republished it, believing it could not fail to interest all thinking men, whatever might be thought of the accuracy of its positions. For ourself, we endorse the general theory that the Anglo-Saxons are the literal descendants of Israel, in the line of Joseph and Ephraim. Price 50 cents, in paper covers only. Postage, six cents.

THE HERALD OF LIFE.

NEW YORK, MAY 13, 1868.

NO IMMORTALITY NOR FUTURE LIFE, EXCEPT IN JESUS CHRIST ALONE, AND BY A RESURRECTION AT THE LAST DAY IF DEAD, OR A CHANGE IF ALIVE.

RESPONSIBILITIES.

The Editor holds himself responsible for none of the sentiments of Correspondents. The Editor's articles do not all appear under what is called the "Editorial Head." Any articles without a signature, or which are not credited to another source, the Editor is responsible for, without saying whether he wrote them or not he leaves the reader to judge of their authorship. Let these things be kept in mind in reading the Herald of Life, and the praise or blame will rest where it ought.

"LIFE FROM THE DEAD." AND "A DEFENCE OF THE BIBLE."

WE are now prepared at short notice, to supply any number of these works from one copy each to 1,000. We suggest to our friends everywhere to take hold of the circulation of these works systematically.

We propose the following method, where persons live at a distance from you, and you wish the work sent by mail. Write the person's name and P. O. address *plain:* send us 12 cents, and we will forward the above two works, and the two tracts "*Can you Believe?*" and "*Twenty Questions on Immortality*," all in one envelope, postage paid. How can you do more to spread the truth with twelve cents? Now is the time to work; and the poorest can do something.

Never, probably, has there been a time when we could accomplish more with small means than now. Many minds are hungering for the bread of life. They have been fed with "stones" till they are well nigh dead, or just ready to give up in hopeless despair of ever seeing a theology that harmonizes with the truth, "GOD IS LOVE."

A CALL FOR ANOTHER TRACT.

BR. REUBEN CADWELL, Cortland, N. Y., writes: I will pledge $10 to publish the "True idea of the Judgment:" viz., your sermon "THE JUDGMENT," and the article "LIGHT INCREASING" added to it, in pamphlet. There is no subject on which the religious world are more in the dark than on this. I think we need tracts on this subject to scatter among the people as much as any other subject.

REMARKS BY THE EDITOR.—We were thinking of the necessity of issuing that sermon on the Judgment, with some additions, when we received the above communication from Br. Cadwell. The effort now making, by a certain class of Advent believers, to carry the point of a *mortal* resurrection of all the dead, and a judicial judgment *after*, is not only unscriptural but pernicious. Let "Life Believers" not fail to clear our theory of such a *mortal* and monstrous absurdity. Let the true Scriptural view of the subject be presented, and no reflective and candid mind can fail to see that the investigating judgment, or judgment which decides every man's destiny, must be *before* the resurrection. The *executive* judgment is at or by the resurrection. [See our article, "IS THE JUDGMENT AFTER THE RESURRECTION?" following this.]

Let there be no parleying on this question. It is a vital one. It is one we cannot, must not, and *will not* surrender to any man or body of men. Life believers may as well give up their whole theory as to surrender this point. On this we shall make no compromise, show no hesitancy, and never ask for quarters. We stand here on the rock of eternal truth, and will die at our post, if die we must. But "though we thus speak," we have no fear, no misgiving, no doubts. The *mortal* resurrection theory, and judgment *after*, is as baseless as the immortal soul theory, and attempted to be bolstered up by the same course of reasoning. Both die together and let them be buried in one common grave—as they will be—and never have a resurrection.

Who seconds Br. Cadwell's proposal? Shall it be carried out immediately? All we can give is our time and labor, which seems already taxed to its utmost capacity. The work, if published, should accompany "LIFE FROM THE DEAD." Two thousand of this last named work have been sent off on their mission in the last few weeks, and the third thousand are printed, ready to go. Shall the tract on THE JUDGMENT go by thousands, also?

IS THE JUDGMENT AFTER RESURRECTION?

THIS is a question of vast importance. Those who take the affirmative may now be divided into several classes. 1. Those who believe the righteous have a priority in the resurrection, or will be raised before the wicked. 2. Those who believe the resurrection is simultaneous, both classes rising at the same time, but the righteous immortal and the wicked mortal. 3. Those who holy all are raised mortal, and so continue till after all have passed through an investigating judgment.

If the righteous will have a priority in time, in the resurrection, whether that time be one hour, one day, one year, or a thousand, how is it to be known who are to have part in this favored class, if all in their graves have not been judged before the resurrection begins? Are the righteous to be raised and then the process of judgment to be instituted to see whether the Searcher of hearts has made a mistake? Or, are they to be tried, undergo an examination after their resurrection, as if suspected characters? Can we adopt either of these positions? If not, must it not be manifest they had been judged before being raised? And why are they raised, and not the wicked, at the same instant, except the wicked also have been judged, and found not worthy to have part in this prior or "first resurrection?"

There is no escape from these questions by those who hold all men are revived at the same time, and yet say the wicked are raised corruptible; for it is clear the righteous come up incorruptible and immortal. Why this distinction in the revival state, if both classes had not been judged prior to the revival? And those who have taken the unscriptural position that both classes are raised in a mortal condition, and yet a thousand years apart, do not help their side of the question; for how does it happen that one class are raised before the others at all, if both had not been judged prior to this separation of the dead ones? Why do the righteous come up before the wicked? Why? No rational answer can be given by the advocates of a mortal resurrection, if they deny that all had previously been judged.

This dilemma has driven some of the advocates of the judgment *after* the resurrection to abandon not only the thousand years supposed to intervene between the resurrection of the righteous and the wicked, but also to deny that the righteous "are raised incorruptible," and to maintain that both righteous and wicked are raised *mortal*. This makes the righteous wait through the entire period of the judgment, whatever its length may be, before they can receive their reward or know certainly what their destiny is to be; which waiting may be 1,500 years, or two billions of years, according to the time occupied in investigating the acts and character of each individual. Such a preposterous idea as this *mortal* resurrection of all, good and bad, would be unworthy of notice, if some were not found who seem to believe it.

To say nothing of its palpable denial of Paul's affirmation, "the dead shall be raised *incorruptible*," what a grand state of suspense the whole race are held in for an indefinite period! And we might ask, How are this mortal multitude to be fed during this time? If by cultivating the earth, shall not all take part therein? If by miracle, then God will show mercy, for the time being, to the wicked as well as to the righteous, perhaps for thousands of years. That will be some, yea, a large compensation to the wicked to be fed without work for so long a period. We might ask very many questions about the occupation, places of retirement, sleep, etc., all of which are essential to mortals; but the thought of such an assemblage, for such a period, for the purpose of deciding what to do with each, after a minute examination, is too much for any unbiased mind to entertain: there must be an indefensible theory to serve before any man can resort to such a position. So it seems to us.

We will now look at this position as if it were presented by men of reason who profess to believe the Bible. That book positively declares, "The dead shall be raised incorruptible:" hence they are not raised mortal. But again: Christ is "the first fruits" from the dead; the sample of the harvest. If he was not raised from the dead mortal, and judged afterwards, to see if he should be changed to immortality, neither will they be "that are Christ's at his coming;" they are "the harvest," represented by the first fruits. Two facts show that Christ was judged before, or antecedent to his revival from the dead. First: The fact that he was revived previous to the "general resurrection," as it is called. Why is he revived before others, if he had not been judged worthy of such peculiar resurrection? Clearly, he had been so judged prior to his revival from the dead.

Second: His revival demonstrated that he had been so judged: for, he was "declared to be the Son of God with power, according to the spirit of holiness, *by the resurrection from the dead*." That was the demonstration that he was judged to be the Son of God, and that this judgment passed on him prior to his resurrection from the dead. He was not raised mortal, then judged, and afterward changed to immortality, but his resurrection was his acquittal from mortality; "knowing that Christ being raised from the dead dieth no more; death hath no more dominion over him." Rom. vi., 9. So Christ saith of those who are his followers: "they which shall be accounted worthy to obtain that world [*kai*] even the resurrection from the dead . . . . neither can they die any more." Why not? Because they "are the children of God, being the children of the resurrection."

They are "declared to be the *sons* of God, by the resurrection from the dead;" they are like the first-fruits, Christ the Son of God, and are demonstrated to be such by their revival from the dead, and cannot die any more, and hence are not raised mortal, but "incorruptible," as the Scriptures affirm.

If these things are so, then we are brought to the inevitable conclusion that the judgment, in which *character and doom* are decided, is at some period prior, or antecedent to the resurrection, and that the resurrection is, of itself, the *executive* judgment.

ELD. F. BURR AND JACOB GRIM: OR, THE RESURRECTION QUESTION.

As Br. Grim was "interested" as well as "somewhat amused" by my former letter in the HERALD, I wish the privilege of following out some of those *interesting* remarks a little further for the benefit of the HERALD readers.

Br. Grim writes that he is "sorry the good brother did not give us one text for the destruction of the wicked *after* the resurrection." Let us see if we cannot get something that will gladden our brother's heart. The apostle Jude in his epistle speaks of a class *in his day* whom he calls "wandering stars, to whom is reserved the blackness of darkness forever." "Of *these* he says, Enoch prophesied, saying, 'Behold the Lord cometh . . . . to execute judgment upon *all*, and to convince *all* that are ungodly . . . . of all their hard speeches which ungodly sinners have spoken against him." Here is a "judgment" prophesied against some who lived in Jude's time. This judgment is to be *executed* when "the Lord cometh." At this judgment they will be "convinced of all their hard speeches." They must therefore be *conscious*. But they are unconscious in death now and cannot be made conscious without a resurrection from this unconsciousness. But what is reserved for them to pass into at that judgment? The blackness of darkness forever."

Again, read Heb. x., 26, 27, on this point. "For if we sin wilfully . . . . there remaineth . . . . a certain fearful looking for of judgment and fiery indignation which shall devour the adversaries." Here is the case of a *wilful sinner*, and while in such a state there "remaineth" a "fearful looking for of judgment," etc. That judgment is connected with the "fiery indignation." Can any one look forward to this with *fear* if he is entirely to escape the consciousness of receiving it? But those in the apostle's day who belong to this class are *unconscious* in death, and unless raised from their present state will certainly escape the fearfulness of that devouring fire.

So also 2 Thess. i., 8, 9, which Br. Grim quoted, evidently includes a portion of the human race already dead; for the apostle speaks of God's recompensing tribulation to those who troubled the Thessalonian brethren *at that time*. But they are in temporal death, and must be restored to temporal life, or else there will be no "tribulation" recompensed to them. So scores of Scriptures might be adduced significant of the same great fact that consciousness will be restored to all the human race in the coming judgment day, and the same course of argument which would prove them to be devoid of life in that day, would also, if brought to bear upon their present condition, go to prove that no unrighteous man has any life *now*. But we know they have a mortal life now, consequently we conclude in harmony with Scripture declaration, that *eternal* life is that which they fail to obtain.

The doctrine of "no life out of Christ" is stated more emphatically to be the doctrine of "no life by a resurrection from the dead except through Christ." And how does that alter the case? To have life *through* or *by means of* Christ one thing, and to have life *in* Christ is quite another. "All things were made *by* him, and without him was not anything made that was made." John i., 3, "By him all things consist." Col. i., 17. To him is given "all power," and therefore all are dependent on him for continuation of their present life. He can restore temporal life, and as he has said "the hour cometh in the which all that are in the graves shall hear his voice and shall come forth," the resurrection of the wicked in that day will be "through Christ." But in order to have *eternal* life we must be *in* him. A suspension of temporal life is frequently called *death*. Thus, "where Lazarus was which had been dead, whom he raised from the dead." John xii., 1. Had he not been dead? Was he not raised to mortal or *present* life again? He has never received a future life, yet he had been raised to "life by a resurrection from the dead through Christ." So Br. Grim's *emphatic* statement of his doctrine does not cut off all chance of a resurrection from the dead to mortal life after all. But I leave the subject for the present, hoping to meet Br. Grim and all who love Jesus in a world where death can never enter.

F. BURR.

RESPONSE TO THE FOREGOING.

BY JACOB GRIM.

In the foregoing article we recognize the true spirit. If all our opponents would manifest the same kind spirit there would have been more progress in the cause of truth. We thank Br. Burr for the article and the kind spirit in which he dictated it. We have a few introductory remarks to make, and then we will proceed with what we have to say in reply. In the first place, I was amused at that portion of the article, in which Br. Rufus supposed he had caught some fish, as soon as they began to nibble at the bait. And then, again, I was amused to find Br. Burr quitting the bait so soon, for fear *there* was a hook concealed beneath it. And then, I was interested in what Br. Burr said about his own and his wife's researches, and the conclusions they had arrived at, and was sorry that they did not give the readers some of the results of their labors.

But Br. Burr has made up for that oversight in his second article. He offers to gladden our heart with the following passage, Jude xii., 16. For these is reserved "the blackness of darkness forever." This is to be executed at the judgment after the resurrection. I would say to my dear Br. Burr, I have not been a believer in the non-living again of the wicked for twenty-four years, and passed over the single chapter of Jude. I would here say there is not one word of a resurrection of the wicked and a judgment after that event. Jude gives us the characters of whom he is speaking in v. 10, "But these speak evil of those things which they know not, but what they know naturally as brute beasts, in those things they corrupt themselves." What became of them? "these same individuals?" "They ran greedily after the error of Balaam . . . . and *perished* in the gainsaying of Core." "To whom is reserved the blackness of darkness forever." I suppose our Br. Burr wishes to make something out of the word reserved, re-again. Worcester says it means "to lay up in store; to keep; to retain; to hold." Now what is darkness and blackness? We read in Col. i., 13, "Who hath delivered us from the power of darkness, and prepared us for the kingdom of his dear Son. In whom we have redemption through his blood, the forgiveness of our sins. Here, evidently the power of darkness was the dominion of death; from which we were delivered through the forgiveness of our sins. In 2 Peter ii., Peter is evidently speaking of the same class of persons as Jude. In verse 3, he says, "And through covetousness shall make merchandise of you, whose *judgment* now of a long time lingereth not, and their condemnation slumbereth not." But according to Br. Burr it has been slumbering for nearly 2,000 years. "For if God spared not the angels (messengers) that *sinned*, (angels cannot sin, neither can they die any more,) but cast them down to hell, and delivered into chains of darkness, to be reserved unto judgment." There, says our brother, is the word reserve again. Yes, and we have it once more; "And spared not the old world, but saved Noah . . . . The Lord knoweth how to deliver the godly out of temptation and to *reserve* the unjust unto the day of judgment to be punished." To sum up. He *spared* not the *messengers*. He *spared* not the *old world*. He spared not the Sodomites. But he did *reserve them* until the day of *judgment to be punished*. And when was that? Just as soon as he had finished the preparation for the salvation of the godly; then they were cast down to death, which was, or is, the "blackness of darkness forever." And these, says Peter, "are set forth an ensample unto those that after should live ungodly." But these, he adds, in our day, who are following their example, "as natural brute beasts, *made* to be taken and destroyed, speak evil of the things that they understand not; and shall *utterly* perish in their own corruption; and shall receive the reward of unrighteousness." Well, if when they have perished in their own corruption they have received the reward of unrighteousness, will Br. Burr please inform us for what they are to be raised up again?

His next text is Heb. x., 26, 27. Our Br. Storrs, in his reply to Br. Cook, has anticipated our reply, and we would refer Br. Burr to that article. We will add but a few remarks. Jesus' mission was to the Jews, and to those only; and Paul, in his epistle to the Hebrews, is addressing the same class. Jesus said to his followers, Matt. x., 28, "And fear not them which kill the body, but are not able to kill the soul; (life) but rather fear him which is able to destroy both soul and body in hell." The apostle to the Hebrews is speaking to a class of individuals who had tasted of the power of the life to come, and had turned back and denied the author of life. Well, the wicked Jews had not tasted of the world to come, and all they could lose was what man could take away. But these individuals would lose not only temporal life, but that also of which they had a foretaste, even the life to come.

The next and only passage for our consolation is 2 Thess. i, 8, 9. "Evidently includes a portion of the human race already dead," says Br. Burr; "for the apostle speaks of God's recompensing tribulation to those who troubled the Thessalonians." This seems to me like a strange kind of consolation, to tell the church to rest with him, to bear up under your trials and persecutions; for some two thousand years hence, after we have been dead and forgotten by the world, our God will bring back these dead sinners, and let you have the pleasure of seeing how he can make them "squeal" again. As Burns says, "It must be poor pleasure to a deil, to see them tormented thus and hear them squeal." The fact is the apostle and the church at Thessalonica were looking for the Lord Jesus to come, even in their day; and he consoled them with the fact, that the Lord would soon come and deliver them from their tribulations. There is not one word, Br. Burr, in either passage you have named has any reference to a future judgment, *after* a resurrection of the wicked.

"No life out of Christ" "To have life through or by means of Christ is one thing, and to have life *in* Christ is quite another," says Br. Burr. We see no difference, from the fact the Bible makes no difference. There is only one life which Jesus came to give, and that was eternal life. Adam was a generator; and he generated animal, mortal, corruptible life; and such are all his posterity. Jesus is a regenerator; and he regenerates with eternal life. But, says Br. Burr, "All things were made by him, and without him was not anything made. John i., 3. Br. Burr reads his Bible different from mine. I read, "In the beginning was the Word, and the Word was with God, and the Word was God." Now my Bible tells me "there is but one God." And I do not read that Jesus was in the beginning with God. The first I read of Jesus in my Bible is Luke i., 31. "And shall bring forth a son, and shall call his name Jesus." But we are referred to Col. i., 17. "And he is before all things, and by him all things consist." It would not be amiss to inquire what all things the apostle is speaking of? If Jesus had failed in his trial as Adam did, there would have been no resurrection of the *dead;* no church redeemed; no future age; "For if Christ be not risen (from the *dead*), your faith is vain, you are yet in your sins; and they also which are fallen asleep in Christ (as well as Christ) have perished." Therefore, says Paul, "He is before all things, and by him (in the age to come) all things consist. And he is the *head* of the body; the church; who is the BEGINNING, the first born from the dead; that in all things (in the age to come) he might have the pre-eminence. For it pleased the Father that in him (in the age to come) should all the fulness dwell." Thanks be unto our God, that although through a man's disobedience came death, corruptibility, and mortality to the race, so by a Man's obedience came the resurrection of the *dead*, and all the glory of a future age. And we feel like singing the song of the prophet, "For unto us a child is born, unto us a Son is given: and the government shall be upon his shoulder; and his name shall be called Wonderful, Counsellor; the Mighty God; the Father of the Everlasting Age; the Prince of Peace."

"Was not Lazarus raised from the dead?" We answer, yes. "Was he not raised to mortal, or present life again?" We answer, No; and ask you to prove it. Show us where he returned to his fathers, if you please. "He has never received a future life." How do you know that, Br. Burr? Please give us your proof. John xi., 24. "Martha said unto him, I know that he shall rise again (unto eternal life) in the resurrection at the last day. Jesus said unto her, I am the resurrection, and the (eternal) life, (you need not wait until the last day) he that believeth in me, though he were dead yet shall he live. And whosoever believeth in me shall never die." Lazarus lived by the resurrection, and believed in Christ; and what right have we to say he died again, when Jesus said, "He that liveth and believeth in me shall never die?" "Believest thou this?" We in the flesh, who believe in Christ, die. We still think that "Br. Grim's *emphatic* statement cuts off all" hope of a resurrection in the flesh. Yours hoping for the resurrection unto life.

JACOB GRIM.

LIGHT BREAKING.

REV. R. S. THARIN, *will preach* on *Sunday* morning, and evening, at National Hall, 1,224 Market Street. Subject—Orthodox, Heaven and Hell tested by Scripture and "Paradise." Services at 10 1-2 A. M., and 7 1-2 P. M. Sunday School at 9 A. M. and 2 P. M. Seats free.

PHILADELPHIA, April 27, 1868.

BR. STORRS: Yesterday (Sunday) the above notice was the subject of a discourse by the gentleman whose name is attached. But before I proceed to give any account of the discourse, I had better introduce the Rev. R. S. Tharin.

He was pastor of the Eleventh Baptist church, in Twelfth street, above Race street, Philadelphia. Some three weeks ago a disturbance occurred between him and people, and he commenced to give them a lecture from James, "Be not many masters, brethren," and the trustees thinking it too personal, ordered the organist to commence playing, and the consequence was the speaker's voice was drowned, and he was compelled to stop. In the evening the door was locked against him. Many were the charges made and answered, through the papers, of which we care nothing about. Some of our people said he was preaching our views. Sunday morning, when the above notice was announced, some of our brethren thought it would pay to hear what he said about the "Theological hell." He said it would be well first to settle what was the meaning of the word "Orthodox." After looking into the Lexicographers to get a definition, he had come to the conclusion that Orthodoxy, meant *my*-doxy; and Heterodoxy, my neighbor's doxy; for, said he, among the sects, every one who believes as we do is orthodox; and he that differs is heterodox. Hell, said he, is derived from the word *sheol*, and means the grave, or state of the dead; and the wicked and the nations who forget God are turned into *sheol*, into the grave. Speaking of the rich man and Lazarus, he said it was a parable; for Jesus never spoke to the Jews except by parables. Make the rich man and Lazarus two men, and where is your parable? The rich man, said Mr. Tharin, is the embodiment of of the Jewish law; and Lazarus the embodiment of the Christian dispensation. The idea of going to the Scribes and Pharisees for a doctrine, when Jesus warned his disciples to beware of them, he repudiated. No, says he, the Bible is very plain on the punishment of the wicked: it is *death, eternal death*. When Probst, the murderer, was at the end of the rope, said Tharin, he was eternally punished, and he is eternally dead; the end of the rope

was the end of him. But, said he, some of you will ask, Can you annihilate matter? No, said he, we do not need to annihilate matter; but we can annihilate the man; and that is the end of him. Speaking of the coming of Christ, he said, "This same Jesus will so come in like manner:" and when he comes he will have a clean universe. He remarked, what I am going to say will not be new to some of you; for you have heard it before. So, from that, we infer he has been preaching upon the same subject before. He remarked that he had mentioned his doubts to a brother minister, and he replied, I am in the same pickle as yourself.

The Baptist church has severed the connection and dismissed him, and the Baptist Association have sustained the church. I believe I have given you what few facts I could gather; when I can ascertain his residence I shall call upon him. JACOB GRIM.

HOW TO PREVENT A DIVORCE.

WHEN the senior Jonathan Trumbull was governor of Connecticut, a gentleman called at his house, requesting to see his excellency in private. Accordingly he was shown into his sanctum sanctorum, and the Governor came forward to meet Squire W., saying, "Good morning, sir, I am glad to see you."

Squire W. returned the salutation, adding as he did so, "I have called upon a very unpleasant errand, sir, and want your advice. My wife and I do not live happily together, and I am thinking of getting a divorce. What do you advise, sir?"

The Governor sat a few moments in deep thought, then turning to Squire W., said: "How did you treat Mrs. W. when you were courting her? and how did you feel toward her at the time of your marriage?" Squire W. replied, "I treated her as kindly as I could, for I loved her dearly at that time."

"Well, sir," said the Governor, "go home and court her now just as you did then, and love her as when you married her. Do this in the fear of God for one year, and then tell me the result." The Governor then said, "Let us pray." They bowed in prayer and separated. When a year had passed away Squire W. again called to see the Governor, and grasping his hand said: "I have called sir, to thank you for the good advice you gave me, and to tell you that my wife and I are as happy as when first we were married. I cannot be grateful enough for your good counsel." I am glad to hear it, Mr. W., and hope that you will continue to court your wife as long as you live." The result was that Squire W. and his wife lived happily together to the end of life. Let those who are thinking of separation in these days go and do likewise.

Little acts of kindness,
Little deeds of love,
Make the world an Eden,
Like to that above.

NOTE BY EDITOR OF HERALD OF LIFE.—We commend the foregoing to all married persons; both husbands and wives. It was most excellent advice given by the Governor to the Squire. A Christian man should never think a divorce *possible* except in the *one* case named by the Saviour. All other cases of divorce are anti-christian, and not to be tolerated among Christians; and those who seek and obtain one, for any other cause, should not be acknowledged as Christians any more than drunkards or any other class of open sinners. So we believe, and such is our estimate of a divorce unless the crime of adultery is proved against the party put away.

A. A. BABCOCK, Albion, Mich., writes: We have no preaching in this quarter, except the Orthodox sects, which primitive Christians might have thought it a sin to listen to. Let me give you a specimen, as found in "MAN ALL IMMORTAL," a Methodist work by "D. W. CLARK, D. D.:" page 156.

"Death is the crown of life!
Death wounds to cure;—we fall,—we rise,—we reign!
Spring from our fetters, fasten in the skies,
Where blooming Eden withers in our sight.
Death gives us more than was in Eden lost;
This king of terrors is the Prince of Peace."

If you can find a more God-dishonoring sentiment put in verse, you have a great start of me. Yet this sentiment is the teaching of the day.

NOTE BY THE EDITOR.—Such is the sentiment taught in our public schools. "Saunder's Fifth Reader," contains it, if it has not been expunged since 1854, "Lesson 14," under the head of "*Life and Death Contrasted*." We called attention to it in March of that year, in the *Bible Examiner*. But that sentiment is one of the passports to the office of a "Bishop" in modern churches. D. W. Clark, D. D., has, since his "MAN ALL IMMORTAL" was published, been made one of the Bishops of the Methodist E. Church. If "death is the crown of life," Who puts it on man's head? The answer is, "*The devil*;" for that which had been called the devil "had the power of death:" Heb. ii. 14. As Christ is to "destroy death, and him who had the power of it," it follows Christ is to destroy "the crown of life." But Jesus saith, "I will give thee a crown of life." But the most blasphemous part of this poetic, bishop-made theology, is, it puts death in the place of Christ! Death, the wages of sin, is said to be "the Prince of Peace," a title that belongs exclusively to the Lord Jesus Christ. Christ came to "destroy death"—that is, to destroy the Prince of Peace! The last enemy to be destroyed is death, (1 Cor. xv., 26); but according to the poet's theology, it is the Prince of Peace! Alas, how long shall our children be taught such blasphemies? and how long shall intelligent and Christian men, professed ministers of Jesus Christ, suffer the guilt of such teaching to cleave to their garments? O, that we all loved the praise of men less, and the honor which cometh from God only, much more. But of this there is no hope while we continue to cherish the monstrous deception of inherent immortality.

A CURIOUS CASE OF PRAISE.

A CASE of praise, from man, occurred some years ago in North Carolina. Louis Scarborough, a Methodist preacher, was riding to town one day, after an absence of six years, and found a man in a mud-puddle, drunk; he had fallen from his horse. Scarborough alighted from his horse and helped the poor inebriate up, who recognized the preacher, and delivered himself as follows:

"Is this you, brother Scarborough? God bless you: you are the very man that converted my never-dying immortal soul six years ago: much obliged to you for your help: sorry you find me in such a fix; 'tis the first time. But brother Scarborough, God bless you; if I ever find you in the same fix, I will take much pleasure in helping you."

Says Dr. J. F. Lee, who communicated the above to us, "If you could hear Scarborough relate the circumstance in his inimitable way, you would think you not only saw the man, but heard him speak." Nearly all men are half drunk with something. What then is their praise or blame worth to one who seeks honor from God only?

☞ WE call attention to the *Advertisement* on the last page of this week's paper, of a work on the "HISTORY OF THE WAR; ITS CAUSES," etc. We know nothing of the merits of the work, save what appears in the Advertisement. Please examine that for the information you may desire.

A DEFENCE OF THE BIBLE.—The second thousand of this work is printed and ready for delivery.

Letters and Extracts.

SHALL THE HERALD LIVE?

INDUSTRY, ILL., April 30, 1868.

MR. EDITOR: In looking over my old file of newspapers, I found the 44th No. of the 4th vol. of the HERALD OF LIFE; how it got where I found it I know not; but one thing I do know, and that is, that if I knew that you are still publishing the same paper, and what sum of money it would take to pay for it one year, I would surely send it to you. I like the spirit of the thing, and want the paper. Please send me a number containing the subscription price, and I will send the money immediately. I want the paper, it advocates my doctrine.

Respectfully ——— ———.

NOTE BY THE EDITOR.—We have sent the paper, and also some pamphlets. Let the HERALD OF LIFE "live, and die." Shall it live, friends? or will you suffer it to die by dividing our interest on private enterprises?

FROM J. P. CHREST.

SAINT PAUL, MIN., May 2, 1868.

BR. STORRS: The HERALD OF LIFE gives me great joy and pleasure, and is a very great help to me in understanding the Scriptures, and I pray God may spare your life to publish the glorious gospel to dying men and women of our country, and to the world; and I verily believe, if ministers would preach life through Christ only, and death out of Christ to sinners, they would lay hold on him as their only hope of a future life.

I received from J. Blain, some two months ago, your work on the inquiry, Is there immortality in sin and suffering? and other tracts and pamphlets, which I have been giving to members of the church to read, and it has brought out considerable opposition. The pastor called to see me, and requested me to desist from spreading error in the church. I told him I felt it my duty to work in this way for the spread of truth, and if not allowed to do it in the church, or as a member of the Methodist E. Church, I would withdraw my name and be amenable to God alone. The truth lies very near my heart, and I feel that I would sacrifice a great deal rather than give it up, or not be permitted to defend it, and help combat error.

I hope the day is not far distant when the gospel will be preached in its purity; when laymen will dare exercise the right of private judgment. O, how I wish some good brother would come to Saint Paul and preach these glorious truths; every other sect has its exponents to promulgate its doctrines; but truth, the blessed truth, has none. I have been in Saint Paul twelve years and never heard a sermon preached by any one who taught life through Christ only. Please send me one copy "Bible vs. Tradition;" also, "Defence of the Bible" and twenty "Questions on Immortality;" send me what you can for $1 50 enclosed, and I will distribute them in our young and growing city. Yours, in search of truth.

NOTE BY THE EDITOR.—"Other sects" have their preachers "to promulgate their doctrines." We are not a "sect," as that term is commonly used. Our preachers are all believers of the truth—"A Royal Priesthood." Do not be concerned to get a *professional* preacher among you. The money spent for that purpose will go much farther in spreading the truth, if laid out in the right sort of tracts and pamphlets and scattered among the people judiciously, than any single preacher; and these go and stay where no common preacher could have access; and such works call attention to the Bible, the only authoritative preacher God has ordained since the Apostles.

FROM ELDER W. S. CAMPBELL.

NEW BEDFORD, MASS., May 7, 1868.

BR. STORRS: I find there is great demand for the tract pamphlet "A DEFENCE OF THE BIBLE," as soon as it becomes known. It is hailed as a good thing, and just what is demanded to meet the caviling objections of infidels on certain points. Its direct and plain statement gives us a very ready reply to the skeptic; especially is it good to circulate among those who are tempted to yield to the supposed arguments of Deists. I find many young persons are glad to possess it, that they may meet opposers.

Send me twenty-five or thirty copies, to New Britain, Conn.; also, a dozen LIFE FROM THE DEAD.

FROM H. O. BILLINGS.

DECORAH, IOWA, May 1, 1868.

BR. STORRS: I have removed from Burr Oak to Decorah, Iowa, which latter place is now my post office address. I am trying to do something for the HERALD OF LIFE, and send you herewith one subscriber. There are many here who profess to believe in the Advent views, but say, if there is no resurrection of the wicked dead and no devil they want nothing to do with Adventism. There are others who believe with me that there is one Lord, one faith, and one baptism; and we have the courage to meet our opposers at any and at all times to contend earnestly for the faith once delivered to the saints. The truth is gaining ground, and, glory to God, will soon be triumphant. I think the best way to do is to find the right way, and then go ahead without asking what will brethren say. What is God's will? ought to be the inquiry.

[On the 4th inst. Br. Billings writes again as follows:]

BR. STORRS: As I have obtained two more subscribers for the HERALD OF LIFE I shall have to write you a few lines. The subject of Life only in Christ is gaining ground in this country; those who would not listen to the eternal death of the wicked, a short time since, are giving it a fair investigation, and I think the truth will cut its way through every obstacle, and the unbiased must admit that the wicked will never see life, and that Christ came to give life only to those that have been begotten by his Spirit, as death, not life, is the wages of sin. There has been a great amount of preaching in this section the past winter, to show that the wicked will be raised to life after the 1,000 years of Revelation xx. are finished, and will compass the camp of the saints, and howl like dogs, and then fire is to come down from heaven upon the new earth and devour them. O what a nice sight that will be to those who have friends that have died out of Christ!

I think it is one of the relics of paganism. I am going through this State this summer, and would call upon any one that loves to hear the truth without compromising with error.

FROM ELDER J. LEWIS.

RICHLAND, ILL., April 22, 1868.

BR. STORRS: We thought perhaps some would be looking over the HERALD to see if they could learn anything from the old one-armed preacher; and if it does any of the little flock as much good as it does us to hear from not only one, but all the Life band, they, like ourself, would report often.

Our time is all filled up in preaching. Our second tour through the country to what is called Dog Prairie, has been most pleasing as well as profitable to the cause of truth. The people have become satisfied that the soul sleeps in death, and that the wicked will "remain in the congregation of the dead," and our Life views, in general, are embraced. The preachers are in a terrible uneasy position. They have all had a hand with the "old soul-sleeper," as they call us; but with no effect; our positions are too strong for them; so they make a great ado; but the people will hardly go to hear them any more. But we want help. Who will come and enlist in the cause? There is much inquiry as to whether Brother Walter is coming here. We have looked for him long, and for Brother Osborn. We hope some of the preaching brethren will come and travel with us the ensuing season. The people all want Brother W. S. Campbell back here. May the Lord direct. Will Brother Campbell write us at Mode, soon; as we want to know what disposition to make of the Tent. We think it should remain here.

We have received the two packages of LIFE FROM THE DEAD, and have sent a quantity of them abroad, hoping to get them all to work soon. We look for the DEFENCE OF THE BIBLE, hoping it will come soon, as we want them as we go to our appointments. We send thirty cents more to help on the good cause. Pray for us.

Under date of May 1st Brother Lewis writes again, at READ SCHOOL HOUSE:

Think not strange of my writing so often for it is like water to a thirsty soul to get good news from a far country, and isolated as we are, most of the time, away from those of like precious faith, without so much as the dear HERALD to cheer our drooping spirits, and where ignorance, bigotry and superstition reign by reason of the blind guides. Last Sunday we walked eleven miles to fill our morning appointment for the day, at the Patton School house, which had been given out two weeks previous, without any other to interfere. But judge of my surprise, when I arrived at the house and found the door locked and no key to be found. We soon found that two of the immortal-soul, hell-fire preachers on hearing that we were coming to preach, came and started a meeting; one of their old tricks. But it is already manifest that good will grow out of it; for it has given us the opportunity of exposing their errors. Poor men! They fired away from Friday till Sunday evening, as we are informed, at the "old soul-sleeper," as they sarcastically call us; but all to no purpose. They exhausted all their ammunition, and finished up by calling us all the reproachful names they could invent, and thanking God that there was a lake of hell-fire, where the sinner would be punished, etc. Well, we have found no better way than to follow them up and expose their errors in the light of truth: so we are preaching in the same place.

FROM E. D. ADAMS.

CEDAR FALLS, IOWA, April 23, 1868.

DEAR EDITOR: The good cause is gaining ground, though rather slowly in this part of the country. Divisions among us hinder the spread of the truth somewhat, no doubt. The world likes even a poor excuse to neglect the study of the Scriptures. Men travel hundreds of miles, if not encompass sea and land, to proselyte to the unscriptural faith of a mortal resurrection of both good and bad, though I am happy to state they had but little success in this part of Iowa. Some of us think the Lord's supper a yearly institution; others weekly; and this is a cause of trouble tending to division among us. Another publishes to the world that he has no fellowship with us sickly brethren, who do not believe in the resurrection of a small class of unjust, *alias*, apostates, to judgment to be judged. I wonder if these "Hymenius and Alexander the coppersmith," order of teachers realize that they are causing divisions contrary to the apostle's command, and the Saviour's prayer for the unity of the church?

All appear equally sincere. I have no desire to judge any, but rather to scatter the truth that the sheep of the great Shepherd may hear his voice and be led in the straight and sure way to life.

There were eighteen or twenty assembled on Passover eve in this place and partook of the emblems of the broken body and shed blood of our blessed Lord.

FROM S. S. CALL.

NEWPORT CENTRE, VT., May 3, 1868.

BR. STORRS: A fortnight ago to-day I felt encouraged; there were signs of a growing interest in the doctrine of life in Christ by a resurrection, if dead, or a change, if living, when Christ, who is our life, shall appear. But to-day it is all "Go to heaven at death," and the resurrection not mentioned so much as once in the morning or afternoon discourses. They neglected Paul's injunction to Timothy, "Remember that Jesus Christ *was raised* from the dead, according to my gospel." How that differs from the teaching in these days. "He went to heaven at death." The preacher's main object was to get the people to heaven in the forenoon; in the afternoon he undertook to prove that there was a personal, spirit devil, and his proof amounted to this: "The Bible says there is a devil; and if you do not believe it, you disbelieve the Bible."

After the services it was remarked, "If I did not believe there was a hell, and that there was a devil, I would not serve God a minute." I answered, Then you admit if he (God) had not got hell for a fence and a devil for a dog, you would run into mischief. God must be pleased with such servants! The love of God, and the gift of his Son, is a better fence, and more effectual.

I received a line a few days since from Br. Daniel Chase, saying the HERALD OF LIFE was a welcome visitor, and he loved the truths it contained. How much more lovely God appeared under its teachings than he did under the torment theory. To give his idea, How can men that believe in the torment of the wicked, believe that such a God is a God of love? Can it be? Is it possible? No, no, it cannot be.

God bless the HERALD and its laborers. I am glad I receive it.

A. LOGAN, Milwaukee, Wis., writes: I like the HERALD very much; it is all the preacher I have. I think it grows more and more interesting. I am fully satisfied that "No life out of Christ" is the true doctrine. I am rejoiced to see the success you are meeting with in printing and circulating "LIFE FROM THE DEAD:" just the thing needed; also, the "DEFENCE OF THE BIBLE." Enclosed find $5: appropriate it as you think for the best interest of the cause. Send me a few copies of the fore-named works; but those who are proclaiming the truth abroad are doing a great work, and must have tracts to distribute; and we who cannot go must furnish ammunition.

H. HARRIS, Mt. Tabor, Wis., writes: In love for you and the cause of God, I write a few lines to let you know that we, in this country, believe in the glorious news of Life only in Christ; that there is no merit in any other. I have believed this doctrine since 1352. I took your SIX SERMONS and have been trying to teach it to others. Our "Tirae" brethren fight it the hardest in this section of country. I am working hard for the cause, and intend to continue. I think to send some new subscribers, and also to send for some tracts, before long. Yours in hope of eternal life through Christ the LIFE-GIVER.

GEO. H. FISHER, New Rutland, Ill., writes: I am highly pleased with the character, appearance, and progress of our paper, and the precious truth it advocates of "No life future, except immortal, and that through Christ."

JANETT A. MAYO, North Amherst, Mass., writes: I send $1 to continue the paper of ——. I sent him the paper last Fall, and he writes me he cannot think of doing without it. He is trying to get others interested in the subject. I send another dollar to have works sent to different persons herein named; also, send me some. I have heard it said, "A lie will travel a mile while truth is putting on his boots:" but I hope when he gets them on he will leave his tracks [*Tracts*] in the rock, while the lie marks only the sand. I believe with all my heart, "There is no *life* out of Christ."

MARRIED.

AT Prairie du Chien, April 10th, 1868, by Rev. H. C. Dudley, Mr. Peter B. Eno, of Wagner, Iowa, to Miss Ina B. Harriman, of Warner, N. H. *World's Crisis* please copy.

OBITUARY.

DIED at Saltersville, N. J., Wednesday, May 6th, JESSIE, daughter of Br. JAMES HOWARD, aged about 8 years. BR. STORRS spoke at the funeral on Friday evening, and the next day she was removed to Armonk, N. Y., the residence of her Grandfather, B. Matthias, for burial. Must our dear friends ever and anon be sacrificed to the insatiate archer, death, that the people may be induced to sit for an hour under the sound of the truth of life only in Christ? Many hear next to nothing of the resurrection at funerals, or on any other occasions unless it be at funerals where our friends have been prostrated in death. "Going to heaven at death" is the teaching which has made void the resurrection and the life from the dead by our Lord Jesus Christ. Some are induced to come and hear at funerals who would not listen on any other occasion; so the death of our loved ones is sometimes made the occasion of life to others. We trust such may be the case by this sad bereavement. O, what a hope does the memory of that dear child awaken! she would speak of the resurrection as confidently as the most mature Christian.

Often during the last season which she spent with her Grandpa, at Armonk, when they were singing at her request, her naturally thoughtful countenance would light up with the joyful expectation of that favorite song that tells of meeting "to part no more." She seemed to be always ready to join in the chorus, "O that will be joyful," etc.

This sad occasion seemed to be especially opportune for our friends at Saltersville, where much opposition has been manifested to our Life views.

BR. W. H. HANFORD will preach at KEYPORT, N. J., on Sunday, the 17th inst. At RAHWAY, Sunday, the 24th inst.

TENT MEETING.—It is in contemplation to hold a meeting in Rahway, N. J., early in June, in the tent belonging to Br. E. WOLCOTT. Due notice will be given of the precise time and location.

MEETINGS IN NEW YORK CITY.—Believers in the Second Coming of Christ at hand, and future Life for the Righteous at his Coming, meet for worship every Sunday, at Botanic Hall, No. 68 East Broadway. Service at 10½ A. M. and 3 P. M. Seats free.

TERRIFIC EARTHQUAKES.

THE bark Comet, from the Sandwich Islands, brings accounts of a terrible volcanic eruption by Mauna Loa, which began its demonstrations on March 27. On the 28th, one hundred earthquake shocks were felt, and during the two weeks following to April 13, two thousand earthquake shocks occurred. At Waischina the earth opened in many places, and a tidal wave sixty feet high rose over the tops of the cocoa trees a quarter of a mile inland, sweeping human beings, houses, and everything movable before it. A terrible shock prostrated churches and houses, and killed many persons. In all, one hundred lives were lost, beside a thousand horses and cattle. The craters vomited fire, rock, and lava, and a river of red-hot lava, five or six miles long, flowed to the sea at the rate of ten miles per hour, destroying everything before it, and forming an island in the sea. A new crater two miles wide opened and threw rocks and streams of fire a thousand feet into the air, and from it streams of lava rolled to the sea. At one time, the illumination was visible at night fifty miles distant. The lava has pushed out from the shore one mile. At Waischina, three miles from the shore a conical island rose suddenly, emitting a column of steam and smoke, while the Kono packet was passing, spattering mud on the vessel. The greatest shock occurred April 2d, a great shower of ashes and pumice. During the great shock the swinging motion of the earth was dreadful, so violent that no person could stand. In the midst of this tremendous shock an eruption of red earth poured down the mountain, rushing across the plain three miles in three minutes, and then ceased. Then came the great tidal wave and, then the streams of lava. The villages on the shore were all destroyed by this wave. The earth opened under the sea, and reddened the water. The earth crevice swallowed thirty persons, and the sea many more. Dreadful suffering and terror prevailed in the district, and the whole region was affected. Bottomless fissures opened in the mountain's side. A lava stream flows under the ground breaking out in four jets, six miles from the sea, and throwing lava and stones 1,000 and 1,500 feet into the air. The new island thrown up is 400 feet high, and is now joined to the main land by a stream of lava a mile wide.

A large stream of water has burst from the mountain where the earth eruption occurred. The base of the volcano is about 30 miles in circumference and is desolated. At least half a million dollars' worth of property is destroyed.

THE PALACE OF HEROD.

THE palace stands on a table of land, on the summit of the hill, overlooking every part of the surrounding country; and such was the exceeding softness and beauty of the scene, even under the wilderness and waste of Arab cultivation, that the city seemed smiling in the midst of her desolation. All around was a beautiful valley, watered by running streams, and covered with a rich carpet of grass sprinkled like an open book before me, a boundary of fruitful mountains, the vine and the olive rising in terraces to their very summits; there, day after day, the haughty Herod had sat in his palace, and looking out upon all these beauties, his heart had become hardened with prosperity; here, among these still towering columns, the proud monarch had made a supper for "his lords and high captains, and chief estates of Galilee;" here the daughter of Herodias, Herod's brother's wife, "danced before him, and the proud King promised with an oath, to give her whatsoever she asked, even to half of his Kingdom." And while the feast and dance went on, the head of John the Baptist was brought in a charger, and given to the damsel." And Herod has gone, and Herodias, Herod's brother's wife, has gone, and the "lords and the high captains, and the chief estates of Galilee," are gone, but the ruins of the palace in which they feasted, are still here; the mountains and the valleys which beheld their revels are here; and, oh! what a comment upon the vanity of worldly greatness—a Fellah was turning his plow around one of the columns! I was sitting on a broken capital, under a fig tree, by its side, and I asked him what were the ruins that we saw? While his oxen were quietly cropping the grass that grew among the fragments of the marble floor, he told me that they were the ruins of the palace of a King, he believed, of the Christians; and while pilgrims from every quarter of the world turn aside from their path to do homage to the prison of his beheaded victim, the Arab who was driving his plow among the columns of his palace, knew not the name of the haughty Herod. Even at this distance of time, I look back with a feeling of uncommon interest, upon my ramble among those ruins, talking with the Arab plowman of the King who built it, leaning against a column which, perhaps, had often supported the haughty Herod, and looking out from this scene of desolation and ruin upon the most beautiful country in the Holy Land.—*Incidents of Travel, by G. Stephens.*

BUSINESS MATTERS.

One Dollar each from—Mary Gearld, Hannah Webster, Mrs. P. B. Eno, John F. Huntley, J. J. Perkins, Solomon Thursten, Mrs. E. Hibbets, Winthrop Loker.

Two Dollars each from—B. S. Hilton, Eld. C. H. Sweet, Mrs. Watts, Geo. H. Fisher (pays to No. 244).

Various Sums—E. D. Adams, $2 50; Frank Robertson, 70 cts.; S. F. Rogers, $20 on pledge; S. S. Call, $5 on pledge; Wm. Ricketts, $3; Dr. N. Anderson, 50 cts.

Sent off LIFE FROM THE DEAD *as follows:*

E. D. Adams, 17 copies	by mail
James H. Jacobs, 17 copies	"
Noah Mayo's order, 8 copies	"
Horace Story, 13 copies	"
A. Logan, 10 copies	"
Eld. W. S. Campbell, 12 copies	"

Sent off "A DEFENCE OF THE BIBLE," *as follows:*

E. D. Adams, 9 copies	by mail
S. R. Clinkinbeard, 16 copies	"
Jas. H. Jacobs, 9 copies	"
A. Logan, 8 copies	"
P. Flickner, 16 copies	"
J. J. Ely, Esq., 6 copies	"
Eld. W. S. Campbell, 25 copies	"
Eld. S. L. Walter, to Hornsby, 44 copies	"
Lucretia B. Lamb, 10 copies	"

RECEIVED FOR 3D 1,000 LIFE FROM THE DEAD.

Previous Receipts	$45 00
A. Logan, Milwaukee	2 00
Mrs. P. Flickner	1 00

RECEIVED FOR "A DEFENCE OF THE BIBLE."

Previous Receipts	$87 00
A. Logan, Milwaukee	3 00

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Is Death a Friend or an Enemy?

Br. Storrs: Among the many beautiful hymns that Christians delight to cherish, none is more delightful than that one by Rev. Dr. Palmer, commencing

"My faith looks up to Thee,
Thou Lamb of Calvary,
Saviour divine—"

I find, however, in the *Independent* of the 16th instant, an ode "to Death" by the same warm-hearted Christian, conceived in the best spirit, no doubt, and intended to encourage those faint-hearted ones, who, "through fear of death are all their lifetime in bondage." It is, as a poetical effort, very fine; and the suggesting motive that caused its production is entitled to the highest praise; but *does it state the truth?* I have endeavored in my unpretentious way to answer it; and have taken care to give in the margin the "thus saith the Lord," for what I have written; and if my mind is in a sound condition, I think it would puzzle Dr. P. to quote the Scripture for some of his assertions.

It is true that when the body is racked with pain and no relief can be had; or when old age has so impaired the faculties that "the grasshopper is a burden and desire has failed;" and also when in *exceptional* cases, even in health, the charm of life has departed, that the sufferer longs for death and welcomes it, and may even so far confuse matters as to term it "*sweet* death;" but I apprehend that the most that is written in the lines of the enclosed proceeds from a morbid state of mind, induced by false theology; and death receives as in this case the homage due to him who conquered death and came "to bring life and immortality to light."

I think that faith would have a "keen eye" indeed, that, with God's word to instruct, could metamorphose that which God sent into the world as a *punishment*, into an angel of light.

If you think what I have written worthy publication you are at liberty to use it, but I prefer that in the same paper both be published in full, and let candor decide which is according to revelation. Very truly yours,

Veritas.

New York, Apr. 20, 1868.

To Death.

BY REV. RAY PALMER, D. D.

Men wrong thee, Death!
They fashion thee a monster grim,
With lifted dart,
Intent to strike thy victim's heart;
The light of day to quench for him,
To wrench him from his joys away,
And doom to moulder in decay,
The turf beneath.

Thou seem'st a foe;
And mortals quail to see thee come
With tread so still,
With sable robe and breath so chill,
And finger beckoning to the tomb,
Thy heralds, hollow groans and sighs,
And breaking hearts and streaming eyes—
All signs of woe.

To shun thy hour
The living deem the chief of cares;
With hurried flight,
As from some horrid spectral sight,
They speed till their hot haste prepares
The worn-out springs of life to break,
And thine an easy triumph make
O'er mortal power.

The few who dare
To seek thee are the rash, the mad,
In phrensy wild,
By some delirious dream beguiled;
The wretch, the hopeless, blindly glad
From present misery's rack to fly,
And reckless, though they see on high
Thy shaft made bare.

What hidden lies
Beyond thy bourn for souls unshriven,
By guilt deep stained,
When at the eternal bar arraigned,
Where just award to each is given,
Thy victims, Death, may well appall
Whom no celestial voice shall call
Heavenward to rise.

To Faith's keen eye
Thou, Death, art Life: 'tis but to sense
That thou art dread;
No cruel shaft by thee is sped;
'Tis not thy will that hurries hence,
Sets life's brief limit and ordains
The gloom, the sorrows, and the pains
That speak thee nigh.

Heaven's high behest
All these hath fixed for wayward man;
Offspring of sin,
The terrors round that gate hath been
Through which, ere since thy reign began,
All mortal steps must tread to see
The dawn of immortality,
Its visions blest.

Kind Death! 'Tis thine
To cool the fever of the brain,
At once to still
Of fretted nerves the torturing thrill,
To end the lingering days of pain,
To dry all tears forevermore,
To lift the veil that hid before
The Home divine.

When lifted high,
The Son of God in anguish hung,
And on his head
The burdens of a world were laid,
Till groans from his parched lips were wrung;
'Twas thine to come with sweet relief,
To end the Sufferer's mighty grief
In one last sigh!

From yon blest shores,
When souls redeemed shall backward turn
To look on Thee,
All beautiful thy form shall be:
Thy ministries once deemed so stern,
Shall seem sweet ministries of grace
Forever to unveil the face
That heaven adores!

Death! Death! The word
No more shall be a name of fear,
My joy to kill,
While years, or days, life's measure fill:
My soul, when she thy voice shall hear,
Aside her mortal robe shall cast,
Stretch her swift wing and mount at last
To meet her Lord!

Answer to the Above.

Oh why should Christians thus pervert
The Word of God, and be alert
To prove that *death*,
Which is "the King of Terrors" named, (a)
No terror hath, but should be famed
A welcomed guest?

Death is the culminating woe (b)
That God pronounced on man below,
When Adam fell;
That all, who are in Adam found,
Shall soon be mouldering in the ground,
We know full well.

But Christ the Lord, who came to save, (c)
Redeems from out the gloomy grave
His faithful ones.
But not till trumpets' joyful sound (d)
Shall shake the earth and rend the ground,
Deliverance comes.

Where *then's* thy victory, boasting grave? (e)
When *he* shall come with power to save,
Where, Death, thy sting?
Thy dread dominion will be o'er,
A *terror* thou wilt be no more,
No more a king.

We do not sin who dread to die!
This life's a boon, when health runs high,
And friends surround.
If Jesus wept at Lazarus' tomb,
At such a sight of mortal doom,
And grief profound;

And back to life his friend recall,
Commanding death to disenthrall;
(So great his love)
Say, may not we, who fear the Lord,
Like him, a *terror* death regard,
And God approve?

My heavenly Father, hear my prayer!
Be this my earnest constant care,
To use this life,
So that the promise of thy Word (f)
Secure me, through my risen Lord
Eternal life.

If thou should'st choose to send disease,
And torturing pains these limbs should seize,
Oh God Most High!
Suffer no murmuring thought to rise,
May I thy providences prize,
Until I die.

Oh, let me then with faith serene,
Pay the last penalty of sin;
Sure that the grave,
Which could not hold my Saviour dear,
Will yield, when he again appear,
The life he gave.

Then in that *resurrection* morn (g)
I shall t' *immortal life* be born:
Oh glorious Word,
Then, with a body like to his, (h)
I'll rise to never-ending bliss,
And meet my Lord.

Veritas.

(a) Job xviii., 17.
(b) Gen. ii., 17; iii., 19; Rom. v., 12.
(c) John xi., 26; Luke xiv., 14.
(d) 1 Thes. iv., 13-18; 1 Cor. xv, 52.
(e) 1 Cor. xv., 54, 55.
(f) Rom. i., 23; John iii., 16; v., 24, 54; vi., 27: x., 28; Rom. ii., 7; 1 John ii., 25; Jude xxi; Rev. xxi., 6; 1 Tim. i., 16.
(g) 1 Cor. xv., 52.
(h) 1 Cor. xv., 48, 49 and 54.

Children's Department.

What Poverty Means.

A DISCOVERY BY J. A. BELLOWS.

I had read about it often enough in the story books; I was ready to lend a sigh for the "suffering poor;" I had many a choice expression about "the wolf howling at the door" and "poverty peeping in at the window." The other day I found what it meant, this Poverty, with her gaunt, pale face. Shall I tell you of my discovery? I will not draw upon my imagination to make an affecting story, but will write of that which I have seen and heard.

Dear children, you who read this in your comfortable, pleasant homes, do you know how many of your fellow-beings are suffering for the want of the common food and clothing that you accept as your proper right, as a "matter of course." Let me tell you—I will not be long—of a certain visit that I made in the holidays.

One day last December, not long before the Christ-child was to come again to us with the Christmas cheer—Christmas with the holly and the evergreen, the tree, the stockings, and dear knows what all—we learned that a family in our city was suffering extremely from cold and hunger.

Perhaps you have some idea what cold is? You come in with your hands numb, your ears almost frozen, perhaps you are crying. But there is a warm fire to meet you; you are soon laughing again, you rosy-cheeked little children. And *then*, what care you if the wind *does* howl without in the branches, and the nails in the roof go snap, snap, 'tis so dreadfully cold, and Jack Frost is dancing about the house ready to nip your nose off, if you do but venture out of doors. But what do you think of *no* fire around which to cluster? and of going to bed at dusk to *keep warm?*

Possibly you may know what it is to be hungry? Often enough, I can well believe, it seems an "age" between breakfast and dinner; or you would very much like that Hannah should ring the tea-bell in the middle of the afternoon. What of that? The bell *does* ring in a few hours at the most, and there is the hot toast and the milk and the spluttering apples—dear me, how good it all is! But what would you think, I wonder, of nothing for breakfast, and nothing for dinner, and nothing for supper? Rather poor fare, that!

Well, such was about what we had heard of this poor family not a mile away from our door; that they had no wood, and that the mother of the two children had found no work during the past week. Good heavens! had they been starving and freezing?

Ere long a basket of clothes and provisions was packed for them, and we started out. A cold day it was too, though less bitter than some which had preceded it—one Sunday. If any would have rebuked us, I know not; but for my part it seemed well that on God's day we should bear a message of cheer to his people.

After inquiry we found it—a miserable, miserable old house. I can fancy how the windows rattle; nay, how the very foundations shake in a high wind. Up one flight of stairs they lived—if you can call it living—in one single room. A pane of glass in the window was broken, and through it some old garment had been stuffed to keep out, as well as it might, the bitter December air.

In this one room they lived, the mother and her two children. My eye took in the furniture of the apartment; a bed, a stove, a chair or two. By the way, little rosy-cheeks, how would *you* like, year in and year out, to live in one room? Do you think you would sigh for your pleasant home, and wonder how you could ever have found fault with it? If you wish to make the experiment, suppose you live a week without stirring out of the nursery!

Thank Heaven! they had a fire in the stove. I saw that at a glance.

"But," said the woman, "I thought we were going to be dreadfully punished. We have had wood, a little, you know, most of the time. We'd use that carefully, and when it gave out we'd go to bed. But sometimes baby has seemed almost frozen, as if I couldn't get him warm by rubbing. Oh, we've been dreadfully punished."

Did she mean, did she mean that, while we were sitting in our comfortable rooms, lying in our soft, warm beds, that they were freezing?

Were they starving? "Once," she said, "it would have gone hard with the little boy if it had not been for some milk that had been sent him." Think of that! Yet the boy was a little tot, some three or four years old, not larger than your Benny, or Willie, or Charley. and if it had not been for the timely gift—I can't bear to think of it! Ah, they might, indeed, have been "dreadfully punished."

Yet there was nothing of the beggar about her. Indeed, my sister told her that she must not let it happen so again; that she must apply to some one.

Ah, but she didn't like to trouble people about herself! Poor and proud. An old, old story, but somehow I've come to *believe in it!*

How glad I am that I filled the basket full! I watched her take out the clothing and food, but somehow she had overlooked the pie at the top, for I remember her exclamation when I told her:

"And now baby shall have a piece of it; how he will like it!" as if it had been the greatest treat in the world.

A very little thing, I know, but I can't help thinking of the reception that the pastry and other dainties would meet at our own table: but barely tasted, put by and found fault with:

"'Tis not thick enough, the crust is poor," with the rest of the catalogue. And it had seemed such a treat to them!

Oh, children, it takes a very little to bring sunlight into a home like this! And were we not repaid with interest? Never did I understand half so well the meaning of that good word—"'Tis better to give than to receive." Never did I feel so fully that God's poor live near to his heart, and that it is our duty, aye our *privilege* to minister to their wants. For what does it say?

"Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."—*The Little Pilgrim, Edited by Grace Greenwood, Philadelphia.*

The Words of Jesus.

BY MRS. L. FULLER.

"Whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son." John xiv., 13.

Blessed Jesus! it is thou who hast unlocked to thy people the gates of prayer. Without thee they must have been shut forever. It was thy atoning merit on earth that first opened them; it is thy intercessory work in heaven which keeps them open still.

How unlimited the promise—"Whatsoever ye shall ask!" It is the pledge of all that the needy sinner requires—all that an Omnipotent Saviour can bestow! As the Great Steward of all the mysteries of grace, he seems to say to his faithful servants, "Take thy bill, and under this my superscription write what you please." And then, when the blank is filled up, he further endorses each petition with the words, "I will do it!" He further encourages us to ask "in his name." In the case of an earthly petitioner, there are some pleas more influential in obtaining a boon than others. Jesus speaks of this as forming the key to the heart of God. As David loved the helpless cripple of Saul's house "for Jonathan's sake," so will the Father, by virtue of our covenant relationship to the true Jonathan (lit., "the gift of God") delight in giving us even "exceeding abundantly above all that we can ask or think."

Reader, do you know the blessedness of confiding your every word and every care—your every sorrow and every cross into the ear of the Saviour? He is the "Wonderful Counsellor." With an exquisitely tender sympathy he can enter into the innermost depths of your need. That need may be great, the everlasting arms are underneath it all. Think of him now at this moment—the great angel of the covenant, with the censer full of much incense, in which are placed your feeblest aspirations, your most burdened sighs—the odor-breathing cloud ascending with acceptance before the Father's throne. The answer may tarry—these your supplications may seem to be kept long on the wing, hovering round the mercy seat. A gracious God sometimes sees it meet thus to test the faith and patience of the people. He delights to hear the music of their importunate pleadings—to see them undeterred by difficulties, unrepelled by apparent forgetfulness and neglect. But he will come at last—the pent-up fountain of love and mercy will at length burst out—the soothing accents will, in his own good time be heard: "Be it unto thee according to thy word." Soldier of Christ! with all thine other panoply, forget not thy prayers. It is that which keeps bright and shining "the whole armor of God." While yet out in the night of a dark world—while still bivouacking in an enemy's country—kindle thy watch-fires at the altar of incense. Thou must be Moses pleading on the Mount, if thou wouldst be Joshua victorious in the world's daily battle. Confide thy cause to this waiting Redeemer. Thou canst not weary him with thine importunity. He delights in hearing. His Father is glorified in giving. The memorable Bethany utterance remains unaltered and unrepealed—"I knew that thou hearest me always." He is still the "Prince that has power with God, and prevails" still. He promises and pleads—still he lives and loves!

"I wait for the Lord, my soul doth wait, and in his work do I hope." Psalm cxxx., 5. —*Selected.*

The Veil and its Removal.

"The face of the covering cast over all people, and the veil that is spread over all nations." Isa. xxv., 6-8.

This most sublime figure is *veiled* by most writers, whereby its forcible and interesting meaning is lost. It is supposed to represent the common ignorance or blindness of our race, or something of that kind; but the Spirit, as if jealous of the meaning of this precious Scripture, would not trust it with us without the explanation. Here it is, verse 8, "He will swallow up death in victory."

Then this covering of the face of all people is their condemnation to death, which condemnation shall be revoked, and the victims unveiled in that "mountain." Verse 6.

This figure of speech is taken from the decent custom of covering the faces of criminals about to suffer the extreme penalty of the law. The victim himself (if not deprived of a common and commendable instinct), wishes to hide his face in such a case. Officers of judgment and the people wish to have it so. Mourners, and persons in agony, cover their faces with whatever is convenient, hands, handkerchief, apron, etc. When the servants of Ahasuerus anticipated the result of his wrath, they "covered Haman's face." When Cæsar fell dead at the foot of Pompey's statue, "He muffled up his face with his own robe."

It will be observed that the removal of this "veil and covering" is on the occasion of a great feast for the purpose of celebrating the advent of the glorious kingdom. Here is where the apostle locates the event. "Then shall be brought to pass the saying written, "Death shall be swallowed up in victory." "In this mountain." The "stone kingdom has become a mountain." It will be well to remember, also, that our Lord encouraged the hope of this very feast when he instituted his supper: "I will not any more eat of this bread, and drink of this cup *until* it is fulfilled in the kingdom of God."

There was another thing entered into these occasions; that of signalizing them, by some great act of generosity, or a gift to a favorite. The king said to Esther, "What wilt thou, Queen Esther? and what is thy request? it shall be even given thee, to the half of the kingdom." Pilate said to the clamorous, wicked rulers, "It is your wont to release a prisoner on this (passover) feast," and proposed to gratify their magnanimity by releasing Jesus. You know their election on that occasion. Herod distinguished himself, and signalized a birthday feast by a bloody present to a vain girl, even the head of the greatest prophet ever born of woman. The occasions referred to had their victims and their releases, as well.

A kingdom is coming when the king shall make a feast to all people, a feast of fat things, a feast of wines on the lees well refined. . . . And he will destroy in this mountain (kingdom) the face of the covering (the covering of the face), cast over all people, and the veil that is spread over all nations. He will swallow up death in victory; and the Lord God shall wipe away tears from off all faces; and the rebuke of his people shall he take away from off all the earth; for the Lord hath spoken it." Isa. xxv., 8.

There will be a *release* and a victim then, as at the crucifixion, when Jesus was the victim, but Barabbas the lion. But now at the coming feast, Jesus will be the Lion, the Hero, the "Prince of the kings of the earth," the everything, the admired, the adored of all. To him all knees shall bow, and all tongues confess. Death will be the victim, and all saints released!

One other thought. This figure represents a marvellous condition in our race, viz., perfect indifference to the fact that they are under the sentence of death. Their condition is in mercy hid from themselves. While they admit, in words, death is sure to them, they do not lay it to heart. They are, for the most part, happy, merry, full of frolic and fun. For all the world they live as if death was to them an impossibility. We are physically formed for more pleasure than pain. Valentine, the famous humorist, used to say in his advertisements that we had two muscles for laughing and one for crying. The more serious among us (in the rule) are educated to die. Ministers are educated at great pains and expense, and in a series of schools, for this work. As a result, the educated, up to a given point, will defy death. Such are the *saints, doubtless;* notwithstanding, our Lord feared death with all the susceptibilities of his being. They sing, "Welcome, death." Jesus prayed to his Father, "with strong cries and tears," saying, "If it be possible, let this cup pass from me," etc.

One other custom was in use in those times. That of giving the victims opiates, or whatever would make them insensible to their condition. "Give strong drink to them that are ready to perish . . . . let him drink and forget," etc. Prov. xxxi., 6. This humane custom has been crowded out of use by the barbarism of the dark ages, and kept out of use by the superstition of Christendom.

But God accepts of the resort—the alternative. When men choose their ways, he chooses their delusions. "God will send them *strong* delusions, that they should believe a lie, that they may all be condemned who believe not the truth, but have pleasure in unrighteousness. 1 Thess. ii., 11. This happens to them because they "receive not the *love* of the truth." Delusion is a sort of mental or moral stupefaction—a judicial disqualification for the exercise of their reason. We have, to-day, perhaps, millions of these infatuated mortals, who have no doubt of their acceptance with their God, who accept of not one word of *the* gospel, and who will die in their intoxication, vaguely dreaming of heaven, Paradise, Elysian field, and will never know that they go anywhere. Alas, for the people!

B. Matthias.

March of the Locusts.

Usually, when they visit any region, it is in swarms and clouds which darken the whole atmosphere for miles; and when they reach a green place, they descend upon it with a noise like that of a high wind, or the beating of innumerable drums in the distance. They conduct themselves, however, not like a disorderly rabble, but like a well ordered army, with Napoleon at its head, marching forward in squadrons and columns, without turning to the right hand or to the left; facing everything, overcoming everything, gnawing everything to pieces with their saw-like teeth. They eat up everything green—the grass from the meadows, the leaves and bark from the trees, the blossoms and fruit from gardens, the thatch from houses. Sometimes a few light skirmishers preceding the main host, cause the hearts of the inhabitants to thrill with terror, for they know what they have to expect. At first a gentle murmur is heard high in the air; then a loud buzzing; then a low continuous roar, like that of distant thunder; then, as the wind sweeps them forward, the black battalions show their fronts in the sky, alighting in countless millions as they advance. The terror of the population then makes itself evident; they climb trees, and hoot and shout, to scare away the heedless and invincible intruders; they kindle enormous fires on the mountain-tops, which diffuse their smoke in dark volumes; they cut broad trenches across the plains, and flood them with water—all in vain: the locusts by the multitude extinguish the fires; fill up the trenches with their bodies; and march over them; climb up the trees after the natives whom they speedily bring to the ground—pour into the towns and villages, invade the houses through doors and windows, crawl into the beds, cover the walls like tapestry, eating everything they can find, tumbling into the sugar basins, plunging into the milk-jugs and tea-cups, making free with the skirts of gentlemen's coats, filling their pockets, creeping up their sleeves and down their necks, covering the skirts of ladies' dresses inside and out, spreading themselves over cradles, and what is worse, gnawing the flesh off the cheeks of sleeping infants. —*Chambers' Journal.*

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THE DOOM OF THE UNGODLY: OR, THE WICKED DEAD REMAIN ETERNALLY UNDER DEATH'S DOMINION.

A SERMON BY THE EDITOR.

[Concluded from last week.]

WE will now refer to several texts which have been urged against our view of the subject: The one which is most generally used to demolish us, is to be found in 1 Cor. xv., 22. We will introduce it by a few brief remarks on the context. The apostle says: "And if Christ be not raised, your faith is vain; ye are yet in your sins. Then they also which are fallen asleep in Christ are perished."

There are two ways in which this form of expression may be understood. The word *also* may refer to the supposition that Christ must have perished if he had not been raised from the dead; or it may refer to the wicked, who, not being "in Christ," had died and perished. But to whichever case it may apply, it is evident that unless a man be raised from the dead he has perished.

The text relied on by some of our opponents reads thus: "For as in Adam all die, even so in Christ shall all be made alive."

Among the Corinthians who had professed faith in Christ, some might ask, "If we are to have a future life—if we are to live beyond the grave, why do we saints die? Why are we buried in the grave?" They said, probably, "Well, if that be true that we must go down to the grave, there cannot be life hereafter; if there is to be such life, why are we not translated?"But what said the apostle? "If in this life only we have hope in Christ, we are of all men most miserable; but now is Christ risen from the dead, and become the first fruits of them that slept."

What is the "first fruits?" It consists of the first gathering of the crop, as a sample of it; and such was Christ. He was the "first fruits" of the dead—not of the wicked dead—he was no sample of such a harvest—but he was a pledge of the quality of the harvest that was to come. The apostle continues: "For since by man" (that is, Adam), "came death, by man" (Jesus), "also, came the resurrection of the dead." Again: "For as in Adam all die"—all who? You may say, "all mankind," but the apostle is evidently speaking of those, and those only, who agreed with, or are like the sample or "first fruits," viz., the believers in him, or those who were like him. But why do they die? Because of their connection with Adam; but "in Christ shall all be made alive." The wicked are not *in* Christ nor like the "first fruits" and so are not embraced in the *all* to be made alive; for "if any man be in Christ, he is a new creature;" but we have all a connection with the first Adam—a relationship of the flesh; therefore we are all subject to mortality, corruption and death, in which terminates the life received from our earthly progenitor. But God has provided a second Adam, with a life that shall never end; and in order that we may obtain that life we must be united to him—must have faith in the Lord Jesus Christ. This life the apostle designates in Rom. viii. as "the law of the Spirit of life in Christ Jesus," and saith, it "hath made me free from the law of sin and death." Now, if that "law of the Spirit of life" is not in us, what is to make us free from "the law of sin and death?" how are we to be emancipated? Hence, it is evident the apostle is speaking only of the righteous. He does not affirm corruptibility of one class, and incorruptibility of another, but states broadly that "*we shall all* be changed in a moment, in the twinkling of an eye." If the resurrection embraces the wicked, they must be raised to incorruptibility; and it follows that they will either be eternally miserable, or else they will be saved, inasmuch as they cannot "die any more." There is no escape from these conclusions by those who maintain that the "all made alive," verse 22, includes all men, irrespective of moral state; for the apostle makes no distinction between the "all" in that verse, and the "all" in verses 51 and 52; so that if "in Christ shall all be made alive" is of universal application, so also is the expression, "We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump; for the trumpet shall sound, and *the dead* shall be raised incorruptible, and we shall be changed."

Thus our opponents are compelled, by their theory, to take eternal misery in their course, or universal salvation; one or the other is inevitable. They may sneer at us for saying so, but that does not alter the truth. The testimony of the apostle is so clear and distinct that no unbiased mind can avoid the conclusion. Look at verses 42–44: "They are [We insert "They are," instead of "It is," on the authority of Wakefield and Professsor Murdock's translation of the Syriac,] sown in corruption; they are raised in incorruption: they are sown in dishonor; they are raised in glory; they are sown in weakness; they are raised in power: it is sown a natural body; it is raised a spiritual body." Thus the state and condition of those raised from the dead is settled beyond all reasonable controversy; and, fortunately for the race, the apostle has settled the question that "the dead" who are raised, are "raised in incorruption—in glory," and "spiritual." Thus universalism is the result to which the apostle drives the advocates of a universal re-living of the dead. They may say, boasting, "I would not deny the first part" [of the chapter, viz., v. 22.] "for fear of believing the rest, nor pervert half because I did not understand the whole." If the boaster does "not understand the whole," how does he know he understands verse 22? May he not be mistaken or ignorant in that matter as well as the other? Surely, a little modesty would be serviceable to such teachers. But "pride goeth before destruction and a haughty look before a fall." Inspiration has settled the fact, in unequivocal language, that "the man that wandereth out of the way of understanding *shall remain* in the congregation of the dead"—he "shall not see life, but the wrath of God abideth on him." Shall any man be allowed to disannul such testimony by a criticism on 1 Cor. xv., 22, which is not only worthless, but contradicts the whole scope of the apostle's reasoning in that chapter? Even if it were admitted that text might be read *by* Christ, instead of *in* Christ, it would not help the advocate of a universal reliving of the dead; for as "all die" by having a *union* with Adam, "even so" those who are "made alive" must be made so by having a *union* with Christ. It is the union with these two heads that affects the condition of men for death or life. Adam did not by an act of mere power put all his posterity under death; the union of nature with him is what brings death to the race; "even so" Christ, the second Adam, does not by a mere act of power give life to any one, but a union of nature with him brings them into life again. "If the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you." "As we have borne the image of the earthy" (Adam), "we shall also bear the image of the heavenly" (Adam). The first brings death to all connected with him: the second brings life to all connected with him. All others "utterly perish in their own corruption," and do "not see life," because they rejected or neglected the LIFE-GIVER.

To escape the inevitable conclusion from the apostle's reasoning in this chapter, some of the advocates of a universal resurrection have assumed the unwarrantable and unscriptural position that both the righteous and wicked are raised *mortal*, hence corruptible. Such an assumption shows to what straits they are driven to maintain their theory. There is not one text in the Bible that saith any dead man will be raised mortal at the last day; but the reverse is affirmed by the apostle in this chapter, so expressly, and in so many forms of expression, that one is amazed that persons can be found bold enough to contradict it. Yet so it is; but we trust God will overrule this folly to the furtherance of the grand truth, "the dead shall be raised *incorruptible*—in honor—in glory"—"neither can they die any more"—but "are the children of God, being the children of the resurrection."

The next attempt of the advocates of the reliving of the wicked dead to force Paul to their side, is a resort to Acts xxiv., 15; and like most others who have a desperate case to make out, they disregard the apostle's premises and make him contradict his entire teaching elsewhere.

Paul opens this discourse, "I confess unto thee" [Felix, the governor] "that after the way which they" [the Jews, his accusers] "call heresy, so worship I the God of my fathers, believing all things written in the law and in the prophets." Where is it written in the law or the prophets that the wicked or unjust shall live, or have a resurrection from the dead? Ans.—*Nowhere.* But it is written of some of them, "They are dead; they shall not live; they are deceased, they shall not rise"—"they are like the beasts that perish," etc. And this testimony Paul believed; for he testified he believed "*all* things written in the law and in the prophets." Is he in the next breath giving the lie to this utterance? He did not deal in "yea and nay," for he declares to the Corinthians, his preaching was not "yea and nay," but that it "was yea." 2 Cor. i., 19. "Believing all things written," etc., "and have hope toward God, which"—"which" what? To what does which refer? Not to something to be said, but to something already spoken. What then is the antecedent of which? Clearly it is "hope;" "which [hope] they themselves also allow" [by maintaining] "that there shall be a resurrection of the dead, both" [or, not only] "of the just and" [or, but also of the] "unjust."

The argument is clearly this: The complaint of the Jews against me is groundless; for, while I preach the resurrection of the just, or those in Christ, and they persecute me for doing so, they, in fact, allow by their doctrine of the resurrection of the dead, both of the just and the unjust, all that my "hope" embraces, inasmuch as the whole embraces *the part* which is the subject of my hope. "I stand and am judged for the hope of the *promise* made of God unto the fathers" . . . . "why should it be thought a thing incredible with you that God should raise the dead?" said Paul before Agrippa. His hope was based on the promise of God to the fathers: that promise did not embrace the unjust, and no threat of a resurrection is found "written in the law or the prophets." Thus Paul's language, Acts xxiv., 15, gives no countenance to the idea that his faith embraced the resurrection of the wicked dead; besides he clearly recognizes the fact that at the time of the resurrection some would "remain in the congregation of the dead;" for he says, I labor and suffer, "*if by any means* I might attain unto the resurrection of the dead." Phil. iii., 11. Thus he distinctly states the fact that a revival from the dead is conditional, and not the lot of all men.

We regard this point as settled beyond all reasonable doubt, that Paul had no resurrection, in his gospel, for the unjust or wicked dead: and as he did "not shun to declare unto" men "all the counsel of God," and never declared the living again of those who die in their sins, we may be sure he did not hold any such theory.

Some brief remarks on John v., 28, 29, are all we have time for now. This text has its difficulties, we admit, but what view of Scripture doctrine finds no texts of difficulty? It were easy to show how true it is that all theories have difficulties, else there would be no adverse sects in Christendom.

Our Lord and his apostles made all their appeals to the law and the prophets; this we have abundantly shown. Whatever, then, be the import of John v., 28, 29, it cannot contradict the Old Testament teaching, and does not, therefore, teach that those who have "done evil" come into "life," whatever else it teaches. "They that have done good unto the resurrection of life;" they live. "They that have done evil unto the resurrection of condemnation:"—condemned to what? "He that believeth not shall not see life, but the wrath of God abideth on him"—such are condemned to "*remain* in the congregation of the dead." John iii., 36; Prov. xxi., 16. In this view the antithesis is perfect. God hath given his Son "authority to execute judgment:" he does it, "at the last day," by his power over all the living and dead—good and bad: to the good he gives life; the bad he condemns to "remain in the congregation of the dead"—leaves the "wrath of God" abiding "on them." Thus he judgeth "the quick and the dead at his appearing and kingdom." 2 Tim. iv., 1.

If any still insist the doers of evil must be made alive because it is said they "shall hear his voice and come forth," and ask, how could this be if they were not made alive? We reply by asking them a like question on Ezek. xxxvii. How could the "dry bones hear the word of the Lord" unless made alive? But they did hear; and as the prophet "prophesied, there was a noise, and behold a shaking, and the bones came together, bone to his bone. And the sinews and the flesh came up upon them, and the skin covered them above; but there was *no breath* in them." They were not alive, yet they heard the voice of the prophet and obeyed. Thus we have inspired testimony that the dead, without life, are said to hear and obey; and until it can be proved the wicked dead will have life at the resurrection, "at the last day," we may rest assured they "shall not see life"—they have "*no life* in" them, because they did not "eat my flesh," nor "drink my blood," as saith Jesus, John vi., 53; they have no connection with the life-giving power, and perish forever in their own corruptible nature.

We might go a step further on the subject as illustrated by Ezekiel's vision of the dry bones; we might admit all the dead wicked would come as near to life as the dry bones did, while there was "no breath in them." What then? Were they alive? No. What is lacking? The vitalizing element. What is that? We have no account of any other for dead men, at the last day, but the Spirit of God. But the wicked never had that dwelling in them; and though God should cause them to come out of their graves, and clothe them with flesh anew, what is to give them life? The Spirit of life enters only into God's people—"I have opened your graves, O my people, and brought you up out of your graves, and . . . . . put my Spirit in you, and ye shall live." Ezek. xxxvii., 13, 14. "If the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you." Rom. viii., 11.

But "I don't believe the wicked dead will come out of their graves and not be made alive," says an objector. Well, we do not ask you to believe it; we only say it is far more scriptural and reasonable to suppose such to be the fact than to believe they will be made alive to be tormented and killed again: and moreover the Scriptures, speaking of the people of God, say, "they shall go forth, and look upon the *carcasses* of the men that have transgressed against me; for their worm shall not die, neither shall their fire be quenched; and they shall be an abhorring to all flesh." Isa. xlvi., 24.

If the advocates of the resurrection of wicked men will have it so, why, so be it; but their resurrection will give nothing but carcasses to these dead; carcasses which will be an abhorrence to all living men. These "carcasses" "shall remain in the congregation of the dead," and "not see life."

But some persons sneer at the idea that carcasses shall be brought from the graves to be treated thus. They say, "That is a horrible idea"—they "have heard of savages that thus treated the dead bodies of their enemies, but it is shocking to attribute such a thing to God!" Happy that their sensibilities can be shocked by something; but to them there is nothing to disturb their "pure minds" in the idea that God should make those carcasses alive and then torture that life out of them again! That is all right in their estimation! They can "strain at a gnat, but swallow a camel" as calmly as if taking a sweet morsel!

We give these objectors to raising lifeless carcasses to shame and dishonor, and to show it is a punishment in God's estimation, Jer. vii., 1, 2. The contents of the chapter commences—"The calamities to the Jews both dead and alive." What are those calamities to the dead? "At that time, saith the Lord, they shall bring out the bones of the kings of Judah and the bones of the princes, and the bones of the priests, and the bones of the prophets, and the bones of the inhabitants of Jerusalem, out of their graves: and they shall spread them before the sun, and the moon, and all the hosts of heaven, whom they have loved and whom they have served, and after whom they have walked, and whom they have sought, and whom they have worshipped; they shall not be gathered nor buried; they shall be dung upon the face of the earth."

If the Son of man shall thus cause all the doers of evil to "come forth" from "the graves" to "condemnation," not to see life, but to be "dung upon the face of the earth"—whose "carcasses shall be an abhorring to all flesh," who shall say John v., 28, 29 is not fulfilled to the very letter?

And now, O, sinner, a word to you, and we have done. If you remain impenitent, still rejecting or neglecting God's mercy in Christ, and grieving the Holy Spirit of God, by which alone you can ever be prepared for life, or revived from the dead, your eternal doom will soon overtake you—the night of death will set in upon you—a night from which you will never awake—a night of eternal gloom: no redemption will ever come to you. Will you still persist in a course of sin, with your eyes open to such an awful doom? Will you still listen to the serpent's song—"Ye shall not surely die?" O, beware of that father of lies! "The wages of sin is death," but God, in his infinite mercy, offers you life—*in* and through Jesus Christ our Redeemer—that shall never end; a life, the joys of which shall never be interrupted and never cease: a life, increasing in new glories, in the midst of unbounded means for new delights, with holy and glorious society, amid seas of shoreless love, ever fresh and refreshing. O, what a state! what a life! what rapturous scenes! and no alloy! Say, sinner, will you have it? Do not say *No!* Make haste to Christ the LIFE-GIVER! Make no delay! Time is hastening on, and soon the last sand of thy present life will fall; and then! O *then*, have you this eternal life made sure to you? Arouse thyself this moment! Another, it may be too late, and all is lost, eternally lost! O, "why will you die!" Come to Jesus, perishing sinner. He will receive you—take away your sins, and enroll your name in his "BOOK OF LIFE."

THE ADAMIC PENALTY.

BY S. COOPER.

BR. STORRS: Perhaps there has been enough said upon the Adamic penalty, but there was an article in the *Crisis*, some time since, touching that point, and saying, "It is a question yet to be settled . . . . and if any can give more light upon it, it would be gladly received," etc. Accordingly I wrote an article and sent it to the *Crisis*, which has not, and probably will not appear in its columns. I now write for the HERALD OF LIFE. The writer in the *Crisis* says:

There is one question yet to be settled, i. e., the "nature of the Adamic penalty, about which so many differ:" and says, "I will ask and answer a few questions as they present themselves to me. If any can give more light on them it will be gladly received."

1. "If man died a temporal death for his own sins, why do children and Christians die?

2. "What did the broken law claim of Christ to satisfy the demand against Adam?" He says, "It does not claim eternal torment; if so, Christ is suffering it now, and is not at the right hand of God. It does not claim a spiritual or moral death. If so, Christ could not pay the debt.

3. "What law did Adam break? It was not the law of ten commandments which Adam violated, and whose claims Christ paid, but the one God gave Adam in the garden; hence a right to bring to life all the human family from the devil or grave, and become the Saviour of all men from the penalty of the Adamic death or sleep."

In considering his position and inquiries, there are several questions pertinent and necessary to be answered to set the matter in a clear light.

1. What is a penalty?
2. What is the nature of penalty?
3. On whom is penalty inflicted?

I answer, 1. Penalty is the inflicting or suffering the infliction of that which is written or threatened against an offender or violater of law, command or authority. Now mark, whatever overreaches or goes beyond that, is not penalty, but vindictive revenge, and unjust.

2. What is the nature of penalty?

Answer. The nature of anything is only known by its result, or the effect it produces. For instance: our law says, the murderer shall hang by the neck until he is dead. The hanging by the neck is not the penalty, but simply the mode to produce that dead and unconscious state which is the threatening written, and when fully executed, produces, and forever ends the penalty, which in its nature holds the criminal forever in the death state: for it has no other "nature," no restoring quality, but is the ultimatum of the demand of the law.

3. On whom is penalty inflicted? I answer: When justice is done, and the law has its demand, the transgressor only can suffer the penalty, whatever others may suffer as a consequence, *it is not the penalty;* for against such as have not violated law, there is no law or penalty.

Now to "the Adamic penalty." What was it? "*Dying thou shalt die.*" How was it inflicted? God cut Adam off from the tree of life; the only element to which he had access which could perpetuate his living existence. Consequently after 930 years of sweat, wasting, and dying, it reaches its climax, and Adam is dead.

Is such the Adamic penalty? Most certainly. What is the nature of that penalty? has it any restoring qualities? It has not. But if it has a *nature* it is to hold forever its death grasp upon its victim, and upon no other; for none but Adam and Eve have violated that law to which the Adamic penalty was annexed, and which the *Crisis* writer has cited to us, as given in the garden. As the law and the threatening were given to and violated by Adam and Eve only, God can never inflict the penalty upon another.

But, asks this writer, "Why do children and Christians die?" Permit me to ask you, Why did Adam die after being cut off from the tree of life? Simply because he did not possess an undying nature. Now, why do his posterity—children and Christians—die?

I answer: It is not for Adam's sin as a penalty. "The soul that sinneth it shall die. The son shall not bear the iniquity of the father." But why die? Because, Adam not possessing, could not transmit to his posterity an undying nature; therefore through corruption and physical imperfection they must die. Is not this correct and easy to be understood, so that this question can be settled? It appears to me so, and that these reasons are true and God-honoring. The *Crisis* asks,

"2. What did the broken law claim of Christ to satisfy the demand against Adam?"

I unhesitatingly answer, NOT ANYTHING: for, while God requires obedience, there is *no law* that has a claim or demand against any until they have violated law, or become sinners; and we are taught that Jesus knew no sin; was without sin, etc.

I would ask, Where in the word are we taught that Christ came to pay an old debt which Adam had contracted, and which was obligatory on Christ? and by the satisfying of which demand Christ now has "a right to bring to life all the human family from the dominion of the devil or the grave, and become the Saviour of all men from the penalty of the Adamic death, or sleep?" as the *Crisis* writer says; and "hence has a right to bring to life all from the grave." I would ask, has he not a "right" to leave them *all* in the grave? Most certainly he has, except he has made them promises, conditional or unconditional. If the promise of a resurrection is conditional, then none but those who comply with the conditions will be raised to life again; else there is no condition, and Jesus must save all men, if a Saviour of any. Now if Christ is under obligation to raise to life all men, it is his imperative duty to do it, as a matter of debt which justice demands; and hence it is not of grace, and no thanks to him for doing that which if he failed to do would make him a sinner.

But, says this writer, "Hence a right to become the Saviour of all men from the penalty of the Adamic death, or sleep." How, I ask, can Jesus save men from what they have already experienced to its utmost, as all who have died have experienced the Adamic penalty, if this death, which men have died, is that penalty, as the *Crisis* writer teaches? To me, such an idea is a gross absurdity; and contrary to the sense and use of language.

Again, where there is a saving of men, there is salvation; and there is no salvation that is not of grace or favor.

But suppose that all the wicked who have died, and are as though they had not been," should be formed and reanimated, only to experience awful forebodings and fiery indignation, which shall devour the adversary; could such be of use to them? Could it be of use to the redeemed? Is it desirable? Could it be a salvation of grace and God-honoring? I tell you, *nay.* An act of such a character would be only revengeful and devilish. But if God has unconditionally promised to raise to life all men by Jesus Christ, he is under the most solemn obligations, as a truth-keeping God, to do it.

But I have not yet learned that salvation, or that God's promises or threatenings are unconditional; neither do I understand that Christ's mission was to pay an old debt of 4,000 years standing; but that "God so loved the world that he gave his only begotten Son, that whosoever believeth on him should not perish, but have everlasting life." What says Jesus? Hear him. "I came not to do mine own will, but the will of him that sent me; and this is the Father's will, which hath sent me, that of all which he hath given me, I should lose nothing, but should raise it up again at the last day. And this is the will of him that sent me, that every one which seeth the Son, and believeth on him, may have everlasting life, and I will raise him up at the last day."

Such is the general tenor of the gospel of salvation, which offers a resurrection and life conditionally, and I know of no promise of life and blessing that is unconditional.

One more thought. This *Crisis* writer and others appear to present the idea that because men have once lived and died, God, by some means, is laid under obligation to raise them to life again. It is true that life generally is admitted to be a blessing; and God in wisdom and goodness formed man (Adam) and gave him life and intelligence for enjoyment, and this blessing and goodness was wholly a gratuity. God had a perfect right to require obedience of man, and make disobedience the ground of forfeiture or suspension of that life and being, which he has done. Again, he has promised a restoration of being and life on conditions, we know; but of an unconditional future life, I know of no promises. If the *Crisis* writer does, will he please show them how such a life as he presents as the future of the wicked can be a blessing or of use to any.

But, it is contended that justice demands the restoration to life of all who have died not directly in consequence of their own sins. If justice demands it, it is that good may follow as a consequence. Can any one tell us what that good will be?

Again, If that argument is good for anything, it will extend to the animals or brutes which have been created with a degree of intelligence, and capable of enjoyment; but which have died, not for their sins.

WINDSOR, CONN.

THE DOWN GRADE.

THE down grade is pleasant, if it be not too steep, and do not lead in the wrong direction.

If it be steep, even though it lead whither we would go, it involves the danger of an increasing speed that soon is past control, and ends in violence and death. Much more do we dread the fatal facility of descent when the incline is away from our goal, and conducts to a fatal precipice. Two years since three young Englishmen, brothers, climbed Mont Blanc to its summit without a guide.

On their return over the frozen snow, tied to each other, that if one slipped, the others might hold him, the foremost fell, at the top of a long slope, and dragged the others down with him. They slid gently and scarcely unpleasantly, at first, but with an ever increasing speed, till suddenly they went over a precipice of twenty or thirty feet, at the foot of which one lay dead and the other two insensible.

If a locomotive be climbing the steep up grade of the Pennsylvania road over the Alleghanies, and lose steam, or have insufficient power for the long train behind, so that just before reaching the summit, it first comes to a stand, and then begins slowly to recede, it needs no prophet to foretell the result. The passengers who would not be dashed to atoms with the train, must leap from it, as soon as it takes the down grade. A moment's delay and it is death, whether one leaps or remains.

There is a down grade in life and wretched is the fate of those who have descended.

The men on the gallows, the crowds in the state-prisons, the painted, diseased hags on the street, the victims of strong drink with bloated features and a *delirium-tremens*-experience, are the wrecks at the bottom. Young men and young women coming to the city, if incautious and unwarned, soon begin the descent. Gay society, late hours, increasing expenses, distaste for all that is serious, growing fondness for excitement, the fashionable

wine cup, the opera, the theatre, the ball room, illicit and unmentionable pleasures, crime, disgrace, open shame, ruin—such is the grade.

Warnings are met with derision. They know what they are about. The grade is a little down, that is true, just enough to make motion easy and pleasant. When the speed increases they will jump off upon the grass.

Soon the speed shows imminent danger, and friends cry out in alarm. But they smile back. It is not yet perilous, only exciting, and there is a charm in excitement. So they act the madmen, until the rush of the devil's train is terrific, and the bottomless pit directly ahead, when they look on both sides for the soft grass upon which to spring, but there is only a wall of rock, and in a moment the crash comes!

There is a sense in which we are all on the track that is a down grade if we head toward the bottom. Life does not run over a level plain but up a mountain, on which the grades are often steep, and woe to him who looses motive power in the ascent! The law of gravity, ever present, draws steadily downward. The problem of life is, Is there counteracting power to draw us to the top, where lies the city of our destination, the New Jerusalem? Alas! if we are out of fuel or water, or fail to feed the fires or the boiler. Native depravity, evil example, perpetual temptation, these are the steady pull downward. Bible truth, a divine Saviour, an indwelling Spirit, constant watchfulness, unceasing prayer, firm faith, the use of private and public means of grace, these are the sources of overcoming power.

Professing Christian, are you on the up or down grade?. On one or the other certainly; for there is no stand-still on an incline. It is not difficult to know. Notice the order of the objects as you pass. Is this it? Irregularity and neglect of secret prayer; a Bible unopened in private; a broken down family altar; no words spoken for Jesus; a violated covenant; associates chiefly or wholly worldly; pleasures gay, and along or over the border line between Christians and worldlings; absence from church meeting during the week; regular engagements made for business or for pleasure on the evening of the church meeting; mind all absorbed in making money, or in earthly gaiety. Have you passed these things in succession? Then jump from the train instantly! *You are on the down grade?* You are leaving the church, holiness, Christ, heaven, far behind. Jump while you can, and whether others do or not. Don't stand upon ceremony, or ask what men will think or say. Every moment's delay makes it more difficult to escape, and it is well, if you are not leading others to ruin, also, and the more surely because they know you to be a church member. God help you to do the wise, right, safe, necessary thing Now!—*The Advance.*

BENJAMIN MELLOR, Rockdale Mills, Pa., writes: You will not wonder when I tell you how much I was interested in what was stated in the late papers under the head "A Defence of the Bible," if you call to mind that I was the one who loaned you those books of Joseph Barker's, published some twenty-two or twenty-three years ago; and I may also state that my father and sister were members of Barker's class at the time he was expelled from the "New Connexion Methodists." Of course I am glad to hear of his return to Christ. But how shall such a man give proof that his repentance is genuine? How much need have we all to heed the apostle's admonition, "Let him that thinketh he standeth take heed lest he fall." With much love, and continued prayers for you and all our dear brethren and sisters who are laboring for the spread of truth, I remain yours, in hope of eternal life at the appearing of our Lord.

NOTE BY THE EDITOR.—We think the only way to prove a man's repentance is genuine, is for him to take as much pains to undo the evil he has done, as he did to inflict that evil. Mr. Barker states that he has purposed to visit America on such a mission, but has been hindered by sickness in his family. Nothing but unavoidable hindrance should prevent him, for a day, from visiting this country and striving to counteract the evil he was instrumental in doing while a deist and an atheist. We trust he may feel the importance of such a work at the earliest possible period. It may cost him some sacrifice, but he should remember that thousands here have been ruined by his efforts to overthrow Christianity, while he was travelling and laboring in the United States, so many years. Thousands under that evil influence are to this day ignorant that Mr. Barker has renounced those pernicious principles which are now working their ruin. We shall do all we can to make them know his present position; but his presence among them is imperatively called for. That only can convince many whom he led astray while here. Let him return, then, and show all such, who are still alive, that he is "doing works meet for repentance;" so shall his garments be clear of their blood.

H. O. BILLINGS, Decorah, Iowa, writes: I send you another subscriber for the HERALD OF LIFE. The friends all seem afraid of the glorious theme of Life only in Christ. How hard it is to see that "God is love." I came to the conclusion that the wicked would never be raised from the dead before I read any reasoning, from any of the brethren. It was, to me, in harmony with a good and just God to give life to those that belong to him, through Jesus Christ our Lord, and to them only.

THE HERALD OF LIFE.

NEW YORK, MAY 20, 1868.

NO IMMORTALITY NOR FUTURE LIFE, EXCEPT IN JESUS CHRIST ALONE, AND BY A RESURRECTION AT THE LAST DAY IF DEAD, OR A CHANGE IF ALIVE.

RESPONSIBILITIES.

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THE JUDGMENT: WHEN IS IT, AND WHAT IS IT?

THE tract called for on this subject in our last issue, by Br. Cadwell, will go to press in a few days. It will make about 24 pages same size as the pages of LIFE FROM THE DEAD. The exact cost we are not able yet to state. The first 1,000 will not vary much from $40: the second 1,000 about half that. We shall venture to begin the sale at *three* cents per copy, or $2.50 per 100, trusting to meet the first cost soon, by donations or otherwise, so as to be able to reduce the price. Let it be scattered everywhere.

SHALL SEE HIM: SHALL NOT SEE HIM.

BR. STORRS: May I ask you a few questions? They relate to seeing and not seeing Jesus.

John xiv., "I shall come to you in a little while: and the world will not see me." Verses 18, 19.—*Syriac.* Is this before or after Jesus comes?

"Because I live, ye will live also, in that day."—*Syriac*, vs. 19, 20. What day? this age or the future?

Rev., i., 7, "Behold he cometh with clouds and all eyes shall see him; and also they who speared him; and all the tribes of the earth shall mourn on account of him."—*Syriac.*

A. A. B.

RESPONSE.

It is sometimes difficult to determine the exact meaning intended to be conveyed by the words employed. They may also have a two-fold application. We are disposed to think such is the case with the first of the foregoing texts. After it was spoken, Jesus was put to death. He knew that event would be a sore trial to his followers. He therefore prepared their minds by various words in this and the two following chapters, for that sad event, and spoke words of comfort and encouragement to them. He tells them not to let their hearts be troubled; and in chap. xvi., he says, "Do ye inquire among yourselves of that I said, 'A little while and ye shall not see me, and again a little while and ye shall see me?' Verily I say unto you, that ye shall weep and lament, but the world shall rejoice; and ye shall be sorrowful, but your sorrow shall be turned into joy . . . Ye now have sorrow; but I will see you again, and your heart shall rejoice, and your joy no man taketh from you."

It seems clear this refers to the same matter as the text John xiv., "I shall come to you in a little while," etc. In both, our Lord, it appears to us, refers to two events; the first relating to his revival from the dead and reappearance among his immediate and sorrowful followers, by which their hearts would be mightily comforted. In that manifestation, the world did not see him, but his friends only. This promised immediate manifestation was for his friends in those days of trial; but it was the pledge of a fuller and more perfect manifestation, at another and later period, to all his followers who had passed through trials and tribulations, and gone down into their graves, whose cases might seem to be hopeless. To encourage all such, in all time till the last day, Jesus said, "Because I live, ye shall live also." That is, As I will live again from the dead, to die no more, so shall all my friends, who have died, or shall die, live from the dead in like manner, and die no more; death shall have no more dominion over them.

These remarks embrace the first texts in the inquiries of our friend; but he adds that in Rev. i., 7, probably because it seems to conflict with the first text quoted, viz., "the world will not see me." We think, however, "all eyes shall see him" does not relate to "the world," but only to "all eyes" of those just previously named. John had just said, "Unto him that loved us, and washed us from our sins in his own blood, and hath made us kings and priests unto God and his Father; to him be glory and dominion forever and ever. Amen." He then adds, "Behold he cometh with clouds, and every eye shall see him." Instead of only a few of his followers seeing him, as at his manifestation after his resurrection, when at most only about "five hundred saw him at once," every one of his friends—"every eye" of them "shall see him;" many of whom, though they "having not seen" Jesus had nevertheless *loved* him, and had been washed from their sins in his blood: all, *all* of these shall see him now, when "he cometh with clouds;" for the first time will they *all* see him—the living saints being changed and the dead ones being raised to life, and all together caught up to meet their returning Lord, "and so shall be forever with" their Lord and LIFE-GIVER.

This event, so glorious to the "kings and priests"—*all* the redeemed saints—will not be seen by the world; it will still be a truth, "the world seeth me no more," (John xiv., 19) but "every eye" of his saints, from Abel to the last on earth prior to that event, "shall see him;" one universal company—one universal gathering of all whose sins have been washed away by his blood; *they* "shall see him as he is, and be like him." 1 John iii., 2.

In this sight "the world"—the incorrigibly wicked—will have no part, but they "shall wail *because* of him." It will be a day which winds up the dominion and triumph of sin and sinners; whether civil or ecclesiastical despots. Then will the prophecy of Jeremiah xxv., 15, 16, 26, to the end have its full accomplishment. It reads thus:

"Thus saith the LORD God of Israel unto me: Take the wine cup of this fury at my hand, and cause all the nations, to whom I send thee to drink it: and they shall drink, and be moved, and be mad because of the sword that I will send among them . . . And it shall be, if they refuse to take the cup, ... Thus saith the LORD of hosts; ye shall surely drink . . . . Ye shall not be unpunished; for I will call for a sword upon all the inhabitants of the earth . . . . a noise shall come even to the ends of the earth for the LORD hath a controversy with the nations, he will plead with all flesh; and he will give them that are wicked to the sword . . . . evil shall go forth from nation to nation . . . . the slain of the LORD shall be at that day from one end of the earth even unto the other . . . . Howl, ye shepherds, and cry; and wallow . . . . ye principal of the flock . . . . ye shall fall like a pleasant vessel . . . . A voice of the cry of the shepherds, and a howling of the principal of the flock shall be heard; for the LORD hath spoiled their pasture . . . their land is desolate because of the fierceness of the oppressor," etc.

Here is a fearful description of the coming judgments on the living wicked, in church and State, who have been oppressors of the people, and who have aggrandized themselves at the expense of those over whom they have tyrannized. Their days of glory are ended, and such horrors will attend their downfall and overthrow as shall fulfil the Revelator's statement, "all kindreds of the earth shall wail because of Him;" not because they "see him," but because of the judgments he will visit on these oppressors of their fellow-men; for, "he shall destroy them which destroy the earth." Rev. xi., 18.

That our view of Rev. i., 7 is likely to be the true one, we regard as further evident from the fact that three classes seem to be spoken of in the text, viz., 1. The "kings and priests:" 2. "*And* they *also* which pierced him:" 3. "*And* all kindreds of the earth;" which latter class "shall wail because of him." If the phrase, "every eye shall see him," embraced all men, it would seem superfluous to add, "*and* they *also*," etc., as every eye, if it meant all men, would embrace the second class, of necessity; but they are spoken of as a distinct class from the first.

Our view is, that the advent is one thing, and the manifestations under it are another and a different matter. That the first manifestation will be to the saints, and to them only; that they will first be gathered to meet their Lord and LIFE-GIVER; at which time they, and only they, will see him.

At a subsequent period a manifestation will be made to a people indicated as they who "pierced him." But this language cannot be taken of a literal act, as the act of piercing Christ was the individual act of a Roman soldier. It must therefore refer to some act of a people who were the cause of the death of Christ. There is no dispute as to what people did this; and the prophecy of Zechariah, chap. xii., is clear as to that matter; it was "Judah;" and the time will come when the representatives of that people—a "remnant" of them—"shall see him" "and shall look on me whom they have pierced, and they shall mourn:" verse 10. But this appears to be a subsequent event to the manifestation to the "kings and priests" and their glorification. How long subsequent we have no means of determining. During this interval, however, is, probably, the time in which "all kindreds of the earth shall wail because of him."

From that period of awful judgment on the kindreds of the earth, the saints are saved, by having been translated or raised to life eternal before those events occur. And here we may see the importance of the caution of Jesus, where he says, "watch ye, therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and *stand before the Son of man.*" Luke xxi., 36.

This will be their place of safety, indicated by the prophetic call, "Come, my people, enter thou into thy chambers, and shut thy doors about thee; hide thyself as it were for a little moment until the indignation be overpast; for behold the LORD cometh out of his place to punish the inhabitants of the earth for their iniquity: the earth also shall disclose her blood and no more cover her slain." Isa. xxvi., 20, 21.

The last generation of men, in this age or dispensation, will be those most wicked and abandoned of any previous generation since the overthrow of Jerusalem. And as that generation was visited with the sins of the previous ones, because they made them all their own by sinning against greater light and knowledge; so this last generation are accumulating all the sins of the last eighteen hundred years on their heads from the abuse of the greater privileges and knowledge now enjoyed. In view of the coming judgments at the end of this age, it may well be said, "All kindreds of the earth shall wail because of him," for, "He cometh to *execute* justice and judgment in the earth," and shall destroy the *corrupters* of the earth.

A QUESTION.

"Is not the Adamic penalty *all* there is out against us?"

This question is asked us because of our remarks on Heb. x., 29, a few weeks since; and the brother who asks it, says,

"In my opinion, no man ever has, or ever will, suffer *more* than the *Adamic* penalty. 'Ye shall surely die,' is the sum of all evils in the world. No personal sins of our own bring the Adamic penalty, they only hasten it."

The Adamic penalty is *not* "*all* there" was "out against" the people of Israel, as any one can see who will read Lev. xxvi., and Deut. xxviii. Surely those chapters express some other penalties besides the Adamic one. "If ye will not hearken unto me, and will not do my commandments, and if ye despise my statutes," etc. "I will do this unto you," etc., "I will make your cities waste . . . . and I will bring the land into desolation . . . . and I will scatter you among the heathen." "The LORD shall bring a nation against thee from afar . . . . a nation of fierce countenance . . . . and he shall besiege thee in all thy gates, until thy high and fenced walls come down . . . . and thou shalt eat the fruit of thine own body, the flesh of thy sons and of thy daughters . . . . in the straightness wherewith thine enemies shall distress thee. . . . Then the LORD will make thy plagues wonderful,' etc., "because thou wouldst not obey the voice of the LORD thy God."

Please read the whole of those two chapters and see if there was not something "out against" Israel besides the Adamic penalty. It was not the penalty of the gospel, for that has no penalty, but it was the penalty of the law against Israel for disobedience to God's commands, and one of those commands was that Israel should hear all the words of that prophet that God would raise up unto them; for, saith the LORD, "He shall speak unto them all that *I* command him . . . . whosoever will not hearken unto *my* words, which he shall speak in my name, I will require it of him." Deut. xviii., 15–19.

It was the law given to Israel that fixed the penalty of disobedience upon them; and that penalty, as inflicted on Israel, or that part of them called Jews, at the overthrow of the nation, was a "sorer punishment" than merely "dying without mercy:" it was death, or being led away captive into all nations, preceded by calamities fitly denominated by Paul as "indignation and wrath, tribulation and anguish."

The ultimate, or final penalty of all sin, is *death;* not dying, but to be holden in the death state—to have no deliverance from it. If sin is not taken away, the law holds the transgressor in death. Not because of the Adamic penalty; that penalty, as such, holds none of Adam's seed: it is their own sins that makes death perpetual to them: it is thus they receive the wages of their personal sins. Death to such as have not sinned is not a penalty, in any sense, because where there is no law, or where there is no capacity to understand law, there is no sin or transgression, consequently, no penalty. In their case, death is the result of a mortal nature. Such go out of life, not as the penalty of anybody's sins, but because it pleased God to give them only the present life. All future life, or life after death, is a "*gift* of God, through Jesus Christ." Withholding it from any creature is no wrong done them, unless God has promised such life to them. He may revive from the dead such as have never sinned; there is no *penalty* to hold them in death; but if he does revive them, it is an act of grace, or favor, freely bestowed, without any claim for such revival on their part; for, if such claim exists, their revival would be an act of justice, and not grace. But no creatures can claim a future life because they have not sinned in this, unless God has promised such life to them, based on that fact. Without such promise no injustice is done to any creature, however sinless, by letting them remain under death; it is not depriving them of anything upon which they have a claim. Any other position would make God under obligation to give a future life to all animals and insects. Sinless creatures do not remain under death as a *punishment;* but because their nature was a corruptible one, and God does not see fit to *give* them an incorruptible one. Who shall question his wisdom or right thus to act?

DISHONORING GOD.—No. 3.

BY ELDER S. W. BISHOP.

ANY theology that exalts human wisdom over the Scriptures of truth, dishonors God. Man, always proud in his assumptions of superior wisdom, is ever seeking to devise some scheme of salvation that shall flatter his vanity, or cater to his self-sufficiency. It is too humiliating to human nature, pompous in its own supposed importance, to bow reverently to God's plan *of grace;* so human invention sets itself about the work of improving a divinely arranged system. It matters not how the arrangement is changed only that something of merit may be ours. Never, for long centuries, had such a fearful blow fell upon the head of ecclesiastical arrogance, as when the gigantic intellect of a Luther thundered through the dismal vaults of that sacerdotal charnel house—"the man of sin," the great Bible truth, salvation by faith, and not of works. The hoary-headed usurpers of the prerogatives of God, who had been deluding themselves with nightmare dreams of unending universal power, for more than a thousand years, were aroused from their bigoted stupefaction, to tremble both in fear and anger. But their insane ravings only made the light to shine more brightly still. And when that great principle of truth was sealed on the zealous heart of a living church, the blasphemous assumptions of "the Mother of harlots," had lost its potency to awe into silence those who dared to differ from her appointments and decrees. When Rome lost this, it was killing the fowl that layed the golden egg. If men are saved through faith in Christ, all of her priestly, jesuitical jugglery is at an end. No more money comes into her coffers as the price paid by religious dupes for the privilege of expiating their sins by a painful system of penance-doing. The jingle of the gold in the sacred receptacle, the pocket of the priest, will no longer, in the estimation of men, once befooled by priestly demagogues, expedite departed souls in their exit from the dreary abodes of purgatory. No wonder that in the vast struggles of the minions of the Pope, put forth to save this pet child of pharisaical arrogance, that "hold of every foul spirit," should vomit forth its most hateful anathemas against the mighty reasonings of the man of God. But O, how futile every effort. As well might they attempt to frustrate the decrees of omnipotence. The finger of God had delineated, in characters of living light, the certain destiny of that "cage of every unclean and hateful bird," and the time had come when her power must wane. Infinite wisdom knew well where to direct the most deadly blow. The sword of God was put into the hand of that mighty man of valor, the monk of Erfurt, and notwithstanding the bulls of Leo X. thundered from the Vatican around his ears to such an extent as to frighten some of his less fearless compeers; yet armed from heaven's arsenal he laid his heavy blows upon the very root of this moral upas tree, legal righteousness; and if he did not hew it down, he so damaged its life that it has from that hour onward been falling into death. Yet notwithstanding the history of the past is before us, still, quite often, even now, little out-shoots from this poisonous tree are seen to thrust themselves above the religious surface. Its peculiar phases are different. Some suppose they will be saved at last by virtue of performing strictly the requirements of the liturgy of "our church." Others suppose that they will be more sure of the kingdom of heaven if they become religious recluses, and although they are strong in their condemnation of the more appalling features of papal superstitions in this direction, still, their hope of salvation is absolutely made to depend, in part, at least, on the length of their face, and the extent to which they exclude themselves from the society of all men. Others still, suppose that purity of heart, which alone can ensure salvation, depends in no small degree, on what they eat. But every system of this character, be it simple or complicated, is an off-shoot of papacy, deeply tainted with modern pharisaism, denies Christ, does despite unto the spirit of grace, and will land its votaries in endless death. God save us from legal righteousness.

OCEANPORT, N. J.

DEATH WITHOUT A RESURRECTION:

THE PUNISHMENT FOR SIN CAN BE THE DOOM OF NONE BUT SINNERS.

"THERE is one God, and one Mediator between God and men, the man Christ Jesus, who gave himself a ransom for all, to be testified in due time." 1 Tim. ii., 5, 6.

How many does this text say that this Mediator gave himself for? "*For all.*" This means every individual of the race, does it not? When shall this fact be revealed, when shall it be "testified" (or, it is "a testimony," see margin), when? Ans., "In due time." And to how many shall this be "testified in due time?" We answer, To just as many as this Mediator "gave himself a ransom for;" for, if there was one that this testimony should fail to reach, and fail to reach "in due time," too, that one must be lost, just as surely as though no Mediator or ransom had been given for him; for, if this fact must be testified to *any*, in order to their salvation, then, surely, any one to whom it was not "testified," must be lost. Yet, who will dispute that millions of our race have lived and died, to whom this testimony has never yet been given? And has no Mediator been given as a "ransom" for these? We have decided above, agreeably to our text, that he has been given for "*all.*" But it can be of no possible service to them, unless the fact shall be "testified" to them. Now we are ready for the question, When, and where, in the future, shall this due time come, in which such shall have this joyful fact testified to them, and so they be saved, if they will believe and accept it? Men may gravely tell us that "death to all such is no punishment;" that "it is only a natural result of a mortal state." But if such shall not live again, then their death is eternal; and then, we ask, If *eternal* "death is only a natural result of a mortal state," in the case of such as die without a knowledge of God's law or will concerning them, then, we ask, What is the same thing, i. e., eternal death, to all such as *have* known his will and refused to obey it? have received God's law, as revealed in his word, and have not kept it? such as have received this testimony named in the text and have not profited by it?

Is eternal death the revealed penalty for transgression, "the wages of sin," and yet, shall those who have *not* transgressed law, because they have not known law; have *not* gone contrary to God's will, because no will had been revealed to them; have *not* refused salvation through a "Mediator," because the fact of such mediation and salvation had never been "testified" to them; nevertheless suffer the same doom as those who transgressed law, and refused salvation? The final condition, we see, of these two classes is the same; both are eternally dead; and all the difference we can see is, that in the case of the guilty, we call their death, from which they shall never awaken, a punishment inflicted on them for their sins; while, in the case of the innocent, we say, their death from which they shall not awake, is "no infliction," "no punishment," but only "the natural result of a mortal state." But do not the guilty fare just as well as the innocent by this argument? We can see no difference, only in the name given to this state of death, into which both classes have fallen; and this, to us, is no difference at all. But does not justice demand that there be a difference? Can the awards of justice be the same here? Believing as we most fully do—that the wages of sin is death *eternal,* what can we say but this—the death which all but the guilty die, can be only *temporary* death. It must not, it cannot be eternal and justice be vindicated.

If to be eternally dead is an awful punishment inflicted on the wicked; then, is it less awful to be eternally dead, though it be said, that condition is no punishment? And if to be eternally dead is a less punishment than to suffer eternal torments, yet if this lesser punishment be the doom of both innocent and guilty, is not the same injustice seen in this, as would be seen if eternal torments were the doom of both the innocent and guilty?

The injustice is not seen in the *magnitude* of the punishment, but in its indiscriminate infliction.

H. YOUNG.

PITTSFIELD, N. H., April 21, 1868.

NOTE BY THE EDITOR.—If innocent beings, or those who have not personally sinned, are to have a revival into life, it will not be because justice demands it; or that "injustice" would be done them by leaving them without revival; but, because God has freely promised such revival, to give such a trial for life, which they never had here. If the text Br. Young uses, 1 Tim. ii., 5. 6, means what he contends it does, then it may be regarded as proof of the resurrection—at some future time—of all our race who have not sinned—or all such as die without personally having transgressed any law: but such revival would be an act of grace or favor. If it is God's pleasure to bestow such grace, we shall rejoice in it; but we do not see sufficient proof, in that one text, to warrant *faith* in such an event. See our remarks on "A QUESTION," in another column.

WHAT ARE WE COMING TO?

IT would almost appear to the careful observer, as he sends his thought abroad over our own country, and the nations of Europe and the world, that the times of tribulation spoken of in Scripture as annunciatory of the latter days, had already come. The foundations of industry, order, prosperity seem to be tottering. Governments are corrupted, people rebellious, enterprise paralyzed, trade and commerce languishing, and individuals bankrupt. Suffering and distress prevail everywhere to a most unusual degree. Wars and rumors of wars, famines, pestilences, and earthquakes in divers places, increasing wickedness, and heart-sickening casualties and crimes startle the community, and lead multitudes to exclaim, What are we coming to? The answer seems plain. The world is hastening to its destiny. Prophecy is fulfilling, history completing. The kingdoms of this world are being disorganized that they may become the kingdoms of our Lord and of his Christ.

The nations are filling up the cup of their iniquities, which shall turn in their hands into the cup of the Lords fury. Leaders of false religions are binding upon their followers heavy burdens and grievous to be borne, which are designed to be thrown back with crushing weight upon their own heads. Communities are laying up for themselves "wrath against the day of wrath, and revelation of the righteous judgment of God," and individuals,

sinning with a high hand against knowledge and love, are provoking the Almighty to a just retribution. Let the Lord's people be awake, zealous, and active for the Master, vigilant and uncompromising against evil, waiting for his appearing, by the brightness of whose coming the man of sin is to be finally destroyed.—*Advocate and Guardian.*

THE ELEMENTS IN COMMOTION.

WE learn by the Chicago dailies that the new Advent meeting-house at Ionia, Ill., was destroyed by a tornado the evening of Sunday the 3d instant. We had hoped to receive particulars from some of our correspondents there; but have not as yet. The telegraphic report says that services commenced at 4 o'clock p. m. As the people were wending their way from their farms and cottages to church, the sun was brightly shining although clouds were seen in the heavens. Eld. G. W. Hurd's discourse was not interrupted until it was nearly through, when the evidence of the coming disaster began to be apparent. First it was perfectly still, and then a noise was heard in the distance as of the roaring of a mighty cataract. The windows began to shake, and some one called out from his seat —"Mr. Hurd, a bad storm is coming up." The minister answered, "Never mind the storm: there is a day coming when there will be a storm compared with which this will be nothing. I will be through soon." Just then the hail and wind commenced breaking in the window lights, and in almost an instant the windows of the church, sash and all, were torn out.

The only two persons who succeeded in getting out were George Vern and Harrison Wixer, who were instantly killed. The building reeled like a drunken man, but none could get out. Wives clung to their husbands, children to their parents, brothers and sisters to each other, and despair was depicted on every countenance. Suddenly the crash came, and with a deafening sound, mingled with the shrieks of the pent up people, timbers, scantling, and all came down with a sudden crash upon the devoted heads of the congregation, men, women, and children. Some had skulls broken, others arms, others received internal injuries from which they can never recover. There are several who did not receive a scratch, but nearly all were more or less injured. Four persons were killed.

The Methodist house was also utterly demolished, but was unoccupied at the time. The school-house, a building 24x36 feet, was lifted from its foundation, and dashed to pieces. Fifteen dwellings were destroyed, and seven others blown from their foundations.—*Voice of the West.*

SELECTIONS FOR A NEWSPAPER.

MOST people think the selecting of suitable matter for a newspaper the easiest part of the business. How great an error. To look over and over fifty exchange papers daily, from which to select enough for one, especially when the question is not what shall, but what shall not be selected, is no very easy task. If every person who reads a newspaper could have edited it, we should have less complaints. Not unfrequently it is the case that an editor looks over all his exchange papers for something interesting and can find absolutely nothing.

Every paper is dryer than a contribution box, and yet something must be had—his paper must be out with something in it, and he does the best he can. To an editor who has the least care in what he selects, the writing he has to do is the easiest part of his labor. Every subscriber thinks the paper is printed for his own benefit, and if there is nothing that suits him, it must be stopped—it is good for nothing. As many subscribers as an editor has, so many tastes he has to consult.

One wants something very smart and something sound. One likes anecdotes, fun and frolic, and the next door neighbor wonders that a man of sense will put such stuff in his paper. Something spicy comes out and the editor is a blackguard. Next comes something argumentative, and the editor is a dull fool. They do not reflect that what does not please them will please the next man; but they insist that if the paper does not suit them it is good for nothing, and will stop it right off.—*Exchange.*

To the foregoing oth er items may be added. Many manuscripts come so badly written, or so crowded together that, after a long and perplexing examination, they have to be given up in despair. The matter may have good points in it, but to decipher it and prepare it for the compositor takes a stronger head and nerves than the editor dare hope for; and yet the writer, doubtless, feels aggrieved that his article or letter does not appear in the paper. Others who write plain, sometimes use so many words, or descend into such particulars, that the editor feels obliged to abridge, or suppress it altogether. This is another cause of offence. Others are so anxious to be editors themselves, that hardly anything can please them but a paper of their own. Such, perhaps, seldom write for a paper unless they can have unlimited license to write as they please and what they please, without allowing the editor any judgment in the matter.

How like the "comforters" Job was blessed with. Yet he must get used to it.

"LIFE FROM THE DEAD."
AND
"A DEFENCE OF THE BIBLE."

WE are now prepared at short notice, to supply any number of these works from one copy each to 1,000. We suggest to our friends everywhere to take hold of the circulation of these works systematically.

We propose the following method, where persons live at a distance from you, and you wish the work sent by mail. Write the person's name and P. O. address *plain*: send us 12 cents, and we will forward the above two works, and the two tracts "*Can you Believe?*" and "*Twenty Questions on Immortality,*" all in one envelope, postage paid. How can you do more to spread the truth with twelve cents? Now is the time to work; and the poorest can do something.

Never, probably, has there been a time when we could accomplish more with small means than now. Many minds are hungering for the bread of life. They have been fed with "stones" till they are well nigh dead, or just ready to give up in hopeless despair of ever seeing a theology that harmonizes with the truth, "GOD IS LOVE."

FROM ELDER C. L. PERCIVAL.

MASSAWIPPI, P. Q. April 19, 1868.

BR. STORRS: I am still laboring "night and day," that, if possible, I may "not be chargeable" to any man, while I am also earnestly preaching the glorious gospel of the Son of God; and though despised and rejected of the *church*, I enjoy the love and confidence of those who love and obey the *truth*, and God blesses me in my work.

I am glad to hear once more, after so long a time, from Br. Weaver, my "father in" the glorious truth of life *only* in Christ.

TESTIMONIES OF THE PAST.

It is interesting to see the incidental "cropping out" of the truth, here and there, in past times above the sterile surface of popular orthodoxy.

I have before me an old book, written by John, Lord Bishop of Chester, fifth edition, published in 1683,—entitled "AN EXPOSITION OF THE CREED." On page 384 he says: "Having hitherto proved the certainty of this article, that there shall be a resurrection, and declared the verity and propriety of it, that it shall be the resurrection of the same body that was dead, we may now . . . . inquire . . . . to whom the resurrection doth belong? And here we find a great difference between the revelation of this truth under the law, and under the gospel; Christ proved out of the law that there should be a resurrection; but by such an argument as reacheth no farther than unto *the people of God*, because it is grounded upon those words, "I am the God of Abraham, of Isaac, and of Jacob.' Job speaketh most expressly of the resurrection; but mentioneth no other than his Redeemer and himself. The plan of Daniel, which was always accounted the most evident and uncontradictory testimony, though it deliver two sorts of persons, yet it seems to be with some limitation. "*Many* of them that sleep," etc. From whence the Jews most generally have believed that some men should live again, and *some should not;* because it is written, *many* shall awake; not *all* shall awake. Nay, some of them have gone so far by way of restriction that they have maintained a resurrection of the *just* alone, according to that ancient saying among them, "that the sending of the rain is of the just and unjust; *but the resurrection of the dead is of the* JUST ALONE." Pity this Lord Bishop could not have seen that this was the truth, and that the testimony of all the prophets is to the same effect; but "great men make great mistakes."

Again, on page 390, he says: "Our first *assertion* (*!*) is, that the wicked, after the day of judgment, shall not be consumed, or annihilated, but shall remain alive, in soul and body to endure the torments to be inflicted upon them by the justice (!) of God, for all the sins committed by them while in the body. They who of late oppose the eternal subsistence and misery of the wicked, strangely maintain their opinion, not as a position to be proved by reason, as some of the heathens did, but *as a truth delivered in the Scriptures! !* as if the *word itself* taught nothing but an annihilation of the enemies of God, and no lasting torments."

It is curious and instructive to see the efforts by which the Bishop struggles to maintain his "assertion," but it is quite too lengthy to quote. The arguments on both sides were just the same then as now, only *we* live, thank God, to see the whole truth on this great question fairly laid before the people, and vast numbers of the honest and able men and women of the day, walking and rejoicing in its light, and no fear of the light growing dim again; but growing brighter and brighter until the now rapidly approaching, "perfect day." Truly yours in the truth.

FROM B. S. ENIM.

PHILADELPHIA, PA. May 14, 1868.

BR. STORRS: Without the passport of a formal introduction, I feel persuaded to write you a letter, thanking you, and those who hold similar views with yourself, for standing up for the truth as you find it; and although I cannot trace back to any direct source or individual, whom I can thank for the doctrines I support, yet I gather here a little, there a little, "line upon line, line upon line."

I was born and bred a MORAVIAN in the well known town of Bethlehem, (founded by one of the early missionaries of the church, David Nitschmann.) It was there that I received the first teachings in Adventism from Ambrose Rondthaler, principal of the Moravian Day School. A select few of the school preferring to learn the mysteries connected with the second coming of the crucified, dead, and risen Saviour, frequently met him at his house where he expounded to us the word of God.

It is now nine years since I became an Adventist; and until two or three years ago, I endeavored to force myself to believe that I was a complex being, composed of mortality and immortality naturally interwoven; but, thank the Lord, he has opened mine eyes; for my prayer has been, "Lord, open mine eyes that I may behold wondrous things in thy book." He has led me in a way that I knew not, blindly, but the scales are beginning to fall off; and with Goethe, I feel like saying "Licht! mehr Licht"—Light! more Light. Such were his dying words.

I must say that it is sufficient to cause the loss of earthly friends, *church-members*, who consider me a heretic, and whose church fellowship I left in a time of considerable excitement; but now I feel free to act, think, and believe as I see proper, the word of inspiration, and not ask, Does the minister think as I do?

As regards the non-resurrection of the wicked, I confess I feel compelled to almost admit that, I think them dead forever.

Since all "who are accounted worthy to obtain that resurrection, viz., made alive in Christ and live forevermore." The resurrection of the dead being on this wise—"Sown in corruption, raised in incorruption;" and if wicked men are raised, it must be in incorruption, which would represent an incorruptible sinner, if such were true.

Lord preserve us from error, and sanctify us by thy truth; thy word is truth. Let such be the words of our mouths and hearts.

Your brother in Christ, waiting for the adoption, the redemption of our bodies.

PERSONAL IDENTITY.

BY ELDER J. S. WHITE.

"It is I myself."—Luke xxiv., 39.

OUR Saviour, after his resurrection, gave abundant proof of his identity and personality. "He showed himself alive by many infallible proofs, being seen of them forty days, and speaking of the things pertaining to the kingdom of God." Acts i., 1–6. He was not only seen of the apostles, at different times, but he was seen at one time of "above five hundred brethren." See 1 Cor. xv., 1–8. On the day of his resurrection he appeared to two of his disciples on the way to Emmaus, and after a long conversation he made himself known to them in breaking of bread. They immediately repaired to Jerusalem, and finding the eleven gathered together with others, related what they had seen. "And as they thus spake Jesus himself stood in the midst of them, and saith unto them, Peace be unto you. But they were terrified and affrighted, and supposed that they had seen a spirit. They did not suppose that they saw a man, but a spirit, or something that looked like a man, an apparition or ghost. The Saviour, to convince them of their mistake, showed them the difference between a man and a spectre. In doing this he proved to them that it was he himself. What did he say to convince them of his personality and identity? He said, "Behold my hands and my feet, that it is I myself, handle me and see; for a spirit hath not flesh and bones, as ye see me have." In this he referred to their knowledge of him before his crucifixion. Christ was now immortal, for death was to have no more dominion over him. He gave them the same evidence of his identity in the one state as in the other, namely, that he had flesh and bones. He appealed to their senses, sight and touch. They could see his hands and feet, and they could handle them and ascertain that it was he himself.

Why should not this be the evidence of his personality? That it was, from the cradle to the cross, is admitted by all. He was taken from the cross and laid in the sepulchre, hands and feet, flesh and bones. On the third day he arose, left the tomb, and appeared to the disciples; was with them at different times for forty days. He was received up into heaven, the declaration following.—"This *same Jesus* shall so come, in like manner as ye have seen him go into heaven." When he returns then, he will have flesh and bones, else it will not be that same Jesus—the I myself. If our Saviour does not possess these marks of personality, we have no evidence of his existence. To believe in a Saviour who has no hands and feet composed of flesh and bones, is to believe in no Saviour. For such a Saviour would not be the one who said, "It is I myself."

The evidence Christ gave of his own being, is true in its application to man. Man without a body does not exist. The Bible everywhere speaks of him as existing in this form, whether dead or alive. When God made the body he made the man. The body was the man. God breathed into the man the breath of life. The breath was not the man, but that which made the man live. Man sinned and died, and went to dust. The compact form which God made, has been distributed into dust, not annihilated. The body is there in the form of dust. And there is man, else he is nowhere, and the word of the Lord has failed; for the Lord said to the man, "Dust *thou* art and unto dust shalt *thou* return." "Man lieth down and riseth not till the heavens be no more."

Said Jacob to Joseph—"Bury *me* with my fathers in the cave, that is in the field of Ephron the Hittite. There they buried Abraham and Sarah his wife; and there they buried Isaac and Rebekah his wife; and there they buried Leah." They did not bury their *remains*, and let their persons escape to go somewhere else. If what was buried in that field had gone to nothing, then has Abraham gone to nothing, for he was buried there. Their persons went down to the grave with flesh and bones, and they will come up with flesh and bones, else they will not be the ones who died. "Thy dead men shall live. Awake and sing; ye that dwell in the dust. Many of them that sleep in the dust of the earth shall awake. I shall be satisfied when I awake with thy likeness. I will raise him up at the last day. The dead shall hear the voice of the Son of God, and come forth. Stephen fell on sleep. They that sleep in Jesus shall rise first.

In these passages, and others of the same import, it is the *man* that sleeps, dies, is dead, in the grave, in dust. And it is the same man that is to be raised from the dead. As man, this side of death, does not exist without bodily organs, so neither does he exist the other side of death without these organs. Or if he does we have no evidence that he is the man who lived here. Man without substance—flesh and bones, that can be seen and handled, we know nothing about. If there are such men, they are outside of the Bible. The Bible contemplates man as a literal, material being. As such he was made; as such he lives and dies; and as such he will live in the future state or not live at all.

THE BIBLE ALONE SUFFICIENT.

THERE is a balmy freshness, a lively glow, as well as absence of constraint about those authors who have bowed to be taught by no authority besides the divine word. Too many are immersed in the study rather of what is human about theology, than what is divine, taking but the survey of other men's *opinions*, and not acquainting themselves with its substance; and were all removed which is of man, what would they have left behind? As many, however, think it very much the same whether they imbibe their views of truth from the word, or from a gifted spiritual author, we would sound our earnest warning against so dire a sin and error. Having to do with the direct authority of God, his express word, his presence reigning in Scripture, we may not, without sin, enthrone another Lord upon the conscience; and to take the truth from man's lips, at the expense of the wisdom from above, and with the necessity of foregoing spiritual communion with the word, is an error leading only to increase of ignorance. The mind takes in divine truth, but cannot fully contain or hold it; and a human author, therefore, reproduces it, not in its untainted purity and manifold adaptations, but with such a lack of its original taste and power, so much impregnated and mixed, that it is given forth, in a few transmissions, little better than undiluted poison. For this reason, and from the fact that there is a stronger affinity in fallen nature for any impurity than for the truth itself, we should only, it is clear, lose life and impoverish the soul, were we to sift out from human treatises the truths of religion. The testimony of Bunyan to this effect is very striking; and the more so, as he is perhaps the most remarkable instance the world ever saw of the discipline we recommend.

"Neither trouble your heads," says he, "that you have not commentators and expositions; pray and read, and read and pray; for a little from God is better than a great deal from man. Also, what is from man is uncertain, and is often lost, and tumbled over and over by men—but what is from God is fixed as a nail in a sure place. There is nothing that so abides with us as what we receive from God; and the reason why Christians at this day are at such a loss for some things is, because they are content with what comes from men's mouths, without searching and and kneeling before God to know the truth of things. Things that we receive at God's hand, are as things from the minting-house—though old in themselves, yet new to us. Old truths are always new to us, if they come to us with the smell of heaven upon them. There belongs to every true notion of truth a *power*: the notion is the shell, the power, the kernel and life. Without this last, truth doth me no good, nor those to whom I communicate it. Hence Paul said to the Corinthians, 'When I come to you again, I will know not the speech of them that are puffed up, but the power.' 1 Cor. iv., 9. Search, then, after the power of what thou knowest, for it is the power that will do thee good. Now, this will not be got but by earnest prayer, and much attending upon God; also, there must not be admitted by thee that thy heart be stuffed with cumbering cares of this world, for they are of a shocking nature."—*Edinburgh Presbyterian Review.*

LIVING TO THE GLORY OF GOD.

"Whatsoever ye do, do all to the glory of God." 1 Cor. x., 31.

IT is important to know what is the glory of God. God has many attributes, such as holiness, justice, truthfulness, omnipotence, etc, all of which are confessedly glorious. But why are they all of this character? Have we not seen and heard of men to whose hands great power had been entrusted, employ that might in such a way that it seemd anything but worthy of admiration? Because of the exercise of such might, the earth groans over all her bounds; tyrants tread down thousands upon thousands, and hold captives in hopeless chains. If God had been omnipotent, but with no equal attending goodness, he would assuredly have been destitute of true glory. But one attribute in particular makes the whole circle shine in a blaze of splendor: that one is *love;* it is the mainspring of his actions throughout time and the universe. Does he exercise his power? it is because he loves. It is his love, then, that is pre-eminently his glory.

When God created man, the perfection of his wisdom and power was displayed. We cannot look on our own form without being struck with wonder and admiration; we are led at once to the conclusion that the unseen Maker of such a noble piece of workmanship is possessed of matchless wisdom, energy and skill. These attributes are also brought into play in the giving of life, and its mysterious preservation. It is a matter of astonishment to us that beings made of dust should live by breathing; but mysterious, inexplicable as it is, by breathing we do exist, for stop the process of respiration, and life expires. We are, therefore, shut up to consider the whole organic machinery, as being presided over and worked by the great Eternal.

But think of the end God had in view in raising up such a beautiful fabric—in forming us so finely, and with such elevated capacities—and we shall get a clearer glimpse of his excellence. He made man to be sensible of his goodness, and to be grateful for it. This leads us to see the love of God shining in brightness on the face of all his works. His creatures are happy in the enjoyment of his love; and God, if possible, must feel his felicity increased, when he beholds them rejoicing in his mercy. Man was made for the glory of God, and by being holy, the end is gained. Now, to be holy is, in other words, to be whole as a moral character; and if man loves not God supremely, and his neighbor as if he were himself, he is not whole—he is unholy—and to be unholy is to be living in opposition to God.

It appears to be a fixed and unalterable law of heaven that none, except those who are like himself, shall inherit eternal being. Hence, he threatens with everlasting punishment, and that punishment is *death*, the transgressor who continues to dishonor him, and to insult his Son by refusing to be saved from sin and pollution. Let the reader consider well that he may be warned in haste, that death—non-being—is the production of impenitence; and that unless men are purified by Jesus "they shall not see life, but the wrath of God abideth on them." Jesus is the bestower of life, and he imparts it only to those who allow him to refine them even as silver is refined. Oh, how foolish for any one to dream that he can live forever independent of Christ! Would you rob him of his brightest crown, as the immortalizer of saints? Awake from your delusive imaginings. Be assured that "if ye live after the flesh, ye shall die;" yes, die the death from which there is no resurrection. Come, then, and permit the love of God to renew you, until he beholds with delight his own image mirrored in your heart. Then will you reflect the glory of God. You will rejoice in his love, and work his will, and as sure as it is written on the page of God's book, you will be crowned when the Saviour appears with honor and immortality. W. W.

"THE GLAD TIDINGS."

A LITTLE group were gathered at Mount Olivet. Their hearts had been wrung with sadness, and the world had rejoiced over their sorrow. Their companion, their counsellor, and their joy, had been torn from them by cruel hands, borne to the judgment hall, and crucified. Like sheep without a shepherd they had wandered over Judea; and Peter, disheartened, had gone back to his fishing again; but often had the words of their Shepherd, in their loneliness and sorrow, rung in their hearts: "A little while and ye shall see me again." (John xvi., 16.) "But they knew not the Scripture, that he must rise again from the dead." (John xx., 9.)

But Jesus, in their sadness, appeared unto them as they were gathered together with closed doors, for fear of the Jews, and he breathed on them the Holy Spirit, the Comforter, which he had promised. Oh how their hearts must have leaped for joy when they beheld him that was dead, but liveth again! How every particle of unbelief must have vanished, when he told unbelieving Thomas to thrust his hand in his side and be not faithless! What divine light, what joy, and understanding must have been imparted to them during the forty days that Jesus was with them, "speaking of the things pertaining to the kingdom of God." (Acts i., 3.) But at last the time came for his ascension, and he was assembled with them on Mount Olivet. Their hearts were filled with joyful expectation, and they asked him anxiously, "Lord, wilt thou at this time restore the kingdom to Israel?" This thought was uppermost in their minds, though he had instructed them faithfully of his departure, to sit at the right hand of the Father. They could not comprehend it, for they confidently looked upon him as then come to be king. No doubt in the forty days he was with them he described in glowing words, the beauty, the glory, and the desirableness of the kingdom, and the longing desires of their hearts found utterance in this question. But how it must have filled their hearts with sadness when he told them they were not to know the times and seasons "which the Father hath put in his own power," but they were yet to be witnesses for him in the uttermost parts of the earth, thus informing them of his departure.

But while he is yet talking to them, behold a cloud receives him from their sight. Oh the cruel cloud that hides the Bright and Morning Star from their gaze—the Shepherd who had bound up their wounded hearts—their counsellor—their leader—their light and prince of life. Steadfastly looking toward heaven, they try to pierce through the cruel veil, and get one more glimpse of the desire of their hearts, and the one altogether lovely. But in vain. He is borne away by angel bands, and is welcomed in heaven amid the joyful acclamation of all the heavenly hosts, who sung a new song unto the Lamb that was slain. (Rev. v., 9.) But Jesus would not leave them comfortless. While they looked steadfastly toward heaven as he went up, behold two men stood by them, clothed in white apparel. Oh listen to the good news—the glad tidings with which they comfort the hearts of the disappointed and saddened ones! "Ye men of Galilee, why stand ye gazing up into heaven? *this same Jesus,* which is taken up from you *shall so come again in like manner* as ye have seen him go into heaven." Oh what comforting news! Is that *glad tidings* to you, dear reader? It could comfort their hearts; does it comfort yours? This same Jesus shall so come again "in like manner." What a blessed promise! It is not a spiritual coming, but a literal coming in the clouds of heaven. It was not a spiritual ascension, so will it not be a spiritual coming; for he will come in like "manner."

Oh I want to see this Jesus arrayed in his glory as king, and sing with immortal tongue:

'Tis the very same Jesus
That the Jews crucified.

Then, arrayed in his likeness with David, I shall be satisfied.—*The Glad Tidings.*

A RULE FOR TALKERS.—No one who wishes that conversation should be pleasant to his neighbors as well as himself, should speak more than two or three sentences at once. However much he may have to say, it will be all the more agreeably said for giving others the opportunity of assenting illustrating, qualifying, or even contradicting. The ball needs to be returned by the opposite player to make a lively game.—*Blackwood's Magazine.*

SEED.—A seed is one of the most wonderful things in the world, containing not only the first principles of the plant, but holding the power to lie, as it were, asleep, until the fitting period for the expansion of the germ, and meanwhile withstanding influences of destruction such as totally destroy objects that have no life in them.

THE Christian life is not an engagement by contract between the master and his servant. It is the union of two hearts—that of the Saviour and the saved—by the endearing ties of the most intimate love.

TENT MEETING.

"IF the Lord will," the *Life and Advent Mission* tent will be pitched in Rahway, N. J., for meetings to commence Wednesday, P. M., June 3d, and hold over the following Lord's day. BR. LITTELL will arrange for a lot and for seats.

S. W. BISHOP will accompany the tent to preach the word; the Editor of the HERALD OF LIFE has been invited, and other preaching brethren are expected to be present. Being of easy access from New York, Newark and Monmouth County, too, it is hoped that many will come to give zest and energy to the effort.

Those who know man's nature and destiny, and the coming of the Lord, "at the door," occupy responsible positions, with great duties and privileges: a world to warn, a kingdom to receive; a moment to labor; unending years of rest.

May God nerve every man for the work.

Those who may want the tent in their neighborhood, will please communicate with Br. MACDONALD, of New York; or, Br. BISHOP, of Oceanport, N. J.

OCEANPORT, N. J. E. W.

BUSINESS MATTERS.

One Dollar each from—Rachel Gorham, Clamor Franke, D. Coatsworth, Barzilla Browne [pays to end of this volume], James Jarvis, Henry Smith, Wm. Ferguson.

Two Dollars each from—Abiel Wood, John Ward.

Various Sums—S. E. Caplin, 50 cts; Henry Beaty, $2 50 for Books; John Kettle, $4.

Sent off "LIFE FROM THE DEAD" *as follows:*

G. W. Brown, 40 copies............by mail
Mrs. Ursula Eaton, 12 copies......... "
Jeremiah Hopkins, 18 copies........ "
John Hayes, 3 copies............. "
F. S. Mason, to order, 5 copies....... "
John Kettle, 6 copies.............. "

Sent off "A DEFENCE OF THE BIBLE," *as follows:*

C. W. Chick, 12 copies...............by mail
Mrs. Ursula Eaton, 12 copies......... "
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F. S. Mason, to order, 5 copies....... "
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"THE THEOLOGY OF THE BIBLE."

GEO. W. YOUNG, No. 25 Chambers street, near Centre street, this city, in the store of Asa L. Shipman & Son, will furnish the above-named work to any one in the city or who may call at his place of business, at $3 per copy. Persons wishing the work sent by mail should send *direct* to the author, "Hon. O. S. Halsted, 417 Broad street, Newark, N. J.;" who will send the work, on the receipt of $3, free of postage.

The work can also be had of W. S. OLMSTED, Hartford, Conn.

OUR ISRAELITISH ORIGIN.—A work on Prophecy. It was written by Professor Wilson, England, some years since. We republished it, believing it could not fail to interest all thinking men, whatever might be thought of the accuracy of its positions. For ourself, we endorse the general theory that the Anglo-Saxons are the literal descendants of Israel, in the line of Joseph and Ephraim. Price 50 cents, in paper covers only. Postage, six cents.

MEETINGS IN NEW YORK CITY.—Believers in the Second Coming of Christ at hand, and future Life for the Righteous at his Coming, meet for worship every Sunday, at Botanic Hall, No. 68 East Broadway. Service at 10½ A. M. and 3 P. M. Seats free.

DR. S. B. BARLOW,
55 EAST TWENTY-FIRST STREET,
NEAR FOURTH AVENUE,
OFFICE HOURS, From 8 to 9 A. M. / 1 to 2 P. M. / 6 to 7 P. M. NEW YORK.

Poetry.

BR. STORRS: Will you please give this a place in the HERALD OF LIFE? The author felt its lack of poetical merit, and sent it to me with a request to write something myself; but I thought best to amend *this* as best I could, and send it to you for publication.

MRS. L. R. K. BISHOP.

OCEANPORT, N. J.

LINES

On the death of my sister, with a few of her last words. By Mrs. L. A. Mirick.

"The sweat is gathering on my brow,
Please wipe it all away;
And something seems to press my brain,
How strange I feel to-day.

"Oh fan me—fan me, sister dear,
And bathe my head once more;
The heavy air seems so impure,
Please open wide the door.

"My limbs are growing cold and chill,
And I'm so *sleepy*, too;
And *so distressed for breath*, alas!
I know not what to do.

"And I am weary—oh! *so tired*—
So faint—*do give me rest!*
Smooth back my pillow once again
'Tis all that I request."

These words my sister spoke, nor knew
This weariness was *death*;
Closing her eyes to seek for "*rest*,"
She yielded up her breath.

Her last smile rested on a babe,
Her last kiss, pressed the fair,
And manly cheek of a dear son,
Grateful for all her care.

Hers was a life filled up with toil,
And care, and anxious thought;
But in the closet's deep recess,
The Saviour's face she sought.

And so we mourn, not without hope,
But on fair Eden's shore,
Expect to meet the loved and lost,
Where sickness comes no more.

Sweet "*rest*," quiet *eternal rest*,
Will there be surely given:
'Tis promised those who sleep in Christ,
When he returns from heaven.

And she will come from yonder grave,
To meet him in the air,
And saints from every age and clime
Will all be gathered there.

Eden will be restored again,
And Jesus ever reign;
His own soft hand shall dry our tears,
And banish every pain.

Ah! that sweet plaintive voice of hers,
How will its soft notes ring;
I fain would sit in silence there,
And hear my sister sing.

She'll blend her notes with angel choirs
And with them equal be:
In that blest land we'll meet again,
And live eternally.

SAVOY, MASS.

Children's Department.

BE SURE YOUR SIN WILL FIND YOU OUT.

"MOTHER, mother," said Mary Jay, running into her mother's room, "I believe I've found out what makes Clinton sick every day. I saw him just now out in the garden, behind the lilac-bushes, with big Fred Saunders; and Fred was smoking a cigar."

"Did Clinton have a cigar?" asked her mother.

"No; I didn't see any. I just saw them a minute. I think they did not see me."

"I will go and see myself."

Saying this, Clinton's mother put on her bonnet and walked out into the garden. There the children stood in a shady corner, each with a cigar in his mouth, and Clinton with a bundle of matches in his hand.

The two boys who were with him ran when they saw her; but his mother called Clinton in a loud voice to stop, so he stood still. He knew he had been doing wrong, and his first impulse was to get rid of the cigar.

What do you suppose he did with it?

It is very strange, but it is true, that people who are caught doing wrong, never act as they thought they would if found out. It is true of grown-up people as of children. It is very easy for persons to make up their minds what they will do, if caught in a crime; but strange to say, they seldom do the thing they planned, and most often do the very thing that proves them guilty.

Clinton might have thrown away his cigar, I suppose, before his mother reached him; but, instead of that, he thrust it under his dress, and pushed it under his belt. He did not do this because he thought it the best plan, or because he thought at all; it was what is called an *impulse*.

"Clinny," said his mother, "have you a cigar?"

"No," said the little boy. One sin always leads to another.

"Clinton," said his mother, solemnly, "is this the truth?"

"No, mother, I have not got any," persisted he. "Fred and Benny had, though."

Just at that moment a little blue smoke came curling from under Clinton's dress, just above his belt. He turned pale as he saw a hole burning in his pinafore; and there was the burnt end of a cigar under it!

Ah! Clinton, your sin found you out!

I will not tell you how Clinton was punished; only you may know he did not smoke any more cigars.

"I think he was a silly fellow to put a lighted cigar under his clothes," some child says. "I would have hid it better than that."

No you wouldn't. You don't know what you would have done. Unless you have been a great while learning to deceive, and grown *cunning*, you would not have been any wiser.

When a child or man who is generally honest, commits some sin, and wishes to hide it, the very thing he does to hide it quite becomes the means of his being discovered. It is very remarkable how often this is the case. It is one of God's ways of detecting crime. He has made the mind so, that when the conscience is guilty, it cannot act as when it is clear. It is never safe to say, "I shall not be found out." Yes, you will; and most likely you will tell of yourself, as Clinton did.

When you want to do wrong, remember that God can see you, for he is in every place; and you may be sure your sin will find you out.—*Well-Spring.*

PUT YOUR CHILDREN TO BED.

"MAMMA is too busy to go with us, and Katie won't wait, so we have nobody to say prayers to." So said a bright little girl nearly ten years of age. Who was to blame that she knew no more of the object and duty of prayer?

There may be some mothers who feel it to be a self-denial to leave their parlors, or fire-sides, or work, to put their little children to bed. They think that the nurse could do it just as well—that is of no consequence who hears the children say their prayers.

Now, setting aside the pleasure of opening the little bed and tucking the darling up, there are really important reasons why the mother should not yield this privilege to any one. In the first place, it is the time of all times when a child is inclined to show its confidence and affection. All its little secrets come out with more truth and less restraint; its naughtiness through the day can be reproved and talked over with less excitement, and with the tenderness and calmness necessary to make permanent impressions.

If the little one has shown a desire to do well, and be obedient, its effort and success can be acknowledged and commended in a manner that need not render it vain or self-satisfied.

We must make it a habit to talk to our children, in order to get from them an expression of their feelings. We cannot understand the characters of these little beings committed to our care, unless we do. And if we do not know what they are, we shall not be able to govern them wisely, or educate them as their different natures demand.

Certainly it would be unwise to excite young children, by too much conversation with them, just before putting them to bed.

Every mother who carefully studies the temperament of her children, will know how to manage them in this respect. But of this all mothers may be assured: that the last words at night are of great importance—even to the babes of the flock. The very tones of the voice they last listened to, make an impression on their sensitive organization.

Mother, do not think the time and strength wasted which you spend in reviewing the day with your little boy or girl: do not neglect to teach it how to pray, and to pray for it in simple and earnest language, which it can understand.

Soothe and quiet its little heart, after the experience of the day. It has had its disappointments and trials as well as its play and pleasures. It is ready to throw its arms around your neck, and take its "good-night" kiss.—*Selected.*

Letters and Extracts.

FROM DR. J. F. LEE.

MONROE, Union Co., N. C.

DEAR BROTHER: Our only unerring guide for Christian doctrine and practice is the Bible. It alone unfolds the character of the Christian, and brings to light the wickedness of the ungodly. What does it profit a man if he attain all wisdom and knowledge, and knew all the Bible by heart, if he lives a disorderly, ungodly life? Many, no doubt, whose knowledge of the Scriptures is quite limited, lead a holy, righteous, and godly life. They believe in the Lord Jesus Christ, and keep his commandments. They love one another. They love God. They understand the nature of charity, and feel its divine influence. It is manifest in all their words and acts and deportment. It makes them kind, tender-hearted, courteous, benevolent. It makes them (in spite of the refinements or the want o those refinements of a liberal and thorough education, which the world prizes so highly), the most polite, refined, and dignified people, in their manners, I have ever seen. Their politeness is sincere, genuine, real, flowing from a heart renewed, sanctified by our Lord, and Master: that of the world is artificial, deceptive, a miserable pretence, *full of affectation.* The humble Christian learns of Christ whatever is true and lovely. He abhors deception; the worldly man believes in the necessity of dissimulation, and, unfortunately, many professors of religion say that *a little deceit* is necessary, and that they cannot get along in the world, any how, unless they practise deception. This notion does not tally with the voice of inspiration or the feelings of a candid sincere Christian. "I hate and abhor lying; but thy law do I love." "Speak truth." How amply might this subject be illustrated by appropriate and apposite passages of Scripture. How common is deceit, deception, dissimulation, imposition. It is almost ubiquitous. It is a great *evil*. Let us call it *devil*. Is it not as great an evil as the spirit of wine? Alas! how men deceive themselves, and lose sight of the evil that lurks and rankles in their hearts, without any agency of a fancied or imaginary devil. Let the real evil be eradicated out of their hearts; let them know themselves, deny themselves, govern themselves by truth, and the evil of falsehood will vanish: resist the evil, it will flee. Study moral, natural, and intellectual philosophy, the philosophy of the schools, and what does it all amount to, compared to the philosophy of the Bible? It is true that self-cultivation, intellectual-cultivation is very desirable. But if any man wishes to improve his mind, and know himself, he must go to the Bible. Then he may learn in what true wisdom consists, and how he may obtain a good understanding. The humblest Christian on earth, though he may not know the meaning or derivation of the word *philosophy*, is scientifically and practically the greatest of true philosophers, little as he feels in his own estimation. Science without religion inflates, puffs up, excites, the evil within the man, called pride—a dangerous evil—or if some will have it so, *a devil;* but true philosophy humbles, elevates, and exalts. Pride is destructive—humility is honored. How contrary is this to the wisdom of the world; and yet behold how even the proudest worldling tries to imitate the affable, the courteous, the kind and humble. Here evil would appear as an angel of light, vainly endeavoring to imitate the pure in heart, that he may allure the simple to deceive, and the lovely and confiding to destroy. Search the human heart thoroughly, by the light of the Scriptures: see it as it is there revealed, and how many evil propensities, or proclivities, may you not discover, that may be, by personification, yclept *evils*, *devils* or *legions of devils*.

I have been young and now am sixty-seven years old. I have wandered alone o'er many parts of this earthly ball; how oft I may have erred or gone astray, is a matter of no importance or inquiry to others; and have mixed, at times, with all classes; but never, never have I attributed any fault, foible, mistake, or sin of mine to *that being* who is so much slandered by thousands. I have never tried to exculpate myself, or palliate any of my transgressions by casting the blame on the devil, as most people do.

I have not had the pleasure of perusing the work called "THE THEOLOGY OF THE BIBLE, by Hon. C. S. Halsted," but judging from the few extracts I have read, I am satisfied in my mind, it is well calculated to promote the truth. It seems to me he may, at some future day, review it, and give a new edition that will read more smoothly and pleasingly, according to the idiom and genius of the English language, so that the common reader will more easily understand a production worthy perusal. At a proper time, should I live, I expect to procure the work. At present, for certain reasons, I decline sending for any production how valuable soever it may be. I am not ashamed to assign the reason. I have not procured the work or ordered any others, for the past two years. Silence sometimes is proper and prudent. And in truth, it is to be feared that, too many cry, murmur or complain, looking for human sympathy and aid, before they are seriously hurt—and not trusting in God, and crying to him, believing in the name of Jesus.

However, I do not judge others. I know that some folks do eat the bread of idleness, not working with their own hands, or trying to make an honest living; but receiving public contribution or alms, and consuming it on their own lusts. This thing of laziness, self-indulgence or do-nothing-ism is a dreadful *devil*.

Do not Christians love one another? How then, is it that some, in our day, who are, I doubt not, Christians, are vilely, foully persecuted by some Baptists, Methodists, and almost by all denominations? Well, well, be it so; for if any man live godly in Christ Jesus he shall suffer persecution. "Am I therefore become your enemy, because I tell you the truth?" Blessed are they that suffer persecution, etc. Then let me inherit the blessing, and bear, suffer persecution. The truth I love; and it is but a small matter with me how many enemies I make by telling the truth in love. It seems to me that the Christian has great cause to rejoice when persecuted and all manner of evil said against him falsely. He has much reason to pray and reduce all his religion to practice; this leads to perfection; it works patience, experience, hope, brotherly kindness, forgiveness, charity.

See what a lengthy letter I have written to you at this time; and often have I desired to visit you and hear you preach or converse. Some may, possibly, for want of *true vision*, murmur and repine, because, forsooth, they cannot go to see you, or any other whose views they admire. I wonder if they learn wisdom and discover that some of their imaginings are rather bordering on the sinful order of things? Perhaps they spend hours in grieving because they cannot go to the great Chestnut Tree, take a leaf of it, not once thinking this is sliding slowly, easily into what? "O, but"—but what? They are so anxious to see — —; and a number more not necessary to name. God bless the dear souls, I do not blame them for such anxiety, if it be tempered with moderation, truth and wisdom. But whence comes our instruction, or comfort, or consolation, or hope, or faith, or repentance, or forgiveness, or any or every blessing we realize here, or hope to inherit at the last day, the resurrection? Who has given us all these, and who will freely give us all things? Do we wish to see him? to converse with him? to hold audience with him? Do we want any good thing? Let us ask him, believing, and in the name of Jesus. God will give it. Do you ever think there is any danger of setting too high an estimation on any man, and too often forgetting him of whom you should learn?

FROM ELD. J. P. COOK.

POULTNEY, VT., May 1, 1868.

BR. STORRS: Please allow me for the truth's sake, only to respond very briefly to your kind notes in the HERALD of April 29.

1. To your quotation of John iii., 36; vi., 53–58, I am *more* than reconciled. Nay, I am delighted with it; and I hope in the accomplishment of such wonderous grace to the heirs of promise to be glorified by it in Divine "honor and immortality." My acceptance of such precious Scripture *was* embraced, by my intention, in the primary statements of my published letter. The discerning reader, I trust, will have seen this. However, it seems most becoming in me to respond promptly and emphatically to your agreeable call, thus avoiding all ground and occasion for doubt that may have been implied in that call or requisition. Yes, sir! This poor child is, I think, in this *more* than "reconciled." I go still further in that direction and teach that, the policy of the gospel is life. In this I concur with you right heartily. Yes, with downright, and I trust, with upright gladness. We both may "joy in God through our Lord Jesus Christ" on this point. But John "did outrun Peter;" John xx., 4, and now as grace is given you, Br. George, you may outstrip your less gifted Br. John (J. B. C.). But to avoid all stumbling blocks, we need to accept "the engrafted word." It is spirit and life; it is power and victory. I may add that my light for fifteen or eighteen years has (through great grace as I trust) enabled me to see and to say, I am "reconciled" to the doctrine of John iii., 36, and vi., 54, quoted by you.

2. But you, I humbly conceive, overlook or suppress the context, while I durst not. To me John iii., 19–21 asserts a "condemnation" that is specially adapted to the unjust—agreeing with John iii., 36, v. 28, 29; Acts xxiv., 15. Please let these texts be weighed still further by your readers.

3. The quotation of Heb. x., as to "sorer punishment" was simply in my case, for the convenience of that inspired language. It seemed expressive of the Holy Spirit's mind touching the unjust and their condemnation, which underlies and pervades John iii., 19, 21, 36; v. 28, 29; Acts xxiv., 15. Were these left out of the primary gospel, or New Testament statements, then the criticism on Heb. x., might avail and be in place. But my stand was taken on the above unmistakable words of truth.

4. The writers (if I do not mistake) in your view make the primal law in Eden, *the* law that condemns and holds its victims, even those under the gospel; thus tacitly, but really ignoring John iii., 19, and all like Scriptures. Hence they do their cause (assuming it to be the cause of Bible truth) a disservice; for "a house divided"—a witness self-contradicted—"cannot stand." Hence my quotation seemed in place. "Be ye reconciled to God"—context and all. Jas. v., 19, 20. We need "a good foundation against the time to come: that we may lay hold upon eternal life." 1 Tim. vi., 19. Let us not make holes in our own wall.

5. "The essential baptism" was a phrase adopted in courtesy by me; yet as precisely expressive of the truth set forth Acts i., 5; ii., 1–12. My point, though not clearly seen, was this—That the most ample and miraculous gifts of God's grace were, by authority, made the qualification for water baptism. Thus did he who had the "keys of the kingdom" to Jew and Gentile. Acts ii., 38, 41; x., 44, 48. I should fear that I was not in the true line of succession, from either Peter or Paul (Acts ix., 18, xviii., 8), the Jew or Gentile, were I to demur. Nay, were I not constrained to conform to such authorities: based as they are on the command and example of the Judge. Matt. iii. 13–17; xxviii., 18–20; Mark xvi., 15, 16; 1 Pet. ii., 21. The grace first given in faith and repentance, is dispensed by means of the gospel ministries, "for the obedience of faith." Rom. vi., 3–5; xvi., 26. "Faith," etc., by the Spirit, 1 Cor. xii., receives Christ as an act of "the heart;" but in baptism we put him on. Gal. iii., 26, 27. Fraternally yours, for the truth.

NOTE BY THE EDITOR.—We have given our Br. Cook the benefit, of his explanation, and the further statement of his position; and we are perfectly willing to let it all go to our readers without any direct comments of our own. The topics have been so often and so fully discussed by us, heretofore, that we feel no disposition to repeat what we have said. We will simply remark that we do not yield to any man in our respect for "the context" of any text we use. It is because we respect "the context," and the general tenor of Scripture, that we stand where we do to-day on both questions at issue in Br. Cook's letter above.

ON DWELLING IN GOD.

BY LUCRETIA B. LAMB.

"HE that dwelleth in love, dwelleth in God and God in him." What an atmosphere this. Who, and where shall we find this privileged class? The humble and contrite. With such the High and Holy One delights to dwell. How serene and tranquil the heart of such a dweller. How inspiring and elevating. It is truly inexpressible joy and glory. In this we are all invited to share: yea, to feast abundantly as the beloved of the Lord. Who has not marveled at Abraham's faith, when tried so intensely: called to sacrifice with his own hand the dearest object of his earthly love? Never, probably, did his love for his son burn with such intensity as when winding his sorrowful way to Moriah's summit; his mute, obedient son submissively yielding to his father's will. How must love's flame have almost sundered every fibre of his heartstrings? We may well imagine as he raised the knife for the fatal blow he would turn away his face from the touching scene. A higher love than that for his son was the controlling principle, the fruit of faith, that moved him for the work.

This is but a type of a fathomless, unbounded exhibition of love in the gift of the Father's beloved Son. Never, I conceive, did that love burn with such intensity as when Jesus hung bleeding, as if a malefactor, between the heavens and the earth. As its keen edge pierced the Father's heart, he turned away his face; the meek sufferer cried out, "Why hast thou forsaken me?" Yet no higher power did, or could avert the blow and change the agonizing scene to one of triumphant joy. No, the work in all its bitterness was finished, and the sufferer bruised and crushed. He trod the wine-press alone; and of the people there were none with him. Jesus for the joy set before him endured all this. So the Father, who is the embodiment of love, views the world, with its teeming millions, going down to death without the hope of recovery, in the fulness of love found a ransom; and his only begotten Son volunteered for the work. How was the love of the Father and the Son rekindled as they contemplated the earth renewed with more than Eden beauty, peopled with pure and holy beings, redeemed from death's power, made like unto his beloved Son, a joyful, happy company, living in love, feasting continually on that which the heart of man has as yet never conceived?

There is no true liberty where love is wanting. The Christian who has failed to reach the height where love is the controlling principle is still under bondage. He may act from a sense of duty, and do many things right in themselves, yet he is a stranger to the liberty of the loving Christian who dwells in God and God in him. Perfect love also casts out fear; for the realization of perfect confidence there must be perfect love: fear begets anxiety, fearful forebodings; yea, all that is comprised in the term torment. Can perfect love be ours, dear friends? Is there any possibility that we can be sharers in it?

Would it not pay well for the investment if every power were employed to their utmost capacity? a life-giving fountain, springing up into eternal life?

If such love is lavished upon us, shall we not in return love one another? its life-power be seen in our countenances? heard in our voices, marked by our footsteps? Instead of frequenting the places of mirth and festivity, teaching the ignorant, alleviating the suffering by the bed of the sick and dying. Our conversation on heavenly things: no evil speaking, but the manifest fruits of the Spirit; love, joy, peace, long-suffering, gentleness, goodness: then may we fully understand what it is to dwell in God and God in us.

St. Paul, Minn., May 2, 1868.

HOW HIS SERMONS GREW.

A LAY brother made the following remark of his minister, whose pulpit talents were quite ordinary;

"Our pastor comes to the pulpit Sunday morning and preaches a little sermon; and in the afternoon he comes again and preaches another little sermon. In the evening he comes into the prayer-meeting full of love, and we all have a good time, praying, singing and exhorting. Then on Monday, after spending the forenoon in his study, he goes out and sees a family of his congregation, and talks to them about Jesus; he does the same on Tuesday and each day of the week and by Saturday night the little sermons on Sunday have grown into big ones."

One can easily conceive how a people would be satisfied with such preaching. Reverse the matter. If great sermons on the Sabbath become little ones during the week by manifest inconsistencies, would it not destroy all pulpit efficiency?—*Canadian Independent.*

THE VINE.—What a beautiful and appropiate type does the vine afford of the mystical body of Christ—that sacred and spiritual corporation, composed of Christ, and of all who have been united to Him by a living faith as the living Head—belonging to every age and country, belonging to every class and denomination, living and dead! This spiritual body belongs to one organization; but, like a coral cluster, it is composed of numberless distinct and separate individuals. This sacred vine is a unity; but, like a natural tree, it is made up of countless separate plants. The union between Christ and His people, and between each of themselves, is of the closest and most vital description. Each member has his own personality, his own individual existence; and yet, living or dead, he is regarded as a scion, or branch, of one common stock—a component and integral part of one tree. The same bond unites each to all, the same sap pervades all, the same life animates them all. Christ is not the trunk or the branches, but the whole vine; they are members of His body, of His flesh, and of His bones. They are *His fulness*, in the same sense that all the separate plants growing on a tree, and the remains of those that are dead, make up the outline, and form, and substance of that friend.—*Guthrie's Sunday Magazine.*

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The original Six Sermons were first preached and published in Albany, N. Y., in 1842. Since then they have passed through many editions and been improved and enlarged as the author received more light; but the last alterations and enlargements were made near fourteen years since, and the author has seen little reason to make any material change in the matter since, but will do so when he sees cause, if he ever does.

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LIFE FROM THE DEAD; OR, THE RIGHTEOUS ONLY WILL LIVE AGAIN. By GEO. STORRS. Price, 20 cents. Postage 2 cents.

The author believes this subject is one of vast importance. It illustrates the whole Gospel scheme, and shows the mercy of God in its true light, while man is seen to be wholly mortal. It cuts up the modern man-worship, which is hurrying so many on to rank atheism. This work should be read after the two preceding ones, with which it will be seen not only to harmonize, but it is the climax to the doctrine of those works, and is the inevitable result to which they lead. The three works together form the author's "body of divinity" as he understands the Scriptures of truth.

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MAN'S DESTINY.—IMMORTALITY: The Arguments from Nature and Scripture, by Rev. T. M. POST. D. D., St. Louis, Mo., Reviewed by GEO. STORRS. Price in pamphlet, 30 cents. Postage 4 cents.

The history of this work was this: Rev. T. M. POST, D. D., of St. Louis, Mo., a well known and talented clergyman, was selected by certain ministers and others, in New England, to write a Prize Essay on IMMORTALITY, for which a gentleman in New York paid $150. It was intended to have it the best that could be said or written in favor of the immortality of all men without regard to their moral character; that is, of their inherent immortality.

Dr. POST took up the subject under two heads of argument. First, "The Argument from Nature;" and second—"the Argument from the Scripture." The first of these appeared in *The New Englander* of February, and the other in May, 1856.

The REVIEWER followed these arguments in their order. The Review of the argument from Nature was written before that from Scripture appeared.

The author of the Review wrote it by request, and with the expectation that it would be published with a reprint of the Essay. No one should fail to read it; and perhaps nothing better can be placed in the hands of Ministers of any denomination.

This work has been out of print for some months, but is now re-printed.

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This work contains over 300 pages, and is an invaluable help to understanding the Scriptures. It is a work of much labor and research. The title indicates its object, and the performance shows the object was kept in view throughout. Many smaller works have been written by others on the subject; but they are little more than a compilation from this larger and more perfect work, which was the pioneer in this branch of the life views.

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"They which shall be accounted worthy to obtain that world, and the resurrection from the dead . . . are the children of God, being the children of the resurrection."

GEORGE STORRS, Editor. NEW YORK, WEDNESDAY, MAY 27, 1868. VOLUME V.—NUMBER 33. WHOLE NUMBER 223.

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THE KINGDOM OF GOD:
WHAT CONSTITUTES IT: OR, OF WHAT WILL IT CONSIST?

THE kingdom of God, when restored, or set up, will consist of a King, Associate Rulers, Citizens, Dependencies, Territory, and Laws.

1. A KING: *Jesus the Messiah.*—God has demonstrated his pleasure in this matter by raising up Jesus from the dead. If the fact of Jesus' resurrection from the dead is established, the fact of his Messiahship is put beyond controversy, and his kingship is undeniable.

2. ASSOCIATE RULERS:—These consist of such as have suffered with Christ, made *immortal;* no more subject to death, but, like their king, endowed with endless life by virtue of their union with him, so that they will reign forever and ever.

3. THE CITIZENS:—These are restored Israel and Judah, constituted once more "one nation," and will be the inhabitants of the territorial kingdom. In proof of this we have only space now for one or two out of many texts. Jeremiah thus records the Lord's will in this matter, Jer. xxiii., 5–8. "Behold, the days come, saith the LORD, that I will raise unto David a *Branch*, and a king shall reign and prosper, and shall execute justice and judgment in the earth. In his days Judah shall be saved, and Israel shall dwell safely," etc. In the 3d verse the "Lord God of Israel" had said, "I will gather the remnant of my flock out of all countries whither I have driven them, and will bring them *again* to their folds; and they shall be fruitful and increase." After having said, verse 6, "In his days Judah shall be saved, and Israel shall dwell safely," etc., he adds, verses 7 and 8, "*Therefore*, behold the days come, saith the LORD, that they shall no more say, The LORD liveth which brought up the children of Israel out of Egypt; but the LORD liveth which brought up and which led the seed of the house of Israel out of the north country, and from all countries whither I had driven them, and they shall dwell in their own land." Ezekiel is still more particular; and the LORD, after describing their restoration, and becoming "one nation," saith—"And they shall dwell in the land that I have given unto Jacob my servant, wherein your fathers have dwelt, and they shall dwell therein, they and their children, and their children's children, forever," etc. These, then, constitute the *citizens*, or inhabitants of the territorial kingdom of God.

4. DEPENDENCIES:—These are the "left of the nations." They are not citizens of the kingdom, but are under its dominion and government, and will be required to submit to that government; or, if any refuse, they will be destroyed. But we have not space now to enlarge on this topic, and pass to notice—

5. THE TERRITORY:—The kingdom of God has its territory, and is not the whole habitable globe, much less up "above the stars." It is that described to Abraham, Gen. xv., 18, "In the same day the LORD made a covenant with Abraham, saying, Unto thy seed have I given this land, from the river of Egypt unto the great river, the river Euphrates." It is elsewhere also described, but this is sufficiently definite, as the kingdom of Israel and the kingdom of God are identical. Besides, it is clear from the words of our Lord, Matt. viii., 11, that all the territory of the earth is not embraced in the territory of the kingdom of God. He saith—"Many shall come from the *east* and *west* and shall sit down with Abraham and Isaac and Jacob in the kingdom of heaven:" words which can hardly be reconciled to the idea that all the earth is the kingdom proper. The dominion is over the whole world, or habitable globe: "from sea to sea, and from the river [the great river Euphrates] to the ends of the earth." Thus Daniel saw given to one like the Son of man, "*Dominion*, and glory, *and* a kingdom, that all people, nations, and languages, should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed." Dan. vii., 13, 14.

Let it be understood, then, that while the dominion is universal, the kingdom proper, or territorial kingdom, is between the river of Egypt and the river Euphrates. On this territory was the kingdom of God "prepared from the foundation of the world:" there was fixed the *throne*, first occupied by Adam, but forfeited by him, afterward occupied by the kings of the house of Jacob, finally lost by them, and now remains to be occupied by David's Son—the second Adam—the Lord from heaven, when the throne first established by God in Eden will become permanently occupied—the kingdom be duly organized, the dominion be universal, the reign eternal. One thing more is to be noticed, viz.—

6. THE LAW:—This will go forth from *Zion*, the *seat* of empire and throne of the King. Thus the prophecy of Micah speaks: "But in the last days . . . . the law shall go forth of Zion, and the word of the LORD from Jerusalem. And he shall judge [or rule] among the people, and rebuke strong nations afar off; and they shall beat their swords into ploughshares, and their spears into pruning-hooks; nation shall not lift up a sword against nation, neither shall they learn war any more; but they shall sit every man under his vine and under his fig-tree; and none shall make them afraid, for the mouth of the LORD of hosts hath spoken it."

The laws are such as to secure *peace*, and will promote prosperity, universal contentment and happiness. Such is the teaching of the Bible in relation to the kingdom of God, and the happiness consequent upon its re-establishment and full development. Here is reality—not fancy—not a flying "above the stars," no one knows where, but an inheriting the *earth*, as Christ our Lord and king said the *meek* should do. Let us make haste to secure a part in the "Royal Priesthood." If we reject this offered mercy and honor, we have nothing to expect but ruin and death. Our guilt will be terribly aggravated, and our doom fearful and unalterable, even to "be punished with everlasting destruction."

THE REGENERATION.

CHRIST said to his sorrowing disciples, "Ye who have followed me, in the regeneration shall sit on twelve thrones, judging the twelve tribes of Israel." When that oft-promised day comes we shall witness the consummation of that blessed hope in the renovation and redemption of the world. What is the glory and what the blessedness of that day?

God has given to his people "an earnest of the inheritance until the redemption of the purchased possession." Even "the mystery of Christ" hid from ages, that the gentiles should be fellow-heirs with the seed of Abraham in the same glorious kingdom, is now made manifest to his saints. Yet God is able to do, and doubtless will do, "exceeding abundantly above all we ask or think." Hence while some things have been revealed, it is equally true that no description can fully reach and develop the magnitude and riches of the inheritance, and the glories of the latter day.

That there is to be renovation and redemption at the times of restitution of all things, the Scriptures clearly teach. What then is the nature and extent of each?

"And I saw a new heaven and a new earth. . . . . And he that sat upon the throne said, Behold, I make all things new." This accords with the cheering promise made to the prophet of old, "For behold I create a new heavens and a new earth." Upon this new earth and in these new heavens, "Jerusalem is to be created a rejoicing, and her people a joy." Then "they shall build houses and inhabit them and they shall plant vineyards and eat the fruit of them."

But what is meant by this new creation, the new heavens and the new earth? It is important here to ascertain the meaning of the term heaven; in what sense is it used in this connection? In the beginning God made the firmament; this signifies expansion, and is called heaven. Heaven is put for the atmosphere which surrounds the globe; for the air we breathe. Fowls were made to "fly above the earth in the open firmament of heaven." "The windows of heaven were opened." "The rain of heaven." "The dew of heaven." "The winds of heaven." "The four winds of heaven strove upon the great sea." "Who stayeth the bottles of heaven." "Who stayeth the dew of heaven." In a multitude of other cases the word has the same meaning. As the stars are placed in the firmament on high, they are called "the army of heaven," "the host of heaven." Heaven in all such cases denotes that mighty, illimitable expanse in which they are to be found. It is also used to represent the residence of the supreme and everliving Jehovah: "Heaven is my throne;" "who walketh in the circuit of heaven." This is said to be the dwelling-place of angels. Enoch and Elijah ascended thither, as did the Lord Jesus Christ, whom the heaven must retain till the time appointed. There are hence three primary senses in which the word is used. It is also put for the ever-reigning Deity himself: "That thou mayest know that the Heavens do rule."

It must be perfectly obvious that the heaven of heavens, the holy habitation of the uncreated Godhead, needs no reforming. Nor is there any probability that the ever-beautiful vaulted canopy, in which the starry hosts are placed, needs reconstructing. Not a particle of evidence is to be found showing that the curse consequent on the fall reached any other world, or in the least affected any other system of worlds. Hence the new creation must respect solely the habitation of men. The atmosphere purified, and the earth renewed; the whole perfectly renovated and freed from the curse of sin; and nothing left to hurt, or destroy, or make afraid. "Sing, O heavens, and be joyful, O earth; and break forth into singing, O mountains; for the Lord hath comforted his people. . . . They shall not hunger, nor thirst; neither shall the heat nor sun smite them." "And he that sitteth on the throne shall dwell among them . . . . and shall lead them unto living fountains of waters, and God shall wipe away all tears from their eyes." This new creation, the new heavens and the new earth, will become as the garden of God, and teem with the nations of them that are saved.

But is not the world which we inhabit to be burned up and blotted out of existence? Shakspeare says, as Plato before him,

> "The great globe itself . . . shall dissolve,
> And, like the baseless fabric of a vision,
> Leave not a rack behind."

Is this, then, to be its destiny? No, verily; Solomon says, "The earth abideth forever." The sweet singer of Israel declares in respect to it, and the same of the sun and moon and all stars of light, "He, (the Lord Jehovah) hath established them forever and ever; he hath made a decree which shall not pass." It is said of the kingdom of the Messiah that it shall continue "as long as the sun and the moon endure." But this kingdom is elsewhere declared to be "an everlasting kingdom;" and his rule on earth to be "forever, even forever and forever." The earth must hence abide as long as that kingdom and rule continue.

What, then, shall be done with this passage in Psalm cii.? "Of old hast thou laid the foundation of the earth; and the heavens are the work of thy hands. They shall perish, but thou shalt endure; yea all of them shall wax old as a garment; as a restorer shalt thou change them, and they shall be changed." One single remark will set the meaning of this passage in a clear light. In the structure of Hebrew poetry, the latter verse limits, controls and defines the first. "They shall perish." How? The latter verse tells us. "They shall be changed;" not annihilated. "The *fashion* of this world passeth away;" while the earth abideth. But the passage in Peter—how are we to dispose of that? Precisely as the apostle himself has disposed of it. He has explained and limited its meaning so that no one need misapprehend its import. The passage begins by referring to what had already been revealed. The Psalmist foretells a waxing old and a change. Isaiah tells us that the heavens and the earth shall dissolve and new ones formed. Malachi forewarns us of the coming of the great and dreadful day of the Lord that shall burn as an oven. Zechariah foreshadows a great geological transformation. Yet scoffers will appear and plant themselves on the stability of nature, and deny his coming. "For they are willingly ignorant of this: that by the word of God the heavens were of old, and the earth standing out of water and in water, through which the world of that time was destroyed. But the present heavens and earth by the same word are treasured up for fire; reserved to the day of judgment and destruction of the men that are impious." . . . . "The Lord is not dilatory; . . . . but the day of the Lord will come as a thief, in which the heavens will pass with a rushing noise; and the elements being kindled will melt; and the earth and the works on it will be burned. As then all these are to be let loose, what manner of persons ought ye to be . . . . looking for and earnestly awaiting the day of God, in which the heavens being inflamed shall be let loose, and the elements being fired shall melt." "Nevertheless there comes the reconstruction, the new heavens and the new earth, in which righteousness is perpetually to dwell."

This imposing scene is to be witnessed on the coming of Christ. Then, doubtless, it is that he will pour upon Gog and his legionary bands "an overflowing rain and great hailstones, fire and brimstone." "And his feet shall stand in that day upon the Mount of Olives . . . . and the Mount of Olives shall cleave in the midst thereof . . . . and the earth shall shake at his presence, and the mountains shall be thrown down, and the steep places shall fall, and every wall shall fall to the ground." By such terrible enginery of his wrath will he sweep the congregated impious nations from the stage. The scene is laid on the mountains of Israel—after which "all the land shall be turned as a plain . . . . and men shall dwell in it, and there shall be no more utter destruction; but Jerusalem shall be safely inhabited." The earth will no more be destroyed by the mighty shaking of it, and the dreadful volcanic eruptions, and the burning, than it was at the time of the flood, but "remaineth" and "abideth forever." Instead, that "great and dreadful day of the Lord" is for the express purpose of visiting "the multitude of the terrible ones . . . . with thunder and with earthquake, and great noise, with storm and tempest, and the flame of devouring fire." The whole is for the perdition of ungodly men.

This was the view of the Reformers. In one of their confessions they say, that "our Lord Jesus Christ will come from heaven . . . . visibly . . . . burning this old world with fire and flame to cleanse it." Professor Hodge admits, "that the curse consequent on the fall has affected the state of the external world. The consummation of the work of redemption may be attended with its regeneration." Calvin says, "of the elements of the world I shall remark only this, that they will be burned merely in order to their putting on new qualities, and that their substance will remain." Fuller declares, "The Scriptures give us reason to expect, that the earth, as well as its redeemed inhabitants, shall at a future period be purified, and reunited to the holy empire of God . . . ." James has the following, "Creation will not be destroyed . . . . but only purified. The vast and splendid machine will not be thrown aside, broken up and consigned to oblivion." Jay adds, "Heaven will probably be our present system renovated." So the eloquent Chalmers: "We do hail the information, that in addition to our direct and personal view of the Deity, when he comes down to tabernacle with men, we shall also have the reflection of him in a lovely mirror of his own workmanship; and that instead of being transported to some abode of dimness and mystery, so remote from human experience as to be beyond all comprehension, we shall walk forever in a land replenished with those sensible delights and those sensible glories which we doubt not, will lie profusely scattered over the new heavens and the new earth."

It is safe to affirm that both the Jewish and Christian church, in the brightest periods of their history, unhesitatingly and universally believed in this glorious renovation and consequent perpetuity of the earth. Dr. Hodge concedes, "that this doctrine of the renewal of the external world, derived from the language of the prophets, was a common doctrine among the Jews, and also that in the early Christian church, this opinion was prevalent. Why, then, abandon this part of that blessed hope for the vain imaginings of men, whether of the idealistic, pantheistic, or atheistic school?"

But there is also to be redemption. When the Lion of the tribe of Judah prevailed to open the book, a new song was heard: "Thou art worthy to take the book, and to open the seals; for thou wast slain and hast redeemed us to God by thy blood, out of every kindred, and tongue, and people, and nation; and hast made us unto our God, kings and priests; *and we shall reign on the earth.*" The redemption purchased by Christ, by the one offering of himself, includes in it, entire sanctification, and deliverance from the penalty of law; from the power of the grave, and victory over death. If man had eaten of the tree of life, it is said, he would have lived forever. The second Adam restores the tree of life.

One most expressive passage sets forth the nature and extent of that redemption. "There is now no condemnation to them who are in Christ Jesus." They are in him new creatures, and walk in newness of life. "If children, then heirs; heirs of God, and joint heirs with Christ, if so be we suffer with him, that we may also be glorified together. . . . For the earnest expectation of the creature waiteth for the manifestation of the sons of God. For the creature was made subject to vanity, not willingly, but by reason of him who hath subjected the same in hope. Because the creature itself shall also be delivered from the bondage of corruption into the glorious liberty of the sons of God. For we know that the whole creation groaneth and travaileth in pain together until now. And not only they, but ourselves also, who have the first fruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body."

No passage has been so mystified as this. The word translated creature three times, and creation once, has been applied to four-footed beasts, birds and creeping things; to the Jews, to Gentiles, to the saints; to the wicked, etc. Yet none can be found more concise, more clear and determinate in its meaning. Paul is not speaking of all manner of creatures; but of the saints, the new creation in Christ Jesus, the heirs of God and joint heirs with Christ, who have lived and are still living, who have suffered, and are still suffering for his sake, and the glory to be revealed. Such, and such only, have waited, earnestly desiring the manifestation of the sons of God. Here they have been made subject to vanity, to corruption, disease, decay and death; still in hope; in hope of what? of deliverance into the glorious liberty of the children of God. No others are to be delivered. The whole race of true believers have travailed in pain till now; not only so, even we, who have an earnest of the inheritance, groan within ourselves, waiting for the adoption, to wit, the redemption of our body; for we would not be unclothed, but clothed upon, that mortality might be changed into life.

Rapt into future time, the prophet had a glimpse of that day, when "he will swallow up death in victory; and the Lord God will wipe away tears from off all faces, and the rebuke of his people shall he take away from off all the earth, for the Lord hath spoken it. And it shall be said in that day, Lo, this is our God, we have waited for him. We will be glad and rejoice in his salvation."—*Selected.*

A FIRM faith is the best theology; a good life the best philosophy; a clear conscience the best law; honesty the best policy; temperance the best physic.

A WORD OF WARNING.

THE word of God is very plain in its declaration that in the last days the power of the enemy to deceive shall be great, and the danger even of God's elect is manifestly not little. "Yea, truth faileth," may be said of the present day, in some sense, perhaps, as fully as of any other period of time which man has known; and Jesus says to his own disciples, "Take *ye* heed."

The whole system of the world is an intricate machinery of deceit and trickery. Underneath the show of rule and order, fearful injustice exists; underneath the mask of propriety, the most degrading vice; under the world's profession of friendship, bitter hatred and fierce jealousy often reign; words, smiles, and kind wishes are understood to mean nothing.

In trade it is the same: borrowed capital is its unreal foundation; adulteration and imitation are rife; and few things are what their name implies; the whole is threadbare, and the stamp of the father lies is upon them. A strange sense that matters cannot last long in this state is growing upon us, and "men's hearts are failing them for fear."

The profession of religion is, in the main, equally unsubstantial. The world is all outside show, all shell and husk, and the worldly religionist is so too. He prays to be seen of men, not to be heard of God; he sings to accompany the voices of men, and not to sound the praises of God; he attends his place of worship for years together, and comes away with as little rational intercourse with God, as though he were some heathen idol without life or power.

But how is it in God's family, among those who are—and know they are—his children? Can there be unreality here? Where light is, can darkness be? or can even error lurk where truth exist? Surely the follower of Christ has lost his taste for all which is not of God. The bait of the world's glitter cannot be a temptation to him, he seeks only Christ. Alas, so far from this, the warning is still needed, "Take heed, lest any man deceive you."

The enemy mocks the Spirit of God, and assumes to take of the things of Christ and to show them unto us, saying, "Lo, here is Christ, or lo, he is there." The Ritualist points with solemn awe to the consecrated bread and wine, and says in a whisper, "Christ is here" and he believes it from the bottom of his heart, forgetting that he who desired to be thus remembered until he come, hath said, "This is my body, this is my blood," not myself. Did they but know the power of his blood to cleanse from all sin, they would not need to make material that which is divine, or use another means than that of obedient faith to reap the blessings he bestows. But look, they exclaim, at our services, with all their solemn ritual, our zeal for the frequent rendering of that worship which is due to God, our reverent care for the place where his name is named. Surely Christ is here.

Jesus! is there aught in thee which accords with these gaudy trappings and colored vestments, these pompous processions, and these marks of homage to thy professed representatives? Wast thou not of no reputation, and the form of a servant was thine, and meekness and lowliness of heart thy wonted character? O how would the Lord Jesus appear in the midst of so much ceremonialism, which vaunteth itself and *is* puffed up!

Again, men point to a preacher of the gospel; he is called our advocate of pure doctrine, a defender of the truth, an enemy to popery, a popular preacher, throwing all the vehemence of nature into his own view of things, not weeping over, but declaiming against those who differ from him, instead of saying with Jesus, "Father, forgive them, for they know not what they do." But he draws such numbers, he preaches such a free gospel: "Lo, Christ is here."

But the One whom the world knew not was of a different spirit, and has taught us in lowliness of mind each to esteem other better than ourselves. Is there not reason to fear that there are some who indeed preach Christ's doctrine, and proclaim the freedom and fulness of his salvation, and yet know but little of his mind and spirit, and have little acquaintance with himself?

But as regards those holy Christian sisters, who have given themselves up in body and in spirit to God's service, who in the truest sense may be called sisters of mercy: for none but Christ would they thus renounce the world and live apart from comfort and from home! And truly the dedication is most lovely, and the testimony against the world most blessed, if God has called for it. But "to obey is better than sacrifice;" and in many cases, obedience to all the hard struggle with the world and the flesh in a common ordinary life, acting therein after Christ's example, is neglected and shunned, while self-chosen crosses are self-inflicted by some who are indeed truly converted women, but unmindful that whatever of the structure they thus rear which God hath not wrought, must at the last be burned with fire, as hay and straw and stubble, even though the foundation standeth now. Where there exists the devotion of a woman's life to God and to her fellow creatures, let it be a daily offering how and where God calls her, else it may not be said of that one's spirit, "Lo, Christ is here."

The Broad Churchmen recognize the moral beauty of the human life of Jesus, and point it out to their followers, and say, "Lo, Christ is here;" and they boldly dare to imitate the divine model with the poor uncleansed spirit, and the poor untamed will, which belong to the natural man. They pride themselves on their success, and on their strict morality and philosophic views of things divine.

But the warm life is wanting. The whole is a hollow mockery: a vain imagination spurs on the arrogant spirit to lash itself into moral purity, to strain up to an ideal, and to flatter itself that the object is attained, when, alas, like the overthrow of Babel, confusion must creep in, and a confounding of the tongues of those rationalists must be the inevitable result.

The blood to cleanse and to give life—the blood of Jesus—is wanting; the debt of love for the giving of his life. The imitation is an icy one—the intimate communion and conformity, eye to eye and heart to heart with him, is unknown.

Christ is not to be found in the waste desert of the strife of parties, but he declares that his dwelling is with him that is of a contrite and humble spirit. O how it behooves us in these days of danger to take heed, and to be on the watch, discerning with the keenest vigilance, all which is, or is not, of Christ, that being acquainted with him thus himself, we may "abide in him, and so have confidence, and not be ashamed before him at his coming."—*Selected.*

READING THE BIBLE.

AN intelligent reading of the Bible is necessary for the highest development of its usefulness to the Christian, either as a manual of devotion or as a means of instruction. It is not enough for this purpose that a certain measured portion be read every day, or that the whole volume be read through in a given time. This is all very well, provided the reader does not get into the habit of daily reading as a matter of routine, and so go through his task mechanically, his eye on the page, and his mind on business. "Understandest thou what thou readest?" said Philip to the eunuch. It is better to read a single verse understandingly than a whole chapter for the mere purpose of getting through it in a certain time.

This division of chapter and verse, by the way, though a very great help in finding isolated passages, is often a very great hindrance to the sense. Robert Stephens, "the learned printer," who is credited with having devised the present arrangement, in the sixteenth century, seems to have made it without any regard to the connection of different parts; and we are quite inclined to believe the story told of him by Horne, that he accomplished his task while riding on horseback. This may account in part for the disjointed paragraphs and broken sentences so often found. These artificial divisions are to be lost sight of in interpreting the Scriptures, a single thought sometimes running through several verses, and occasionally even overleaping the boundary which separates the chapters.

The intelligent reading of the Bible will be very much helped by the use of maps of Bible-lands. New light will thus be often thrown on familiar passages, while some passages not understood will be made clear.

We hardly know of a more intensely interesting employment for a lover of the Bible than to begin at Genesis, and read through, map in hand, finding every place mentioned (so far as Scripture localities can now be found), as the reading progresses. Some of the driest details of the historical books of the Old Testament will be found to have a richness of meaning not before anticipated; while the travels of our Lord and of the Apostles will be wonderfully intensified in interest.

Names of places will not then seem to be mere arbitrary signs, like numbers or mystic symbols, but will be associated with localities and relative positions of places.

A knowledge of the relative chronology of the different parts of the Bible will add very much to the interest of the Bible-reader.

True, there are many vexed questions in Bible chronology; but leaving these for the doctors to discuss, we can find enough firm, undisputed ground on which to tread. How much more interesting the prophecies of the Old Testament become when we read them in connection with the historical books! We thus ascertain the contemporary persons and incidents, and can more readily see the force of the predictions uttered by men inspired of God. So, also, in the New Testament, if we read the Epistles, especially those of Paul, in connection with the Acts of the Apostles we

have a better understanding of them than if we read each epistle as an independent work.

The manners and customs of Bible-lands also afford very great help in reading the Bible. Fortunately for us, the Orientals are so stereotyped in everything that pertains to outward life that we may easily learn the customs of Bible times by learning those of the East today. Vastly different as these are from those we see at home, it is no wonder if persons unacquainted with them are often puzzled to find out the meaning of some passages in the Bible. A knowledge of Oriental customs will often explain clearly what would otherwise be a dark and incomprehensible text. It must not be forgotten that these illusions, so mysterious to us, were perfectly clear to those who read or heard them. Books of Eastern travel are so common in our day, that we may easily become acquainted with Eastern manners.

One very interesting and profitable way of reading the Bible will be found in the use of the marginal references. It will thus be seen that, in many cases, the Bible is its best interpreter. Many a dark passage is made clear by comparison with parallel texts. The comprehensiveness and unity of the Scriptures are also made evident by such comparison. There is seen to be a wonderful relation of the different parts to each other; and though these books were written by different hands in different ages of the world, there is here plentiful evidence that they were inspired by the same Infinite Mind.

We could give abundant illustration of each of the points here briefly touched were we writing an essay instead of a newspaper article. Our design is, by a few hints, to call attention to some of the modes by which Bible-reading may be made more interesting and profitable than by a mere rapid routine reading. This is better than nothing, we admit, but not what we ought to aim at in these days of increasing intelligence. A diligent reading and understanding of the Bible will be found a great help in religious life.—*The Methodist.*

The Coming Crisis.

What! still another crisis? many will say. Yes, dear reader, nothing can be more sure than still another crisis, and such an one as will throw all that has gone before in our world's history quite in the shade. Verily this is the very thing of which "God has spoken by the mouth of all his holy prophets since the world began."

There is at the present time, a host of the wise and good, scattered over the whole world, who are earnest students of prophecy, learned, humble and honest persons, who claim that we are now living in the "time of the end," when, according to the word of God, by the mouth of the prophet Daniel, there shall be such light on what was before "closed and sealed," that the wise should understand when these things should come to pass, even the completion when the blessed shall come to the thousand three hundred five and thirty days, when Daniel will stand in his lot with them. Yes, a host of watching, praying ones, believe that we are very nearly there, and that the next great event in our world's history will be the coming and kingdom of our Lord, when the righteous dead shall be quickened, and the living changed in a moment and "caught up to meet the Lord in the air." Surely none who are prepared can object, and those who are not prepared, as in the days of Noah and Lot, have grave objections, for they are not ready. But what if he does not come? Still watch and wait, as when some dear and most valuable earthly friend did not come just when expected; let the desire become more intense, as with the bride expecting her lord; surely in his return is our only hope. Long and weary ages have proved this true.

What a world ours still is—how abortive are human efforts when put forth to regulate and cure its evils. We need no revelation to teach us that the curse rests upon it. The power of evil is everywhere in the ascendency. The pestilence walks abroad at noon and night. Earth's history is still written in blood and tears—its constant dirge, wails, sighs and groans. Mildew blights and the insect makes the tiller's soil precarious. Perishing in want and neglected, many lie down and die. The dominion of man has long since departed and the beast rises up in rebellion against his former ruler. Everywhere we see where lie the dead, and death sways his sceptre over the universal empire. Indeed it would seem that all with one accord should ever pray, "Even so come, Lord Jesus."—*Northern Independent.*

The Man of Sin.

Who is he? Look at Paul's prophecy (2 Thess. v., 1–8), and then read the following:

"Pope Pius IX, in a recent response to some Romanists who presumed to offer him some advice, forgetful of his own impotence and of the enlightened age in which he lives, dared to claim the power and prerogatives of Christ, while denouncing those who do not acknowledge his power. He said, 'Alone in in spite of my unworthiness, I am the successor of the apostles, the vicar of Jesus Christ. Alone I have the mission to conduct the bark of Peter. I am the way, the truth and the life. Those who are with me, are with the Church; those who are not with me are out of the Church; they are out of the way, the truth, and the life. Men must be made to know this, that they may not be deceived and led astray by the words of people who call themselves Catholics, but who will and teach otherwise than the head of the Church wills and teaches.'"

—Need we ask, who is the man of sin?

THE HERALD OF LIFE.

NEW YORK, MAY 27, 1868.

NO IMMORTALITY NOR FUTURE LIFE, EXCEPT IN JESUS CHRIST ALONE, AND BY A RESURRECTION AT THE LAST DAY IF DEAD, OR A CHANGE IF ALIVE.

RESPONSIBILITIES.

The Editor holds himself responsible for none of the sentiments of Correspondents. The Editor's articles do not all appear under what is called the "Editorial Head." Any articles without a signature, or which are not credited to another source, the Editor is responsible for, without saying whether he wrote them or not he leaves the reader to judge of their authorship. Let these things be kept in mind in reading the Herald of Life, and the praise or blame will rest where it ought.

The Work Going On.

It is only a short time since the work of scattering Life from the Dead, and A Defence of the Bible was commenced, and we have printed three thousand of the first and two thousand of the last named works. They are all paid for, and we are sending off the last thousand of each. Soon other editions must be printed. Let us not be weary in well doing, for in due time we shall reap, if we faint not. Who will help to print the next thousands of these works? It must be done soon. Fifty thousand of each is what we may and can scatter in the next few months, and the funds and labor can hardly be better expended; and the tract on The Judgment, which will be ready in a few days, should go with the others in all places. Let every one, who can, do something to keep this work in motion now that it is so well under way. After the Herald of Life nothing promises to be productive of so much good in making known the Life views as this enterprise. Ye lovers of this blessed truth, help, and help now, and keep this engine in motion. Let the sound go out into all the world, and the words of "Life only in Christ" to the ends of the earth.

Going to Heaven at Death.

OR, THE PENITENT THIEF'S CASE CONSIDERED.

The thief "said unto Jesus, Lord remember me when thou comest into thy kingdom. And Jesus said unto him, Verily, I say unto thee, To-day shalt thou be with me in paradise." Luke xxiii., 42, 43.

This text is claimed by the advocates of "going to heaven at death" as teaching that an entity called the *soul*, in a disembodied state, goes immediately to heaven at the instant of dying. This assumption will be found to be without foundation in this text, when it is carefully examined, as well as irreconcilable with the general tenor of the Scriptures.

1. What did the thief ask? Was it that Jesus would have mercy on his *soul?* There is not a word said about such an entity in the conversation. "Lord, remember *me* when *thou* comest *into thy kingdom.*" The common theory overlooks entirely the thief's prayer, and turns the truth into a falsehood by making it read, "Lord, take my *soul* into heaven with thy *soul* when we are dead." But nothing of this kind is uttered. The thief spoke of a kingdom—"thy kingdom," the kingdom of Messiah; the kingdom, of course which God had promised him. We need not travel through all the promises of the Old Testament—which are many—where God promised to give Messiah the throne of Israel; but let us come to one in the New Testament which is so plain that no one need mistake the promise of God in reference to what throne, and hence what kingdom the Messiah, the Christ, is to occupy.

Said Gabriel to Mary, "Thou shalt bring forth a son, and shalt call his name Jesus .... And the Lord God shall give unto him the throne of his father David," etc. Luke i., 32, 33. It is plain what throne Jesus—the Jesus the thief addressed—is to occupy. Was that throne in the theological heaven? The answer must be, "No;" for David never had a throne in that locality—he does not now, and never did have a throne there; for inspiration declares, "David is *not* ascended into the heavens." Acts ii., 34; consequently he had no throne there. Where, then, was his throne? It was on earth, on Mount Zion, in the city of Jerusalem, and nowhere else. That throne was cast down when the Babylonians took Jerusalem, and carried captive the last reigning king of David's line, and the Lord said of that throne and kingdom, "Take off the crown .... abase him that is high. I will overturn, overturn, overturn it; and it shall be no more, until he come whose right it is; and I will give it him." Ezek. xxi., 26, 27.

Here we find the throne of David, and the kingdom which God had promised with an oath to give to David's Son; and Jesus was that Son, as Gabriel affirmed. That throne he has not yet occupied; that promise of God has not yet been fulfilled; yet, "*I will give it him,*" said he who cannot lie.

If the thief prayed, or spoke understandingly, he had reference to the time when Jesus would occupy David's throne, on "Mount Zion, in Jerusalem, and before his ancients gloriously." Isa. xxiv., 23. That time is clearly marked in prophecy, not at death, but when "He will swallow up death in victory .... and take away the rebuke of his people from off *all the earth;* for the mouth of the Lord hath spoken it." Isa. xxv., 8. This, inspiration tells us, will be, not when saints die, but "at the last trump; for the trumpet shall sound, and the dead shall be raised incorruptible," etc. 1 Corth. xv., 52. And our Lord saith, "This is the will of him that sent me, that every one which seeth the Son, and believeth on him, may have everlasting life; and I will raise *him up at the last day.*" John vi., 40. Again Jesus saith—that "same Jesus" who hung upon the cross—"When the Son of man [the Son of David] shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory." Matth. xxv., 31.

Thus we have a combination of testimony, invulnerable as the oath and promise of God, that the throne and kingdom of Jesus are yet in the future, and are on the earth, and not to be possessed by him till the resurrection "at the last day."

Again, we ask, What was the thief's prayer? "Lord, remember me when thou comest into thy kingdom." Archbishop Whately says, "*Into* is a mistranslation: it should be *in* thy kingdom. The meaning is—at thy second coming in triumphant glory."—p. 324 of *Whately's "Future States."* The prayer, then, is distinct and clear; it is a prayer to have part in the resurrection "at the last day." To be remembered, after death, is to have a resurrection: not to be remembered, is not to have one. Thus Job says, "Drought and heat consume snow waters; so doth the grave [*sheol*] those who have sinned .... he shall be no more remembered." Job xxiv., 19, 20. To be remembered is to live again from the dead. Thus Job speaks, "O that thou wouldst hide me in the grave [*sheol*], that thou wouldst keep me secret until thy wrath be past, that thou wouldst appoint me a set time, and *remember* me." Job xiv., 13. The connection shows that, with Job, to be remembered was to "live again;" verses 14, 15. Other texts show the same facts. David speaks of some whom "God rememberest no more:" Psa. lxxxviii., 5.

Thus we come to an understanding of the thief's prayer. He asked Jesus to give him life again, at the last day, when he should come in his kingdom. We may now contemplate the reply. "Verily, I say unto thee today," etc. Our first inquiry is, What *day* is spoken of? The original word is *semeron*; very generally translated *this* day. What does "this day" refer to? Was it the day they hung upon the cross? or, was it the day of which the thief had just spoken? We take it to be the latter; as though our Lord had said, "You ask me to remember you in the day that I shall come in my kingdom. In this day of which hast spoken, thou shalt be with me in paradise."

We take this view for several reasons: 1st. The paradise of the Bible was not in existence at the time of the crucifixion, as we shall presently show: 2d. The thief did not die in the literal day that Jesus did: 3d. Jesus himself did not go to heaven that day in which he died, and the advocates of the "go to heaven at death" theory affirm paradise and heaven are identical.

1. The paradise of the Bible was not in existence at the time of the crucifixion. The term paradise occurs but three times in our translation of the Bible, viz., in the text; in in 2 Corth. xii., 4; and Rev. ii. 7. It signifies a garden of delights, hence theologians apply it to the Garden of Eden. *That* paradise was lost by the first Adam, but paradise will be restored by the second Adam, which is Christ; but it is not yet restored, that is a self-evident truth. In 2 Corth. xii., it is spoken of as synonymous with "the third heaven." Paul's man, spoken of, was "caught up to the third heaven," verse 2, and of the same event, verse 4, it is said, he "was caught up into paradise." Thus the third heaven and paradise are seen to be one and the same place. The scene was a "vision;" a manifestation of "things which shall be hereafter," as it was said to John in Rev. There is to be a paradise—a third heaven; and Paul's man in rapture, or vision, saw it. Can we tell what it is? and where it is to be? Peter tells us, "the heavens and earth were of old, and the earth standing out of the water and in the water; whereby the world that then was, being overflowed with water, perished; [that is the *first* heavens]: but the heavens and the earth which are now [this is the *second* heavens] ... reserved unto fire against the day of judgment and perdition of ungodly men;" but, says he, "nevertheless, we, according to his promise, look for a new heavens [that will be the *third*] and a new earth, wherein dwelleth righteousness." 2 Pet. iii. Have we not found Paul's *third* heaven, the paradise? John saw in vision this "new heaven," Rev. xxi., 1, "and a new earth;" and he saw the "new Jerusalem coming down from God," etc., and he "heard a great voice from heaven, saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God:" [Paradise restored]; and Jesus saith, "To him that overcometh will I give to eat of the tree of life which is in the midst of the paradise of God." Rev. ii., 7.

Thus we find what paradise is, where it is, and when it is to be entered; not at death, nor at any period short of the new creation by Christ, and the glorification of his people at the last day; when he shall come *in* his kingdom, and the promise to the penitent thief will be fulfilled in "this day" of paradise restored, and the second Adam Lord of it, having the right to give the fruit of the tree of life to all who have accepted him as their Life-giver.

Here we might rest the question, but some need line upon line to remove their traditions received from men. We say, therefore, in the next place, it cannot be proved that the thief died in the same day that Jesus did; and, hence, did not meet him in paradise, whether that place was heaven, or a fancied conscious state somewhere else. Jesus died at three o'clock in the afternoon, or the ninth hour of the day. The day ended at sunset, as the Jews reckoned time. The thief was still alive, and it was evening when his legs were broken to hasten his death. He did not die in the literal "to-day" when the promise was made him.

But, lastly, supposing heaven is paradise, and that the death of both parties occurred in that literal day, how is it to be proved that they went to heaven? Paul saith, "*Christ* died ... and that *he* was buried, and that *he* rose again the third day;" ect., 1 Corth. xv., 3, 4. This language forbids the idea that he went to heaven during those three days; and Jesus himself testifies that he did *not* go there; for after he rose from the dead, he declared to Mary, John xx., 17, "I am not yet ascended to my Father." He did not, then, ascend to paradise the day he died, and had not for three days after; and hence, if the thief went there, he did not find Jesus, and the promise failed. There is no evading our Lord's words to Mary by saying, "Jesus meant he had not been to heaven in his body." He speaks of his personality—"*I* am not *yet* ascended," etc. Jesus—*the person*—had not been to paradise. He said to the thief—"*Thou* shalt be with *me.*" Not, thy *soul* shall be with *my soul.* Three days after the same *me* saith, "*I* am not yet ascended." Here is demonstration of the incorrectness of the common construction of this Scripture. There is no proof from it of the survivance of a conscious entity called the soul, in death. Jesus saith nothing of a soul or souls in the entire account. We might extend our remarks greatly on this text, but we judge enough has been said to show its utter irrelevancy as proof of the common theory of going to heaven at death.

The Controversy: Disallowed of Men: Chosen of God.

"But chosen of God, and precious." Who is God's choice? Jesus Christ. For what did he choose him? To be the foundation and head of a new and spiritual creation. The animal, or Adamic foundation gave way, and the race were going out of life—perishing. God has chosen, elected, selected, accepted, approved, a new foundation or head; Jesus Christ, the second Adam, on whom to build a spiritual structure; one that shall be durable, eternal. The first Adam was a foundation of the earth earthy; liable therefore to fail; but the failure would show to men that they need a more substantial and permanent foundation.

The second Adam is of heavenly origin; possessing, by the gift of the Holy Spirit without measure, a power which enabled him to overcome the animal nature, which he possessed in common with the first Adam and his posterity. Thus prepared, he triumphed, and the animal nature being crucified, he rose from the dead, by the power of the eternal Spirit, wholly a spiritual being; and God hath chosen him as the foundation and head of a new and spiritual creation or building from among the children of men. A spiritual nature, immortality, incorruptibility, eternal life, are all derived from him, and from no other source can they be obtained by any of the first Adam's race.

Here is the Controversy: God has made his choice, as he had the right to do; and he calls upon all men, everywhere, to harmonize in the choice, assuring them there is hope from no other quarter; no future life, or life from the dead; no spiritual nature; no immortality; no incorruptibility; no endless life, except by a union with this foundation or living head of the new creation. "There is none other name under heaven given among men whereby we can live." Acts. iv., 12.

Here is the whole controversy between God and men. Men disallow, disapprove, reject God's choice. They will to enter on a future life, and pretend they have an immortal soul, a spiritual nature, a deathless element that inheres in themselves; and thus virtually set aside God's chosen method for the bestowment of a future life, immortality, and incorruptibility. They refuse to yield their fancies and wills to God's will; and thus the controversy goes on. God is well pleased with his choice of a living Stone—Jesus, the Life-giver. In his sight that Stone is "precious," honorable, highly esteemed, costly: but men are dissatisfied with it, and cast it aside: it is too humiliating to them to admit they are of the dust, and have no higher principle in their nature: their proud hearts would "be as Gods"—spiritual, immortal, without being dependent on God's chosen medium—Jesus—for such qualities.

One or the other of the parties in this controversy must yield, or eternal dissolution must be the fate of man. Does any man think God will yield to their impious claims, and approve of their contempt or neglect of his "chosen and precious" Life-giver? Are any desperate enough to suppose they can successfully contest this matter with the Almighty? Alas, for such, they will soon find they must bow to the Divine will or perish forever "like the beasts that perish." All the efforts of men to arrive at a future life, immortality, incorruptibility, endless life, except *in* Jesus Christ *alone*, are as fruitless and vain as if they should attempt to blow out the sun by the puff of their breath. They must submit to God's terms, or go back to the dust from whence they came, and eternally "*remain* in the congregation of the dead:" Prov. xxi., 16. All the efforts of men to arrive at life future and eternal by any other means or method than that God has chosen, will be as fruitless as the attempt at Babylon to build a tower up to heaven: and the confusion of language at that time was no greater than the vexations that men now inflict on themselves and each other in efforts to make it appear that they are what God has never given them power to be, aside from the regeneration by Christ Jesus and the resurrection. They would now, "be as Gods;" or, be immortal and live forever without Christ.

Those who acquiesce in God's "chosen and precious" Stone, or foundation, become as "lively stones"—stones having life by their connection with it—and "are built up a spiritual house," a dwelling, a mansion, a house of God, "a temple of the Holy Spirit," and thus will be brought into the future and endless life: die no more, and be forever with the Lord. Let the Controversy end, now and forever.

Resurrection of the Wicked.—No. 5.

BY DR. N. FIELD.

(1). If Rev. xx., 4 is to be understood in a figurative sense, it follows, nevertheless, that all who have no part in it will die the second death. If it took place more than a thousand years ago, so much the worse for all who have lived since.

(2). But as Br. Storrs is not certain as to what kind of a resurrection it is, or whether it is in the past or in the future, let us suppose for a moment that it is a resurrection of none but martyrs, as he thinks it may be, then all who have not suffered martyrdom will not be raised, but remain under the power of the second death!

(3). We have always believed that this resurrection comprehended not only the martyrs, but all who "have not worshipped the beast and his image; or have not received his mark in their foreheads, or in their hands," including the saints who shall be alive on the earth when the Lord comes. But if none but the martyrs are to be raised, the rest of the dead saints, as well as the living, will be lost, for there is to be no second resurrection, according to Br. Storrs' views of this chapter.

With these brief remarks I will dismiss Rev. xx., and present some other passages of Scripture affirmative of the resurrection of the wicked.

(4). Dan. xii., 2. "And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt."

It is generally, if not universally conceded by all commentators and critics, that a literal resurrection of the dead is affirmed in this verse. The events preceding it, as presented in chapter xi., bring us down to the time for our blessed Lord to commence his reign on earth. Two classes are mentioned as awaking from the dust of the earth. There is no mistake about this. The word "many" includes both classes. Many shall awake from sleep. Some shall awake to everlasting life, and some shall awake to shame and everlasting contempt. Thus it reads when the verb understood is expressed. If such declarations as this can be explained away, there is no certainty in language. Every declaration in the Bible could be explained away or mystified upon the same principle of interpretation.

If those who are destined to shame and everlasting contempt do not awake, the verse ought to read as follows: Some of them that sleep in the dust of the earth shall awake to everlasting life; and some shall sleep on forever under the power of death, and their names held in everlasting contempt. This phraseology would express the ideas of the believers in the non-resurrection of the wicked, and leave no room to doubt the correctness of their doctrine.

Jeffersonville, Ind., May 14, 1868.

Response to Dr. Field.

Again we reply to Br. Field by prefixing figures to the matter responded to, to save repetition.

"(1)." It does *not* follow that all die the second death not embraced in this resurrection. The 6th verse saith, "On *such* the second death hath no power." Does it therefore follow that it hath power on *all* others? By no means. By this resurrection, whatever it is, the class named are secured against the second death, whatever that is; but it does not follow that none others will ever be secured from it.

"(2)." Br. Field entirely overlooks our statement about the resurrection of martyrs only, when he says, "he thinks it may be." We expressed no such thought. He had contended that the resurrection of Rev. xx., 4–6 was literal, and the language in this text was literal, etc. We replied as follows:

As to the book of Revelation "abounding in literal expressions," we do not assent to it. That it has some, we do not deny; but there must be something more than assumption to prove them such, and especially to admit such to be literal as are found nowhere else in the Bible. Our credulity is not large enough for that.

Whether the resurrection in Rev. xx., 4, be literal or not, does not settle the question of a resurrection of *wicked* dead a thousand years after. Supposing it to be literal, Who are the persons embraced in this first resurrection? Let the text tell us: . . . "Them that were *beheaded* for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads nor in their hands; and they lived," etc.

Will any man say, *all* that will ever have eternal life are embraced in this description? Surely, if so, what becomes of all the Old Testament saints, who died in peace, who never lost their heads, and had no temptation to worship the beast or his image? And what is to become of Dr. Field and ourself, with many others, who have not yet been "beheaded" for any of the reasons named?

It will thus be seen, what we did say was only on Dr. Field's supposition that the language must be literal. But we did not say or "think" that the martyrs only might have a resurrection, but just the reverse, as the extract given shows. It is *his* theory that confines it to the martyrs, and not ours. It is our Br.'s view that makes all but the martyrs die the "second death;" and we entreated him to abandon a theory which would exclude himself and us from eternal life, unless we, each, are so fortunate as to get our head taken off for the witness of Jesus.

"(3)." It makes no difference what we "have always believed;" if the language of this text is to be taken strictly literal, it cannot embrace all the saints, of all ages; for besides the martyrs, it clearly includes none others except such as lived cotemporary with "the beast and his image" and refused to worship that power.

The statement of Br. Field that, "there is to be no second resurrection, according to Br. Storrs' views of this chapter," is an entire mistake. We admitted the difficulties of explaining the chapter, but said,

One thing is tolerably clear: Rev. xx. is a symbolical representation of the final triumph of the church of God, at some stage of its history, and of the complete overthrow of all its enemies, especially of all those earth-born *governments* which have been the chief instruments in persecuting the true church. Above all these *dragonic* powers the church is to rise, or have a resurrection, but whether this is all to be accomplished at *one* time, or at several, making two or more distinct periods of the triumph, we presume not to determine with certainty, nor is it essential that we should, so long as the symbols make the triumph certain, and finally complete, putting "down all rule, all authority and power" that oppose the supreme rule of Christ. See 1 Corth. xv., 24, 25. We think the whole structure of the symbols employed in Rev., from chap. xii. to the end, shows a mighty conflict of the church with wicked civil and ecclesiastical organizations, which tread her down, so that she is symbolically represented as dead, but finally, either in several divisions, or all at one time, she rises victorious over all these wicked organized bodies of her oppressors.

Surely this is not saying "There is to be no second resurrection:" nor does our "theory" demand or necessitate such a conclusion.

We are glad our brother has at last got out of the symbols, where his and our opponents always go to prove eternal torments, which neither of us believe is taught there; but it is as really as the literal resurrection of the wicked dead.

"(4)." This then (Dan. xii., 2) is the first text in which "the affirmative of the resurrection of the wicked" is taught in the Bible. We have looked in vain for an affirmative text in proof that the wicked dead will ever live again. On the text before us, we need not dwell long.

"Many *of* does not mean *all*; and Br. Field contends the event here spoken of is at the commencement of our Lord's reign. If this event includes all men, then where will he get his *second* resurrection? and where will he get his "second death?" for this text imports

the permanent state of all raised, or all spoken of. There, most certainly, is some "mistake about two classes awaking from the dust of the earth." We regret that our friend is so ready to assume that, if his view of a text is not the correct one "there is no certainty in language." We do not give up the Bible because we do not at once understand it all.

As to what "critics" may say, admitting the text relates to a literal resurrection, there are some of the first class of Hebrew scholars, men who believe with Dr. Field in the resurrection of the wicked, who have shown that the wicked are not embraced in the awaking in this text.

The true sense of the text may be expressed in the translation of Prof. WHITING, who is a firm believer in the living again of the wicked. He says—"There is an obscurity in this passage, produced by an improper rendering of the Hebrew words '*ailleh—weailleh.*' They are translated in this instance, '*some*—and *some.*' Now, the phrase, composed of the pronoun *ailleh*, with the conjunction *waw* (and) joined to *ailleh*, is the proper expression for *these* and *those.*" He then translates the verse thus: "And many from the sleepers of the dust of the ground shall awake; *these* to everlasting life; and *those* to reproaches and everlasting abhorrence." "*Those*" are such as do *not* "awake;" and hence seem to remain unawakened in "everlasting abhorrence." Prof. BUSH renders it *these* and *those*, and says: "The awaking is evidently predicated of the many and not of the whole; consequently, the '*these*' in the one case must be understood of the class that awakes, and the '*those*' in the other of that which remains asleep."—*Valley of Visions, p.* 50.

Such being the facts, no argument in favor of the wicked dead being made alive again, can be strengthened by using this text; for when translated according to WHITING and BUSH it is against the wicked's living from the dead.

Whether the true rendering of the text, by the two Hebrew scholars named, does not "express the ideas of the believers in the non-resurrection of the wicked, and leave no room to doubt the correctness of their doctrine" judge ye. We confess in our mind there is *no* "doubt."

With high esteem and brotherly love we submit our response to Dr. Field.

DANIEL XII., 2.

SINCE concluding our remarks on this text, in reply to Dr. Field, we have been looking over Judge HALSTED's work on the THEOLOGY OF THE BIBLE, and present the reader with the following extract from his remarks on the text. He says:

"In Dan. xii., 2, we have only to insert *are* before 'to (a) life eternal,' and *are* after 'others,' and this verse teaches what all Scripture teaches, namely, the resurrection of just, the and the non-resurrection of the unjust. The Hebrew Scriptures rarely, almost never, use the substantive verb, *to be* in any of its parts. Hence we have *are, shall be, is, was, were*, etc., inserted all through the different versions, including the English. And many such insertions are found in this very book of Daniel. And in this chap. xii., alone, we have inserted in the English version, verse 1, *that shall be*; v. 6, *was*, and *it shall be*; v. 7, *was*, and *it shall be*; v. 8, *shall be*; v. 9, *are*; v. 11, *there shall be*. And in this very verse, James' Ecclesiastics actually did insert a word, and *that* a word wrongly inserted; the Italian having inserted *e*, which is generally rendered *and*, though the English version sometimes renders it *yea*. The Italian gives, the ones to life eternal, and the others to infamy (*e*) to infamy eternal; the Latin gives, *alii* . . . . *alii*; to be rendered, some . . . . others: the Douay gives, some . . . . others: Greek, *houtoi*, these . . . . *houtoi*, others. The English version could insert a word it had no right to insert, but not a word which the sense requires to be inserted or to be understood, and which it inserts in numberless instances all through the Bible. And orthodoxy not only will not insert the proper word, nor agree that it is to be understood; but, in the first place, refuses to read these . . . . others, as if perceiving that *these* would refer to the '*many*' that shall awake; and, next, (as it so becomes necessary it should do), for *many*, reads, *all* shall awake; and thus insists that this verse teaches, not only the resurrection of the just, but also the resurrection of the unjust, to orthodoxy's eternity of misery; and, having got thus far in its attempt to derive its dogma from this verse, (which is its standard Old Testament text for the dogma), it must of course crucify—subdue—the verse to the end, and insist, that shame (and) everlasting contempt, mean, eternal conscious misery. The insertion of *are* once in the verse, that is after *these*, is sufficient: *these*, that is, the 'many' who shall be awakened, *are* to a life eternal; but others, (necessarily meaning those who will not be awakened) to contempt eternal. Indeed, without inserting *are* at all, the verse is perfectly plain: Hebrew, yea many sleeping . . . . . shall be awakened; *these*, i. e., these 'many,' to a life eternal; others, i. e., those who will not be awakened to contempt, etc., the word *are* would necessarily be to be understood after *these*, and after *others*."—*Theo. of the Bible*, pp. 580, 581.

To our mind nothing can be plainer than that "many of," excludes *some* from being awakened; and that *those* who are not awakened "*remain* in the congregation of the dead," Prov. xxi., 16; and remain to everlasting contempt; being "like the beasts that perish" . . . "like sheep they are laid in the grave" . . . . "the grave being the habitation of every one of them," (margin); "they shall never see light." Psa. xlix. In conclusion we may ask, would there ever have been a resurrection of any one if Christ had not died and rose again? There cannot be but one answer to this question by any Christian; and that is, *No.* Well, then, did Christ die and rise again to awake from the dead such as could awake only to die again or live in eternal torments? "God is love." That answers this question. Such an awaking is impossible. "Love" could never devise or suffer such a revolting absurdity.

FIFTY HYMNS.

THE need of a few select precious hymns, bound or in sheets, has long been felt; especially for tent and woods meetings; and can be used with advantage in all new places where the larger collections of our hymns are not used; also; in Sabbath schools.

In view of this, and in order to create a community of interest; it is proposed that the friends of the truth each select one or more favorite hymns, (naming the *air*,) and send with them one dollar for each hymn; in return for the same to receive the book at first cost. They are to be bound in convenient form and stereotyped.

In the event of the *same* hymn being sent by two or more, the right to choose another will be claimed, in order to save time or return the money. Let there be an immediate response, for the season has arrived to use them to advantage. *Address* E. WOLCOTT, *Oceanport, N. J.*

NOTE BY THE EDITOR.—We commend the forgoing object, and hope all concerned, who favor it, will respond immediately. A friend says, "I will pay for three Hymns for B. Matthias." Let there be no delay in the matter.

OPPOSITION.

BY ELD. D. J. WEAVER.

BR. STORRS: I thought I must write a few thoughts on the subject of opposition. As all are well acquainted with the meaning of the word, I shall come directly to the subject.

When we go to the Bible, we find opposition has been from the commencement. Adam and his companion had a trial of it, and were overcome in the trial. But, thank God, there have been some that have stood the storm of opposition and come off victorious. As Jesus had it when on earth, shall we expect to get rid of it? No, never as long as we have the truth, and stand boldly for it in all its bearings; and especially when we hold forth the great crowning truth of the plan of redemption. Men may have opposition in their business transactions but they will contend and try to rise above it, and will succeed and come off victorious. Shall *we* not succeed if we contend for the right and do it in harmony with the gospel rule that is laid down for us? I think so. What will opposition do for us? It will make us the more firm for the right. We may have opposition and be in the wrong ourselves. But what is the cause of the opposition? Is it merely because you assume a position different from others, and then contend for it without positive proof to sustain the doctrine? If *that* be the case, you had better give it up, and just take a position that will stand an investigation. But when we are opposed for believing the plain, positive proof that is brought forward to sustain the doctrine that we believe, and have our names cast out as evil, then is the time that we need grace of God to withstand the opposition. But thank God his grace is sufficient and it will lead us to search more and more into the truth.

I suppose opposition is necessary for us, to prove us, and lead us the more carefully to investigate all the different points in our doctrine. We are not the first that have had an experience in those things. Jesus, the Captain of our salvation, had trials in that direction. And he plainly tells us that we are not above our Master. "If they have persecuted me, they will also persecute you." From what source does this opposition? Mostly from those that profess to be Christians. Who was it that opposed Jesus? It was those that professed great things. But that did not make them good, any more than it does now. When truth is presented to the minds of people, in the love of it, it will do them no good to try to get a substitute for the truth in order to get rid of the opposition they might have to meet. When God has revealed the course we should pursue in order to get life in the future, it will do no good for us to try to get it some other way, in order to get rid of the opposing elements; for that would be contrary to the light we have received; and in the rejection of that light we shall get into darkness; and the result if persisted in, would be death, without recovery.

We must expect opposing elements as long as we are in this world; but, thank God, the time has almost arrived when it will be over. Opposition to the truth works in various ways. When they cannot meet the arguments, they will treat *you* as they did Christ. How was that? At one time they told him he "cast out devils by Beelzebub, the prince of devils." At another time, when brought into a straight place where they could not meet the argument, what then? "We are not born of fornication;" just as though *that* was enough.

Well, do we find any of that spirit now-a-days? I think so. Yea, I KNOW so. Such a course is not argumentative nor manly, to say nothing about christianity. The Lord have mercy on them; show them their ignorance and unchristian course. What is this all for? Because they do not believe the wicked dead will have any future life. Simply because they believe just what God declares in his holy word, "They are dead, they shall not live; They are deceased, *they shall not rise.*" Positive language this, and I believe it. I should have thought the prophet would have said something about their dying the second time, if that was not the end of them. But he has not said any such thing, and with all the rest, he did not believe it, and neither do I, although men may *assert* it. But, thank God, opposition makes us the stronger and more firm in the truth. Glory to God, the pathway is bright. Amen.

WESTFIELD, MASS., May, 1868.

MISSION TO THE FREEDMEN.

WE select the following from a communication of D. D. REED, who is connected with the mission in Memphis, Tenn. It gives us pleasure to learn of the prosperity of all such labors among the colored people. We are glad to know that the gospel of Life and the kingdom is published among them, and pray it may abundantly prosper and spread. Mr. REED says:

We are still in the field warring a good warfare. We are in the new chapel, and the Lord is with us. We are having a glorious reformation. God is well pleased with this movement. The word of God is running and being glorified. There is a great work being done in this place. They believe that Jesus is soon coming. It would do you good to be here at our meetings. We have been holding meetings every night for some time, and do not give them up, the interest is so great to hear the word of God. The Lord gives us great liberty in expounding the Scriptures of truth.

I expect to leave soon, the heat is so great I can not hold meetings in my tent, for the reason the canvas draws the sun, and makes it so hot. I intend to go about fourteen hundred miles with my tent to a new field where it is cooler. Pray for us.

Br. Leslie and Sr. Northrup have about two hundred and seventy scholars in the school. All hands are full. We hope to be found at our post when our Lord comes. Do not forget us, far away from home. Yours, looking forward to a better land.

OBITUARY.

FELL ASLEEP IN JESUS—In Gerry, Chautauqua Co., N. Y., May 13, 1868, Eld. JONATHAN WILSON—the old Pilgrim "BIBLEITE"—aged ninety-one years, one month and one day.

He has been a minister of the gospel for about *sixty* years. He was formerly a Baptist minister, but, for eighteen or twenty years past, he has been a true and firm believer of the doctrine of the second coming of Christ, and of *future* life *only* through him.

During the full exercise of his mental faculties, which was up to a little over two years ago, the great doctrine of life *only* through Christ was his constant theme. He has resided for the last sixteen years with his son, W. R. WILSON; who, together with his wife, has done *all* that could be done for his comfort while he was passing down to the tomb; especially after his mental or reasoning faculties totally failed, when he needed much care and watchfulness.

A discourse was delivered by the writer from Rev. xiv., 13, which was by his own request and selection, made by him nearly four years ago. Truly a *good* man has gone down in a good old age; and left the *savor* of a Christian life behind him to bless and comfort the world. He *rests* from his labors and his *works* do follow him. They pass down through society, and among us, as ensamples for us and others to imitate. If all would copy the example of Father WILSON, in their social and religious life, there would be but little sin and wickedness in our world. Hundreds now rise up and call him blessed, and the Holy Spirit says, he is "blessed" in the Lord.

To show the moral and religious condition of his mind, I quote from a letter received from him in Jan. 1864. He says, "I enjoy the comforts of life without pain or disease upon me. But the evidence of the *near* coming of Christ thickens fast. I have the happiest meditations on the Scriptures that I ever had in my life. Yet I discover more of proneness to *evil* in myself than I ever did before. This enlarges my view of the virtue in Christ to save sinners. Yet my hope remains strong, and without a doubt that I shall at last, *through grace alone*, inherit the kingdom of God."

Again, he said, "My main business now is to prepare for my death and burial. This is my warfare which death will end. Amen." Again he said, "I have lived long enough, and have done all the good I could, therefore, may my amen be felt by us all."

"God of my childhood and my youth,
The guide of all my days,
I have declar'd thy heav'nly truth,
And told thy wondrous ways.

The land of silence and of death,
Attends my next remove;
O may the poor remains of breath
Teach the wide world thy love!

When I lie buried deep in dust,
My flesh shall be thy care;
These with'ring limbs with thee I trust,
To raise them strong and fair."

He leaves a large circle of children and grandchildren and friends to mourn their loss, but not without hope.

C. W. LOW.

Fredonia, N. Y., May 17, 1868.

REMARKS BY THE EDITOR.—The foregoing from Br. Low is the first we have heard from our much loved Br. WILSON for near two years, at which time his son informed us that his father's mental faculties had failed. We have often wondered, since, that we heard nothing from him, and have many times had it on our mind to write to some one in that vicinity to inquire concerning him. We expected the event which has occurred, knowing that after his reason gave way he could not long survive. Though the event was expected, we feel a sort of sadness come over us, as we see our aged associates yield to mortality, and sink down in the grave. We knew for several years before the final failure of his mental faculties that those powers were becoming impaired. Still, he bore up manfully, and his strong faith, doubtless, helped to prevent their giving entirely away at an earlier period.

Our first knowledge, or personal acquaintance with Br. WILSON was some twenty years since, at Canandaigua, N. Y., where we had an appointment to preach for a week. He came some seventy-five miles on purpose to see and hear us; and our interview was of the most interesting and comforting character. He was then about seventy years of age. From that time onward the most cordial feeling existed between us. Though our personal interviews were few, they were sweet and comforting: we loved as brethren and friends of Jesus our Lord and LIFE-GIVER. In our Life views, so far as we know, there was a perfect agreement; and the cordiality and affection with which he always greeted us was well calculated to bind our heart to him with kindred love. He sleeps in Jesus, but he will awake at his Lord's call, when Jesus shall return "*from* heaven" to "change our vile body, that it may be fashioned like unto his glorious body." Phil. iii., 20, 21. Then, we trust, we shall meet again to die no more.

In a private letter from Br. Low, accompanying the foregoing, he says:

"I send you an obituary of the death of our aged father JONA. WILSON, thinking that it might be a pleasure to you to give it an insertion in your paper. He thought *much* of *you* and of your valuable paper. I regard him as one of the noblest works of God, '*an honest man.*' Hence, he has gone down to rest but a little while, then to come up in the likeness of Christ—and in the full beauty and glory of immortality, to enjoy eternal life in the kingdom of God. He has done a great deal of good in the world, and he is, therefore, worthy of a good name, which is worth more than silver or gold. It would give me great pleasure to have some remarks from Br. STORRS in connection with what I have written. My hope of life through Christ alone, and the resurrection, is still good. I am waiting and watching unto prayer for His coming. I am preaching a little now and then, here and there, trying to do some good in my Master's vineyard while he is absent; hoping to be received by him when he comes. I am, as ever, your brother in Christ, looking for him to come and bring in immotality, eternal life.

FROM ELD. E. B. TAFT.

STOCKTON, CAL., May 1, 1868.

BR. STORRS: The books, as per my orders, all came duly to hand; also, a good supply of tracts; all of which are being used as opportunity offers, and I trust doing a good work. Our numbers do not increase very rapidly, yet we are constantly gaining ground. The Life theme is becoming more and more precious and lovely to our bretheren here. Elder Knapp's course here has only stimulated them to greater efforts to understand God's faithful word.

I keep hoping that I may find more to take our valuable paper, but you can realize how hard it is to make progress against the opposition and prejudice of the popular Christianity, "so called," extant. It is hard to eradicate error when it has such firm hold of the people. But we will not be discouraged. For we know we have the Truth, and God's word that he will bless it. May our great Redeemer's blessings attend you, in all your labors of love. From your brother in the Gospel of Hope.

HELP WANTED.

ELD. J. LEWIS writes, from Mode, Ill., that he is in great need of a fellow laborer—the calls for preaching are more than he can possibly fill. He says, Br. D. L. OSBORN, Findley's Lake, N. Y., is ready and willing to come into Ill., and labor for six months, or longer; but cannot command his money, at present; yet he will go, if any person or persons will loan him $20 on $25. Br. Lewis asks, "Who will lend a helping hand? The cause demands help here. Say, will you communicate with Br. Osborn, at his residence named above?"

PRIDE IN DRESS.

DIOGENES being at Olympia, saw at the celebrated festival some young men of Rhodes arrayed most magnificently. Smiling, he exclaimed, "this is pride." Afterward, meeting with some Lacedemonians in a mean and sordid dress, he said, "And this is also pride."

Of course, people are sometimes so circumstanced that they cannot afford even moderately good attire, but many, Christian people, too, wear peculiar styles of dress for no other reason than that they thus gratify a morbid desire for singularity in that respect. So long as people wear clothes they must have some fashion or other; and we think it an excellent plan to neither take the lead nor entirely disregard, but follow at an humble distance; so that while we avoid peculiarity we do not encourage extravagance. Some people are extremely particular, and some extremely careless respecting personal appearance. The former is an undesirable and expensive habit, the latter very repulsive; both being dangerous. The former, however, has the advantage of embracing cleanliness, which is a virtue, while the latter embraces the opposite, which is a vice. Cleanliness often exists without godliness, but no considerable degree of godliness is ever found without cleanliness; which, as it costs nothing, is a luxury all may enjoy. The fact should not be overlooked that the practice of extremes in point of dress and personal appearance in general, are alike the offspring of pride, and neither practicer nor observer need be deceived.

L. C. T.

THE GREAT AIMS OF RELIGION.

WERE a man (says Dr. Barrow) designed only, like a fly, to buzz about here for a time, sucking in the air and licking in the dew, then soon to vanish back into nothing, or to be transformed into worms, how sorry and despicable a thing were he! And such, without religion, we should be. But it supplieth us with business of a most worthy nature and lofty importance; it setteth us upon doing things great and noble as can be; it engageth us to free our minds from all fond conceits, and to cleanse our hearts from all corrupt affections, to curb our brutish appetites, to tame our wild passions, to correct our perverse inclinations, to conform the disposition of our souls and the actions of our lives to the eternal laws of righteousness and goodness.

It putteth us upon the imitation of God, and aiming at the resemblance of his perfections; upon obtaining a friendship, and maintaining a correspondence with the high and holy above; upon fitting our minds for conversation and society with the wisest and purest spirits above; upon providing for an immortal state; upon the acquisition of joy and glory everlasting.

FRIENDS AT HOME.

THE Friends present a model of interior home life. They cultivate the amenities, the consideration, the cheer, and the abundance which make a home happy. They speak to one another with surpassing gentleness; they smile upon one another with a sweet benignity; they welcome the visitor to astounding hospitality. Their religion consists in creating happiness in the household. They are gentle, loving, and attentive to children. They seek to promote like docility and cheerfulness among the "rising generation." They are equally attentive to old age, with a chastened respectfulness of manner which exalts the self-respect of declining years. Whatever can be done to make a home comfortable and cheery is first to be done. Other Christians deny to themselves home comforts for the sake of preaching the gospel to the heathen, but the Society of Friends believe that charity begins at home. Their gospel is one of home peace. Their heaven on earth is to win some foretaste of the "rest which remaineth for the children of God." They exemplify what the Christian fireside ought to be—warm without heat, cheerful without excitement, bright without dazzle.

PRAYING FOR THE POOR.

WE are taught in the Bible to pray for the poor, but in the Scriptures a great deal more is said about giving to the poor than about praying for them. Probably no class of people are more frequently remembered in prayer than the congregation of the Lord's poor, and yet it is to be feared that most of those who pray for the poor do but little if anything to supply their wants.

A farmer whose cribs were full of corn was accustomed to pray that the wants of the needy might be supplied, but when any one in needy circumstances asked for a little of his corn, he said he had none to spare. One day, after hearing his father pray for the poor and the needy, his little son said to him: "Father, I wish I had your corn."

"Why, my son, what would you do with it?" asked the father. The child replied:

"I would answer your prayers."

We can answer our own prayers oftener than we think. With regard to the poor, Jesus says: "Ye have the poor with you always, and whensoever ye will, ye may do them good." How many answers to prayer depend on our willingness to do good!—*Sunday School Times.*

A FAITHFUL WITNESS.

JOHN JAY, when ambassador to France, was once in a company of infidels at Paris. They talked on recklessly, venting their spite at the Bible. Jay was silent. It troubled them. He did not pronounce their shibboleth. They could not go on while that grave, just, true man sat there a silent spectator, a sort of solemn judge, rivetting at their gaze. No wonder his bearing forced them to speak, and when they asked, as if to relieve themselves of their confusion and to provoke his acquiescence, "Do you believe in Jesus Christ?" his silence had prepared the way for his confusing and confounding answer: "I do, and I thank God that I do." He was silent at the right time, and spoke at the right time, and when he spoke, said the right thing.

LIVE FOR SOMETHING.

THOUSANDS of men breathe, move, and live, pass off the stage of life, and are heard of no more. Why? None were blessed by them; none could point to them as the means of their redemption; not a word they spoke could be recalled, and so they perished; their light went out in darkness, and they were not remembered more than the insects of yesterday.

Will you thus live and die? O man, live for something! Do good, and leave behind you a monument of virtue that the storm can never destroy. Write your name by kindness, love, and mercy on the hearts of thousands you come in contact with year by year, and you will never be forgotten. No, your name, your deeds, will be as legible on the hearts you leave behind, as the stars on the brow of evening. Good deeds will shine as bright on the earth as the stars of heaven. —*Dr. Chalmers.*

A ROMAN correspondent of the *Independence Belge*, when speaking of the present condition of Rome, says:—

"Misfortune, it is well known, has the power of humbling the pride of the court of Rome. The isolation in which it stands, and the perils with which it is threatened, might render it more tractable, if not more reasonable, and it would be desirable, to profit by its present position in order to impress upon it conditions. The Roman government is dragging out the last days of its existence painfully. Its authority is giving way; its prestige is vanishing, it is bending beneath the weight of its debt and its financial embarrassments; its friends are abandoning it, and its creatures are preparing to worship the rising sun. The old machine is out of order; it is time to renovate it. The clericals have lost their arrogance; they feel that power is escaping them. In vain do their allies, the Bourbons, hold their banquets, sparkling with the champagne supplied by Francis II. to celebrate the battle of Custozza; all these are begging humbly to say that an Italy, great and powerful, would not displease them, provided the rights of the church and the independence of the holy father, which no one seeks to disregard, were respected."

THE BEAUTIES OF RELIGION.—IN conversing with those who have an aversion to religion, we should begin by showing them that it is by no means contrary to reason; in the next place, that it is worthy of veneration, to inspire them with respect for it; and after this we should describe it as lovely, to make them wish it to be true; and then we may demonstrate it to them by irrefragable proofs that it is true; we may show them its antiquity and holiness, its majesty and sublimity, and finally show them it is amicable in that it holds out to us the true good.—*Pascal.*

A WRITER in the N. Y. *Evangelist* conjectures that the ark may have sailed around the world during its five months' voyage; it would naturally sail toward the East; in going entirely around Noah would gain a day, making the sixth day the seventh; therefore Christ, in changing the Sabbath to the first day of the week, only restored it to its primitive place in the week before the flood. Such an imaginative writer need never be idle for lack of subjects for speculation.

RAHWAY, N. J.

THE tent meeting, noticed in last week's HERALD, to commence June 3, at Rahway, in consequence of sickness among some of the friends, and the long continued wet weather, is postponed till sometime in July. Due notice will be given.

E. W.

MARRIED by the EDITOR, at his residence, on the 21st inst., GEO. W. SMITH, and MARY HANFORD, daughter of W. H. Hanford, both this city.

BUSINESS MATTERS.

One Dollar each from—Bradford Gavitt, S. F. Bradley, Frank Beach, St. John Croft, S. W. James, Cyrus Cole, J. W. McCagg.

Two Dollars each from—John Shafer, Eld. E. B. Taft; [also, $1 for Tract Fund]. W. R. Vance.

Various Sums—Mary Bloomer, $2 50; Alex'r Dalzill, $2 50; Dr. John Billings, $7 50 on pledge; Mrs. F. Arthur, D. B. Salter, $25 on pledge; Henry Raemer, 50 cts.

TRACT FUND.

D. B. Salter (monthly donation)	$5 00
Eld. E. B. Taft, Stockton, Cal.	1 00
Eld. J. Lewis	25

Sent off "LIFE FROM THE DEAD" *as follows:*

Geo. Strope, to order 8 copies	by mail
M. C. Convers, to order, 5 copies	"
Eld. J. B. Cook, 6 copies	"
John Hays, 6 copies	"
Geo. Flint, 4 copies	"
Eld. J. Lewis, 16 copies	"

Sent off "A DEFENCE OF THE BIBLE," *as follows:*

Geo. Strope, to order, 8 copies	by mail
C. W. Lyndall, 30 copies	"
Eld. D. J. Weaver, 12 copies	"
M. C. Converse, to order, 5 copies	"
Eld. J. B. Cook, 6 copies	"
John Hays, 6 copies	"
Geo. Flint, 4 copies	"
Eld. J. Lewis, 16 copies	"

TO CORRESPONDENTS.

J. A. Adams, your papers have been sent, but send them again.

Eld. J. B. Cook, your MS. is received, and $2: will send what of the works we have printed, and the other soon as printed.

Poetry.

LINES:

BY MRS. L. R. K. BISHOP.

Written on the death of J. Frankie Collins, only son of Mrs. J. Collins, Oceanport, N. J.

WHERE are the precious little feet,
Once busy all the day,
Skipping so lightly o'er the grass,
Like the sweet lambs at play;
Now tripping down the garden walk,
Where pussy waits his call,
And now his merry, ringing laugh,
Re-echoing through the hall.

And those fair arms, which used to steal,
In such a winning way,
Around my neck so lovingly,
Oh, tell me—where are they?
Methinks the magic of their touch,
Could I but feel them now,
Would drive the dull pain from my heart,
The shadows from my brow.

Oh, how intensely I have longed
(I know the thought is vain),
To press those sweet, those dewy lips
Unto my own again.
To feel once more, upon my cheek,
His fragrant breath, and hear
Him saying so caressingly,
"*My darling mamma dear.*"

I mind me, how beside the gate,
He stood, so wistful, when
I left him, dreaming not that death
Had marked him, even then;
But when I clasped him to my heart,
In fond embrace again,
Fever was burning in his blood,
And raging in his brain.

A sickening sense of coming grief
Clouded my spirits o'er,
(E'en pussy waited anxiously
Beside the parlor door;)
But yet I could not feel that death
Would claim my precious one:
Insatiate archer! he hath slain
The widow's only son!

The hopes I cherished, all the years,
While he was lent to me,
Are perished in that little grave
Beneath the cypress tree:
And now the world seems strangely dark,
But to faith's calm, clear eye,
The resurrection star lights up
The gloom-enshrouded sky.

Soon he who is the way, the truth,
The life, will come to reign,
And all his loved and loving ones
He'll cause to live again:
And when he gathers all the pearls,
And makes the jewels his,
He'll suffer little ones to come—
Of such the kingdom is.

OCEANPORT, N. J.

Children's Department.

DOG CARO.

"I CANNOT tell how it is," said Louis, "that our little dog Caro never seems to like me. He always growls when I go near him, and he never plays with me like does with you."

The two boys had a little black dog, which was generally very good indeed, but he knew very well how to resent an injury. His name was Caro, and he had been trained to practise a good many little arts. He could stand upon his hind feet and even walk on them a dozen steps; would carry a little stick in his right paw; wear a hat; take a little basket in his mouth and swim out in the pond with the end of a string, and so help to pull a little boat along. But he would not do these things for everybody; if he did not like certain persons, he would not pay the slightest attention to them, and if they came too near him, and interfered with him much, he would growl at them, and even seize hold of them.

Theodore was Caro's great friend, and it was he who had taught the little dog so many cunning tricks. Louis was in the habit of striking Caro if he did anything that did not please him; and if he walked across the room, and Caro was lying in the way, he would be just as apt to tread on his tail as not, though you would have thought that Caro's catching hold of him and tearing his clothes several times would have taught him better manners.

One day Louis was reading a story in a little book, which told about a dog that could catch a little apple in his mouth from the opposite side of the room. Just then Caro was lying not a great way from him, and Master Louis thought that he would try the experiment on him, so he took a little apple out of his pocket and said, "Caro, Caro! here, here!" and then, just while Caro was looking at him, he tossed the apple at the dog and hit him on the nose. It hurt Caro very much, and he jumped at Louis as savagely as if he was going to eat him up. Caro would probably have bitten Louis if he had not defended himself very well. A little while after that, Theodore came into the room, when Louis told him all that had occurred.

"Now," said Louis, "here is a story of a dog that would catch an apple in his mouth, and our Caro not only would not catch an apple that I threw him, but actually became very angry with me for doing it."

"I will tell you what is your trouble," said Theodore, in reply. "You don't treat Caro well, and that is the reason why he don't treat you well. When you threw the apple at him I expect he thought you were angry with him and wanted to hurt him, for I never knew Caro try to hurt anybody except in self-defence."

"But," said Louis, "he does everything that you tell him, never gets angry with you, will help you sail your boat, will go and hunt up your knife if you hide it, will get up in the chair and take your hat off from the nail, will go and get your cane, and, in fact, will do almost anything you tell him. But he has never done anything of the kind for me in his life."

"I will tell you," said Theodore, "how you can make Caro do what you want him. Never tread on his tail, and never kick him; but give some nice little things to eat, occasionally. Pat him on the head and make him think that you love him. Just as soon as you have made Caro think that you really love him, he will do just as much for you as he has done for me—will never bite you, and will be your fast friend under all circumstances."

"I cannot think that," said Louis.

"But," said Theodore, "there is no more reason why he should not like you than me. A dog is just like a boy—he likes the people that like him and treat him well."

"How long will it take to treat Caro well," asked Louis, "in order to convince him that I like him?"

"Oh! I don't know," said Theodore; "it depends on the way you act toward him. It may take a month or it may take longer; all that depends more on yourself than on Caro."

Louis promised that he would do everything that he could to make Caro his friend, and so he began at once to pat him. The first time that Louis put his hand on Caro's head to pat him, the dog snarled and growled as angrily as he had ever done before, for he was almost sure that Louis was going to strike him. Louis let him alone for that time, but every day he showed some little attention to Caro, and finally could pat him and show himself friendly to him without Caro's ever barking or appearing to be angry at him.

During the first month that Louis treated Caro well, the intimacy between them strengthened very much, and after six weeks had expired, Caro would follow Louis out into the street, would go and get his cane for him, and would also get his hat from the nail, just as he had been in the habit of getting Theodore's hat. So, in due time, Caro became just as much a friend of Louis as of Theodore.

Theodore had noticed this wonderful change that had taken place in his brother's treatment of Caro, and said to him:

"Now, didn't I tell you that Caro would love you just as much as me? all you had to do was simply to treat him well in order to gain his good feeling. Now you have it, and he is just as willing to play for you, and practise his little tricks to amuse you, as he is to do it for me."

"You are right," said Louis; "and, though you are younger than I am, you have taught me a very useful lessen. To the latest day of my life I shall know that if I want to gain the goodwill of either a dog, or a boy, or a man, I must first of all show them that I do not hate them, but love them."

Thirty years made great changes in the history of these two boys. They both had been very successful in their undertakings, and were engaged in extensive business, though one lived in Berlin, and the other lived far off in Switzerland. It had been the custom of the brothers to write to each other on the anniversary of their birthdays, and at the last anniversary of Theodore's birthday, I will tell you something that Louis wrote to him:

"The memory of your kind treatment of our little dog, Caro, so many years ago, has always been very useful to me. I firmly believe that the hour when you told me that I must treat Caro well, if I would have him treat me well, was the real turning-point in my life. When I found that even a little black dog which had always hated me before, became fond of me because I showed him kindness, it made me think that not only brutes but even men would be good to me if I showed them kindness. I have never been disappointed, and I must thank you, my dear brother, though we are both in middle life, for the lesson that you taught me when I was a child. As I have practised it from the time you taught it to me to the present, and have, in so many instances, been benefitted by it, you may be sure that I will not now forget it. Receive my congratulations, and please accept an oil-painting, by the best French artist, which you will probably receive by the expressman the same evening that you receive this letter."

The picture arrived not more than an hour after the letter was received. What do you think it was? Why, it was a beautiful oil-painting, one side of which represented a boy throwing an apple at a dog, and the dog in the act of springing at the boy. The other side of the picture represented the same dog and boy as friends. The dog was standing on his hind legs, holding a cane in his right paw, and doffing his little felt hat, and bowing to his new friend. This picture recalled still more distinctly than the letter had done the incident that had occurred in the history of Louis and his brother so many years before. His eyes filled with tears of gratitude that he had been the instrument of doing a little good, and he said to himself: "If a little thing can do so much good, how much more good should I now do, with my riper judgment and increased opportunities!"—*The Methodist.*

THE VISIONS OF DANIEL.

IN reading the book of Daniel, without looking through other people's glasses, serious questions have arisen in my mind as to the applications which many have made of the visions of Daniel. That the book is but partially understood, is obvious from the difference of opinion which exists among those that have studied it most. When we have reached the time when that it is to be understood, events will mark it so plain that the wise need not differ. So it seems to me.

Those that have a theory in which to bring about a certain event in a given time, can and do, with a good degree of ingenuity, find a fulfilment in the past of all prophecy relating to events which were to take place prior to the second advent of our Lord.

I believe that all commentators and writers on this book are agreed in the interpretation of the great image which Nebuchadnezzar the king saw. We pass to chap. vii., 21, and it declares this little horn "made war with the saints, *and prevailed against them*, until the Ancient of days came . . . . and the time that the saints possessed the kingdom."

Question. Where is now, or has been in the past seventy-five years, war upon the children of God?

We will next notice the second vision of Daniel. The question is asked, "How long shall be the vision concerning the daily, and the transgression of desolation, to give both the sanctuary and the host to be trodden under foot?" Ans., "Unto two thousand three hundred days, then shall the sanctuary be cleansed." As Daniel was somewhat disturbed, and in doubt about the matter, the angel says unto him, "Understand, O, son of man; for at the *time of the end shall be the vision.*" What vision? Why, the vision which Daniel saw, and which Gabriel was commanded to make him understand; the vision of the treading down of the sanctuary and host, to continue 2,300 days. For some reason, not given, Daniel went to sleep under the preaching of the angel; and after being awakened, the angel says to him, "Behold, I will make thee to know what shall be in the *last end* of the indignation." Here again the vision is spoken of as being in the *time of the end.* Question. If the time of the end began since 1792, where has there been a fulfilment of the vision?

We will next come to the third vision of Daniel. In chap. x., 14, the angel declares, "I am come to make thee understand what shall befall *thy people* in the *latter days!* for yet the vision is for many days."

Question. Who are meant by "thy people?" Daniel's people? Are they Christian Jews and Gentiles, who have suffered from papal persecution in the past? or are they the literal descendants of Israel? now scattered among nations of the earth, though long since having ceased from being a nation, yet have retained their individuality unto the present time; and who are to be gathered to their own land as Gentile rule and domination come to an end.

I have not seen an exposition of the latter part of chap. xi., from verse 40. What is there recorded was to take place in the *time of the end.* Has it taken place? If it has not, no one need ask if it will. "For not one jot or tittle shall pass from the law till all be fulfilled."

I have read in the *Crisis* a severe criticism upon Br. Thurman's "Sealed book of Daniel opened;" and since, a challenge from Br. Thurman to the Critic to meet him in a public discussion of the subject. This seems right. If the work will not bear investigation, let us know it. If it be generally grounded in truth, although containing more or less errors, let the errors be sifted out, that the truth may shine the brighter. Your brother, searching truth.
D. J. ELLSWORTH.

Windsor, Conn.

NOTE BY THE EDITOR.—The foregoing was written for, and sent to, the *Crisis*, but its insertion was declined; we publish it by Br. Ellsworth's request.

IS THE POPE, OR THE PAPACY, ANTICHRIST?

[Written for the *Crisis*, but declined. Will the HERALD OF LIFE give it an insertion?]

THIS question seems to be gaining in importance, and as it is a question on the minds of many; it becomes the Bible student and searcher after truth, to examine the subject carefully.

The solution and correct understanding of who *is*, or is *to be* the antichrist power, which was to be developed in the last days, is of vital importance to us at this time, that we may know our proximity to the day of our Lord's second coming.

That the papacy is *not* the antichrist of the last days, I am satisfied can be shown, with scarcely a shadow of doubt. Let us proceed to compare the papal power with what is written in the word of God, and see if it will fill the mould of prophecy.

First, I would remark, that the spirit of antichrist and antichrist *personified*, the son of perdition, are very different in their characteristics. The disciple may have, or manifest the spirit of his Lord, and yet be only the disciple. The Jews manifested the spirit of antichrist, in that they denied that Jesus Christ had come in the flesh. 1 John iv., 3. In chap. ii., 18, we are told that there are many antichrists, i. e., the spirit of antichrist manifest in different phases.

We will now turn our attention to Rev. xiii., 11, and onward. To prove that the papacy was antichrist, and that the prophecy under consideration had its fulfilment in the past, it has been shown that there was a time when the papal church was prohibited from buying or selling, or transacting any business with those who were regarded as heretics by the church of Rome. This does *not* fill the mould of prophecy, by any means. The decree is, "That *no* man might *buy* and *sell*, save he that had the mark of the beast."

Here is an entire prohibition, that no man could buy or sell, or transact any business whatsoever, except he had this certain mark. And more, whomsoever would not bow down and worship this image of the beast, should be killed.

I am inclined to believe that those "souls under the altar" are waiting still for "their fellow-servants also, and their brethren, that should be killed as they were, should be fulfilled."

Then, again; this wicked one, this Man of sin, that should be revealed in the last time, is to be destroyed, by the Lord, with the spirit of his mouth, and with the brightness of his coming. 2 Thes. ii., 10.

By a careful reading of Revelation, concerning "mystical Babylon," we discover that her judgment and desolation comes upon her *after* the resurrection of the dead saints, and translation of the living ones.

See chap. xviii.; and in verse 20, the redeemed apostles and prophets are called upon to rejoice over her having seen the judgments which God had brought upon her. In chap. xix., 1, John says, "I heard the voice of much people in heaven, saying, Alleluia," etc.; and in verse 5, "A voice came out of the throne, saying, Praise our God, all ye his servants, and ye that fear him both *small* and *great.*" "Dead men praise not the Lord," and it will be necessary for them to be raised before they can witness the judment upon the great Harlot.

The writer of the article in the "Messenger," which appeared in the *Crisis* of March 4, headed, "Spiritualism: what is it, and whence is it?" after showing conclusively that Paul was prophesying concerning the very subject under consideration, found in his first Epistle to Timothy, iv., 1, "That in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of demons," etc., turns to 2 Thess. ii., 3, which speaks of the man of sin and says, "Which undoubtedly refers to the papacy," finds in the continuation of the subject in verse 9, the very prophecy which he concedes, and believes to apply to modern spiritualism.

The foregoing is submitted for the candid consideration of the readers of the *Crisis*, the writer only desiring in meekness and humility to know the truth as it is in Jesus.

Windsor, Conn. D. J. ELLSWORTH.

THE STATE OF EUROPE.

THERE has been for the last ten months a comparative quiet in European political affairs.

Garibaldi's repulse in Italy served to delay the hostile complications which then threatened. But the lull of battle has not been unimproved in preparations for new and more terrific outbreaks.

From an article in the April number of *Lippincott's Magazine*, written by Louis Blanc, one of the most observant, thoughtful and impressive writers in Europe, we have a statement of the present status of public affairs on the Eastern side of the Atlantic, which shows an oppressive condition of the political atmosphere there, presaging an unprecedented and sweeping hurricane from one quarter or another.

France is saddled with an army bill confessedly intended to make the French army an irresistible engine of destruction. The term of service has been increased from seven to nine years—five years to be spent under the colors, and four in the reserve. 800,000 men will be called upon to enable France to "hold her head up in Europe." In addition to this, a movable National Guard is created, with a view to garrison all the country in war-time, and strengthen, by 400,000 men, the fighting resources of the empire. Thus the army bill places 1,200,000 drilled soldiers at the disposal, not of the people, mark you, but of one man. And this is not meant only to provide for remote contingencies: no; it is well understood that the provisions of the bill are to come into operation at once. The young men hitherto exempted from military service, and now doomed to from part of the movable National Guard, which Marshal Neil significantly declared to be "destined to have a great future," are all available. They can be drilled within a few months—can be summoned to their respective battalions immediately. Fortresses have been repaired. The artillery is in a perfect state. Twenty thousand cavalry horses, purchased in Hungary, have been forwarded to Trieste, and thence to Marseilles. Gun-makers are busy manufacturing those Chassepot rifles which did, at Mentana, such fearful execution, and are expected to meet with advantage the Prussian needle-guns.

But a few days ago a placard was posted on the walls of the Ministry of Finance, in Paris, announcing that, in a few weeks' time, the Government will be prepared to receive tenders for the supply of 2,588,800 powder-boxes. Nor are warlike preparations confined to the land forces. The greatest activity prevails in the French maritime arsenals. Thirty-nine ships of different sizes are at present in course of construction. When they are built, the fleet ready for sea—which already comprises three hundred and forty-eight men-of-war steamers and one hundred and sixteen sailing ships—will amount to five hundred and three vessels. It is asserted by the *Kronstadt Wiestnik*—the official organ of the Russian admiralty—that every arrangement has been made at Toulon to embark forty thousand men. So much for the naval forces. As to the land forces, France before long will be armed to the teeth, and Napoleon III. will have at his command a more formidable army than that which, under his great uncle, invaded Russia.

Now, what are they doing on the other side of the Rhine? Baron von Beust is said to have sent to foreign governments a circular informing them that "Prussia was effecting considerable and threatening increase in her armament." It is also given out that she is sending needle-guns and officers of instruction to St. Petersburg. At all events, one may safely infer, from the eagerness with which Count Bismark strives to tighten the bonds of German unity—as shown by his sharp remonstrance to the Government of Hesse Darmstadt on its separate acceptance of a European conference—that the German Premier clearly foresees a stout contest, and that he intends to make ready for it.

Russia could not remain behind her neighbors in preparing for battle. She also found it necessary to improve her guns, and the *Invalide Russe* took care to acquaint the world with the fact that the Russian Government had decided on adopting the Karl breech-loader—a weapon the accuracy of which, we are told, is not impaired by thirty thousand shots.

The reported reduction of the Austrian military force is contradicted point blank by the *Gazette Naradowa* of Lemberg, stating that in Austria, military preparations on a vast scale are being pressed on; that Austria's stores are full of provisions; that by spring there will be a concentration of troops around Cracow; that the hussars of Count Halley's corps have received notice to have their stores ready and to be prepared for a campaign. "Should any power presume to attack Austria," exclaimed, the other day, Count Andrassy, the President of the Hungarian ministry, "it would be found that Austria backed by us, is not to be ranked among invalid nations." Meanwhile, numbers of Austrian workmen are described manufacturing Wentzel guns and moulding bullets and casting cannons. The effective of the regiments cantoned in Gallicia is about to be completed, and they will be reinforced by Hungarian troops as soon as the Carpathian Mountains, at present snowed up, become passable.

Whether there be any foundation in the boast of the Neapolitan papers that Italy is in possession of a new rifle invented by Cav. Badiole da Prota, Captain Domenico Gamanna and Signor Domenico Antonio Scarfo, which is capable of being fired at the rate of fifty shots a minute, may require some further elucidation; but that Italy is boiling with rage is a matter of course. What can be more characteristic than a letter written the 22d of December by Garabaldi to the survivors of Mentana: "I have received from a lady the following motto: 'Victory is achieved by perseverance.' I hope Italy will remember this motto next spring." It is obvious that the Italians have not forgotten how effectually the defeat of Custozza happened to contribute to the victory of Sadowa. They bide their time till the French difficulty becomes the Italian opportunity.

And what about England? England, if not smitten with anything like war spirit, is, at any rate, worried into hankering after the discovery of the best means by which her army, her militia, and her volunteers might be brought shoulder to shoulder in defence of the kingdom. After having, during ten years of uninterrupted peace, considerably increased her naval and military establishments, she feels rather inclined to measure her necessities by the bloated armaments of the military nations of the continent. Seeing that Prussia, with a population of nineteen millions only, had been able at a cost of less then £7,000,000 to put into the field half a million soldiers, well-equipped and trained, the *Times*, one fine morning, complained bitterly that the United Kingdom could do nothing of the kind with a population of thirty millions, a revenue of £70,090,000, and the power of spending upon the army £14,000,000, instead of £7,000,000. Ever since, the complaint has been echoed by almost every organ of public opinion. Are, then, the shores of England defenceless? Is her military organization effete? Never was, in this country, the fact so generally and so sharply asserted. I have before me a letter of Lord Ranelagh, in which he does not hesitate to term the English volunteers "a mere crowd of coated playthings." So keenly alive is England to the impending danger, that the prince of her peace-loving philosophers has begun to sound the note of alarm. In the last session Mr. John Stuart Mill went so far as to call upon England boldly to disown the declaration of Paris of 1866, respecting the right of seizing enemies' goods in neutral vessels. The strengthening to the utmost of naval powers Mr. John Stuart Mill was heard to advocate, on the ground that now-a-days military powers must by all means be checked; warring against the commerce of the enemy, he, a great economist, recommends as *the* weapon which England ought to resume without delay, because it is for the general interest of the world, if there is to be fighting, that every power should fight with its natural weapons and with its best strength. In the meantime, the English fleet in the Mediterranean has, according to the last accounts, received orders to take in provisions and to be ready on a short notice; many officers on furlough have been recalled, and all ships on foreign stations ordered home that could possibly be spared.

Such are the prospects of Europe. True, soothing assurances are not wanting; so much so that, if language had not been invented, in M. de Talleyrand's phrase, for the express purpose of concealing thought, we might rest and be thankful. Nothing, for example, can be more pacific than the present declarations of Prussia, and it is quite edifying to see how cordially the Berlin press grasps the cordial hand held out to it by the Vienna press.—*Selected.*

THE foregoing is anything but indicative of peace. The signs of the times may well be observed. Ambition, thirst for power, is seen on every side, at home and abroad. Let Christians be warned that the end of this age is near, and keep themselves in the love of God.—ED. HERALD.

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The author of the Review wrote it by request, and with the expectation that it would be published with a reprint of the Essay. No one should fail to read it; and perhaps nothing better can be placed in the hands of Ministers of any denomination.

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GEORGE STORRS, Editor. NEW YORK, WEDNESDAY, JUNE 3, 1868. VOLUME V.—NUMBER 34. WHOLE NUMBER 224.

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INHERENT IMMORTALITY.

THE doctrine of the immortality of the soul of man, in a separate state of being from the body, lies at the foundation of the various systems of theology that, at the present day are taught in the schools, and in the nominally Christian church. This assertion needs no proof; as no one who is in the least acquainted with the nature of the subject and with the facts in the case, will presume to deny it. Indeed, so closely is this doctrine interwoven with the different creeds of the church, and so essential an element is it in their very foundation, that they cannot be separated, and with it they must stand or fall.

But notwithstanding this is so, and therefore the minds of many may be shocked at anything like a denial of this, their darling and fundamental dogma, we shall prove, both from reason and the word of God, that the sentiment or doctrine that the soul of man survives the body at death, and continues to exist in a conscious state of happiness or misery is utterly false and of mischievous tendency.

"Infidelity!" cries the sectarian bigot, "he denies a future state of reward and punishment." Well, before we have done, we will show that the very fact that the immortality of the soul is regarded as indispensably necessary to a future state of conscious being, proves the doctrine to be mischievous in its effect, inasmuch as it bases all hope of eternal life and blessedness upon a false foundation.

The gospel that was preached by Christ and his apostles does not make the hope of the Christian to depend, for its consummation, upon death and the soul's immortality, but upon the resurrection of the dead. In Luke xx., 37, 38, our Lord says, "Now that the dead are raised, even Moses showed at the bush, when he called the Lord the God of Abraham, the God of Isaac, and the God of Jacob. For he is not a God of the dead, but of the living." Here we are taught by him who cannot lie, that inasmuch as the Lord is the God of Abraham, Isaac and Jacob, and yet he is the God of the living and not of the dead, those ancient patriarchs named, who were dead, must live again. The declaration of the Lord that he was their God, proved their resurrection. But if their souls were then in conscious existence, was he not their God even without their resurrection? Most certainly. But as without this resurrection he could not be their God, it follows that they were not then in conscious existence.

Again in John vi., 39, Christ declares, "And this is the Father's will who hath sent me, that of all which he hath given me I should lose nothing, but should raise it up again at the last day." And in Luke xiv., 14, he says, "thou shalt be recompensed at the resurrection of the just." Thus taught our Lord Jesus Christ, and whoever teaches a contrary doctrine is antichrist. The apostles also, in all their teachings, made the second coming of our Lord Jesus Christ and the resurrection of the just, the grand theme—the only blessed hope. To the Athenian philosophers Paul seemed a setter forth of strange gods, because he preached unto them Jesus and resurrection: and in the fifteenth chapter of his first epistle to the Corinthians, he declares plainly that if the dead rise not, then they that had fallen asleep in Christ were perished. But if the soul be immortal, how does it follow that the sleeping saints were perished, even though the dead should not rise? Certainly they are not perished if in a state of consciousness and bliss. Therefore the only hope for the child of God is the coming of the Lord and the resurrection: and whoever teaches that the soul of the believer enters into a state of heavenly blessedness at death, preaches another gospel.

Thus we see that the theology of the schools and of the professing church, and the teachings of Christ and his apostles, are directly opposed to each other. The gospel of Christ bases the hope of the church upon the sure foundation of Jesus and the resurrection, while scholastic theology places it upon the fable of the immortality of the soul. As the teaching of this other gospel is calculated to make the true hope of the gospel regarded as of no consequence, or at most of but secondary importance, and to lessen in the mind the value and importance of the true foundation or object of the believer's faith and hope, its natural and necessary tendency and results are evil and evil only. Therefore the doctrine is false. Let then the gospel taught by Christ and his apostles stand in all its original purity and glory; while the false and pernicious gospel of a fancied heaven at death, "beyond the bounds of time and space," (!) falls to the ground.

But it is said that if the human soul be not immortal, man is no better than a beast. To this we answer that there is just as much superiority in a living man above a living beast, as there is a greater degree of the likeness of God, and no more. The mental faculties of man are superior to those of the brute; but this does not prove his immortality any more than the superiority of the mind of the dog to that of the snail proves the immortality of the dog. But as it regards a dead man, it is true that he is no better than a beast. And to this agrees the word of God. See Eccl. iii., 19, "For that which befalleth the sons of men befalleth beasts; even one thing befalleth them; as the one dieth so dieth the other, yea, they all have one breath, so that a man hath no pre-eminence above a beast." Again, Eccl. ix., 5, "For the living know that they shall die; but the dead know not anything, neither have they any more a reward; for the memory of them is forgotten." Thus by the word of God it is proved that a dead man is no better than a dead beast; and that without the resurrection there is no reward after death. But inasmuch as the sleeping saints shall rise again to eternal life and glory, God is not ashamed to be called their God. "For if we believe that Jesus died and rose again, even so them also that sleep in Jesus will God bring with him." *Even so*, means in the same manner. There is no other way.

How false and foolish are the notions of those who imagine that to the Christian,

"Death is the gate to endless joy,
And dying is but going home."

How absurd and ridiculously horrible the description given by Watts of a soul descending to its place of eternal torment, after ascending to heaven to be judged!

"Then swift and dreadful she descends
Down to the fiery coast,
Among abominable fiends,
Herself a frighted ghost."

Such is the trash that has been palmed upon the people in the name of Christianity. Thus have even the sheep of Christ's fold been led astray and fed with spiritual poison. And, as a consequence, how often have weeping friends stood around the bed of the dying, and, as soon as the last agony and the last gasp were over, have exclaimed, "He knows more than all of us now: whereas the word of God positively declares, "The dead know not anything." Nothing is more clearly taught in the holy scriptures than the entire unconsciousness of the dead; and that a future state of existence depends, not in part, but altogether, upon the resurrection.

It is asked if the scripture does not say that at death the spirit returns to God who gave it? It does, but what is the spirit? Certain it is, the spirit is not the soul; for Paul declares, in Heb. iv., 12, that the word of God divides asunder soul and spirit. And in 1 Thess. v. 23, he says, "I pray God your whole spirit and soul and body be preserved blameless." So then, if the spirit be immortal, that does not prove the immortality of the soul any more than of the body. The Hebrew word is *ruach*, the Greek *pnuema*. Both are rendered by translation, air, wind, breath, or spirit; and, as applied to man, mean the principle or power of life. In Gen. ii., 7, we read "The Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life, and man became a living soul." Surely this does not teach us that man was made in two distinct parts, and then joined together. Nor does it teach that a part only of man was formed of the dust. It was *man*—the whole man; though until the principle or power of life was imparted from God he was not a living man. As a beautiful and glorious piece of machinery; complete in all its parts, he needed only the motive power to put this perfect mechanism in action, thus constituting him a moving sentient, reflecting, acting being—in short, a living soul. Such he became, when the life-giving God breathed into his nostrils the *ruach* or spirit of life. And when the dust returns to dust, that principle or power is withdrawn, and thus returns to God. The whole fabric called man is, therefore, "of the earth, earthy," and became a living soul by having the principle of life imparted from God, by means of the breath inhaled from the surrounding atmosphere. The life in the blood which is kept in action by the breath, and from which life, motion, and the power of thought, are imparted to the brain and nervous system and to all the various organs of the human frame, thus producing all the phenomena of life, both mental and physical. And it is this alone that constitutes man a living soul. Consequently, when the breath or spirit of life is withdrawn, he ceases to be a living soul. Then everything appertaining to man is resolved into its original condition and element. The body returns to dust, the spirit or principle of life returns to God who gave it, and as the soul, that is, animal life, cannot exist without the presence and life-giving power of the spirit, it is extinguished, like the flame of a candle. Therefore, if there be no resurrection, there is no future life.

THE VOICE OF WITNESSES.

"O, CHRISTIANS! do you know that your Lord is coming? In such an hour as ye think not, the Man who once hung quivering on Calvary will descend in glory; 'the head that once was crowned with thorns' will soon be crowned with a diadem of brilliant jewels. I do look for his pre-millennial advent, and expect he will come here again."—*Rev. C. H. Spurgeon.*

"The second advent of our Lord and Saviour Jesus Christ is copiously spoken of in the Holy Scriptures. And no wonder; for it is the crowning subject of all, toward which every intermediate subject tends. It is the final chorus, in which all the harmony of prophecy combines. It is the ocean into which all the streams of Revelation empty themselves as their great home. Sin and misery till he comes; righteousness and happiness at his coming; groanings and agony till he comes; songs of triumph at his coming! Faint glimmerings of hope, amidst surrounding and prevailing darkness, and desolation, and despair, till he comes; everlasting light, and life, and joy, and love at his coming! These are the cadences which continually fall upon our ear from the sacred harp."—*Rev. Hugh M'Neil, D. D.*

"The time is fast running out; and soon He that shall come, will come and will not tarry. And *then*, no longer will the darkness contend with the light, no longer will the struggle seem to be doubtful, or the throne of the universe to be in obeyance; no longer will heavenly truth throw out its scattered and broken beams upon our sin smitten earth; but out of the midst of the fearful convulsion and tremendous storm, with flame of devouring fire, shall the sun of righteousness arise in mid-splendor, with healing under its wings, and bless our creation to its remotest bound, with his everlasting and unclouded light."—*Rev. C. J. Goodhart, M. A.*

"In the birth-week of creation, the outlines of God's providence in redemption are set before us. In six days these lower heavens and earth were made, and on the seventh God rested from his works. So for near six thousand years, the mystery of redemption is carried on, till at length, on the sounding of the seventh angel, the mystery of God shall be finished, and the Millennial Sabbath shall complete and hallow the new creation of God."—*Rev. T. R. Birks, M. A.*

"This day, then is at hand. The judgment of the righteous . . . is now very near. The time of judgment may come before, in the ordinary course of nature, the younger among us might die. Never could it be so emphatically said as now, 'Stablish your hearts, for the coming of the Lord draweth nigh. Behold the Judge standeth before the door.' Live, then, in constant contemplation of this coming judgment. Act in the constant view of its solemn decisions. Dread, above all dread, being unprepared to meet your God. Desire, above all desire, to be ready for the coming of the Son of man."—*Rev. E. Bickersteth.*

"At this present closing crisis of the world, alike in the evidence of prophecy, in the signs of the times, in the general agitation of Christendom, and in the increased and increasing expectancy of Him by his people, the Saviour's voice seems to be heard, distinct and clear as perhaps never before, 'Surely I come quickly.'"—*Rev. E. B. Elliott, A. M.*

"When faith's backward gaze on the bright obscure of Calvary is clear and strong, then hope's prospective glance penetrates into heaven itself with animating anticipations of the day when He shall 'rend the heavens and come down.' . . . Even now there is a sound of his chariot wheels upon the mountains. He is on his way back to rescue his weary bride from the conflict."—*Rev. B. Philpot, M. A.*

"We *watch;* for we know of no interval between us and the Lord's appearing. The hour of our meeting with him, and with those whom we have loved and lost, may be nigh at hand."—*Rev. H. Bonar, D. D.*

"We are led from all signs to infer that the meeting-place of all the lines of God's providential work on earth is very near. Paganism is breaking up all over the East. Mahommedanism is in its death struggle, in vain attempting to avert its waning. Popery is artificially propped up, and preparing to take its exodus to eternal night. . . . We stand on the margin two ages; we hear the dying moan of one, and catch from afar, the awakening anthem of the other."—*Rev. J. Cumming, D. D.*

"O, glorious Messiah! Soon wilt thou again appear, 'without sin unto salvation,' and present to the Father a church 'without spot or blemish, or any such thing!'"—*Rev. A. A. Bonar.*

"This, I conceive, is the next great event that we are to look for. So far as I can discern, no further signs are to be expected; as it seems to me we have entered into that last period of awful expectation, during which the church is likened unto ten virgins."—*W. Cunningham, Esq.*

"And can we see and feel these awful signs of the times crowding around us, and never hear the whisperings of a yet more awful voice that seems to break, more and more distinctly every day, on the attentive ear: 'Behold, the Bridegroom is coming! Watch, therefore, for ye know neither the day nor the hour when he will come!"—*Rev. H. White, A. M.*

"Who, that is alive, may not live to see that awful time arrive, in one universal and instantaneous burst of astonishment! There fore, in the words of Peter, in reference to the same time, 'seeing that we look for such things, what manner of persons ought we to be, in all holy conversation and godliness!'—and how diligent ought we to be, that we may be found of him in peace, without spot and blameless!"—*Rev. J. Scott.*

Rev. John King Lord said on his death-bed, "*Tell the church to hold on till Christ comes.*"

WHO SHALL STAND, AND WHEN.

"For the great day of his wrath is come, and who shall be able to stand." Rev. vi. 17.

REVELATION is a book from which a great many texts are taken, and a great many inferences drawn, and many (*fould*) doctrines arrived at.

For example, I heard, not long since, a preacher (of doctrines) prove to his own satisfaction, and probably to the satisfaction of many of his hearers, the immortality of the soul from these words, "I saw under the altar the souls of them that were slain;" with "Life and immortality and brought to light by the gospel;" also, he said that a certain king was asked for something to convince him of the immortality of the soul, and he was recommended to read Plato. His reply was, that he had read Plato, and when he had closed the book all seemed dark to him. I thought, Yes; "Cursed is man that trusteth in man." But this preacher of *doctrines* (beware of doctrines) was thankful that in the Revelation of John, he could find consolation; and your humble writer can, with a full heart, thank God that while salvation, or immortality is free, it is conditional; and that by a patient continuance in well doing, we must seek for glory, and honor, and immortality and eternal life; and those who do not, will receive indignation and wrath, and their wages, which is *death*.

"For the great day of his wrath is come." How has it come? Let us turn back to this Revelator and see chap. i., "Things which *must* shortly come to pass: which bear record of all things that he saw. How did he see them? John says he was in the spirit. What does John mean by being in the spirit? I understand it to be the faithful spirit; or, "The Spirit of the Lord God was upon him." Rev. ix., 17. "Thus I saw the horses in the *vision*." Then it was in the Spirit and in the vision that John saw things that must shortly come to pass; and it was in this heavenly vision, that John saw the great day of his wrath must shortly come to pass; then why should learned men make this blessed vision bend to suit "*My Doxy?*" Why do they not make their theories bend to suit THE doctrine of the blessed Master, which is the true doctrine, that if they are acounted worthy, they will receive a crown of glory in *that day*. Paul will then be able to stand, because he fought a good fight, and kept the faith; so, also, will Abraham, Isaac, and Jacob, and all who obtained a good report through faith, but received not the promise. God made provision that Abraham, Isaac, and Jacob, should not be made perfect until all shall have "fought the good fight and finished their course, and have kept the faith." "So run that ye may obtain." Obtain what? Immortality, says one. But why run if you already have it? The *truth* is, you have not, and never will get it, unless you receive it as a gift; and it will not be given to you unless you seek for it by a patient continuance in well doing. Yes, but life and immortality are brought to light. True and there are men starving and dying because they have nothing to live on; but just down on the river bank a company is paying $5 per day for laborers, if they can get the kind they want; and you will not go to them that you may try to do as they direct. The consequence is, you stay away and die. O come to the LIFE-GIVER. Lay hold on eternal life, that when the day of his wrath shall come you may be able to stand. "Of a truth, God is no respecter of persons. He that feareth him, and worketh righteousness is accepted with him." But suppose we *do* not fear him, and do not work righteousness? Vengeance is mine; I will repay, saith the Lord.

"If the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you." Rom. viii., 11.

If the Spirit that raised up Jesus from the dead dwell *not* in you, he that raised up Christ from the dead, will not quicken your mortal body by his Spirit that dwells not in you.

[We omit what this writer says on Dan. xii. 2, because we dwelt so largely on that text last week.—EDITOR.]

But when Christ, who is the Christian's life, appears, then the Christian will appear and be able to stand with him in glory.

I thank God that this passage of Scripture in Dan. seems so plain to me. My desire is to know the *truth;* but *it* must be self-sustaining; that is, Bible truth, sustained by Bible truth. But that the *wages* of sin is *death*, and the *gift* of God is eternal life, I have no doubt; and I think I understand the Scripture definition of *death*, and of eternal life. Both are eternal, or perpetual; and I don't understand anything about a "death that never dies," or a life that never lives." When I see a dead man, and a live one standing by him, I can understand that; and by faith I am permitted to see my LIFE-GIVER, and he is my understanding of eternal, immortal life; and by faith in Christ I am permitted to see those wicked ones, of which it is said, they are deceased, they shall not rise. This is my understanding of life and death.

But there are some that will not be able to stand. Who are they? Look about and see if you cannot satisfy yourself. If in a moment the trump shall sound, would you or I be ready? This is a solemn question. Are we ready to meet the blessed Saviour? Let us be ready to hail the glad day.

Then the text must refer to those who are upon the earth when he shall come to make up his jewels. He will gather the jewels, and the floor will then be thoroughly purged; those that have fallen asleep in him, will be raised to immortality; and those who have not the Spirit indwelling will not see life; but will sleep a perpetual sleep. Then one shall be taken and another left. Then will Abraham, Isaac, and Jacob, with Paul, Stephen and John, be made perfect together. Then the meek shall inherit the earth; then will they delight themselves in the abundance of peace; then will the glory of the Lord fill the whole earth. Then will the kingdom be established under the whole heavens. Then will the redeemed have in their hands the white stone. They will have entered through the gates into the city; then will they have a universe unstained by sin, misery, or death. O, say, reader, shall we all meet there? God help us to make our calling and election sure. AGAPEE.

New Albany, Ind.

"FEAR NOT."

WHAT though, looking from mere human standpoint, all around and before us is dark, dark, because that iniquity abounds, wickedness is exalted into high places, and hand joins hand to defeat the execution of justice and the triumph of right? What though men, having gained the confidence of their fellows and become the subjects of high trusts and unbounded reliance, *do* falsify their obligations, dishonor friends whose trusts they betray, turn traitors to their most solemnly avowed purposes and principles, and prostitute high and important duties to the base uses of political intrigue? Did all things come by chance? Is the universe without a ruler? Is there not one whom the heavens canno contain, and who looks down from his high and holy habitation, controling the affairs of men, and marking well all them who through lovet to him stand firm in truth and right? "Put not your trust in princes, nor in the son of man, in whom there is no help," is a divine injunction, the necessity for strict obedience to which, sad experience daily exemplies. What though the church, having opened wide its gates to the admission of error and grown weary in its efforts to seek truth, "the deep things of God," now sinks into fatal repose? What though the "lust of the flesh" and "pride of life" have entered it, and fostered in its bosom loathsome corruption and death? The establishment of truth depends not upon the purity and faithfulness of human organizations, else might we well despair. If eighteen hundred years ago God was able of the very stones to raise up children unto Abraham, we may not doubt that he will now, as ever, raise up those who will faithfully bear the standard of truth. Professing Christians, followers, so called, of the "Lamb that was slain," may make their belly their god, and their glory their shame, but notwithstanding this, the coming of our Lord and the setting up of his eternal kingdom are events that *will* transpire in God's appointed time. What, then, though we are in "perilous times," a period of confusion, turmoil and strife, in which society is shaken to its very centre, wickedness in all its most revolting forms increasing with fearful rapidity, men proving recreant to every duty, and false to every trust, even professed followers of the humble Jesus suspicious one of another, puffed up with pride, "having a form of godliness," but knowing nothing of the power thereof, given over to covetousness, seeking official power, patronage, or popularity at the expense of gross violations of the plainest and simplest requirements of Christian brotherhood, "wars and rumors of wars," the very atmosphere so filled with strange forebodings of evil that each sighing breeze bears its fear exciting freight, the earth itself, as if in mortal agony, yielding to the mighty throes of its pent up forces, and vomiting forth long hidden fires, as it tremblingly pursues its flying course? Though other men's hearts fail them "for fear, and for looking after those things which are coming on the earth," all who trust in the living and true God, whose promises are sure, and whose word is yea and amen forever, may rejoice with joy unspeakable and full of glory, knowing that these things must needs be, and that they, to no little extent, presage the speedy fulfilment of promises, a contemplation of which has assuaged many a grief, soothed many a troubled mind, and kindled sweet feelings of thanksgiving and praise in myriads of true hearts, from faithful Abraham until now. Wait, watch, labor diligently.

L. C. T.

PRAYER ANSWERED.

DURING the last illness of a pious mother, when she was near death, her only remaining child, the subject of many agonizing and believing prayers, who had been at sea, returned to pay his parent a visit. After a very affecting meeting, "You are near port, mother," said the hardy-looking sailor; "I hope you will have an abundant entrance."

"Yes, my child; the fair haven is in sight, and soon, very soon, I shall be landed on that peaceful shore, where pilgrims meet to part no more."

"You have weathered many a storm in your passage, mother; but now God is dealing very graciously with you, by causing the winds to cease, and by giving you calm at the end of your voyage."

"God has always dealt graciously with me, my son; but this last expression of his kindness, in permitting me to see you before I die, is so unexpected, that it is like a miracle wrought in answer to prayer."

"Oh, mother!" replied the sailor, weeping as he spoke, "your prayers have been the means of my salvation, and I am thankful that your life has been spared till I could tell you of it."

She listened with devout composure to the account of his conversion, and at last, taking his hand, she pressed it to her dying lips and said: "Yes, thou art a faithful God; and as it hath pleased thee to bring back my long-lost child, and adopt him into thy family, I will say: 'Now lettest thou thy servant depart in peace, for mine eyes have seen thy salvation.'"

Prayer an answer will obtain,
Though the Lord awhile delay;
None shall seek his face in vain,
None be empty sent away.

WESLEY AT CHESTER.

IN a sketch in the *Wesleyan Times* of James Crawfoot, a primitive methodist preacher, we find the following interesting story of John Wesley:

"Crawfoot admired and loved the patriarch of Methodism, not missing an opportunity to hear him preach whenever he visited the city. He heard Wesley's farewell sermon in Chester, on Tuesday night, April 6th, 1799, and was honored by being present in the vestry when Wesley met the travelling and local preachers after the service. He concluded a farewell address to all the preachers present in that pathetic and pointed manner so characteristic of the man, and in these words: 'Fellow-laborers, wherever there is an open door enter in and preach the gospel; if it be to two or three, under a hedge or a tree, preach the gospel! Go out quickly into the lanes and streets of the city, and bring hither the poor, the maimed, the halt, and the blind. And the servant said, Lord, it is done as thou hast commanded, and yet there is room.' Wesley then lifted up his hands, while tears flowed down his cheeks, and he repeated; 'And yet there is room, and yet there it room!' The divine influence descended, and this was ever after remembered by Crawfoot as 'a day of power,' in which he became more willing than ever to think, and act, and speak for God."

HOW RAMSAY PAID HIS RENT.

WIT is sometimes worth money, but then it is quite essential to have a good natured customer to deal with.

When Allan Ramsay, a well-known Scotch poet, began life, he was so poor that he could not meet his first half-year's rent. After it became due he met his landlord and explained his circumstances, and expressed his distress at his failure to meet his obligations. The jolly landlord was quite kind to him, and said that, as he was a lad of some genius, he would give him a chance to cancel his debt without paying a shilling. "If," said the creditor, "you'll give me a rhyming answer to four questions in as many minutes, I'll quit you the rent altogether." Allen said he would try. The questions were: "What does God love? What does the devil love? What does the world love? What do I love?"

Ramsay wrote:

"God loves man when he refrains from sin;
The devil loves man when he persists therein;
The world loves man when riches on him flow;
And you'd love me could I pay you what I owe!"

"The rent is paid" said the farmer, giving his ingenious tenant a hearty slap on the shoulders.

IT is from the remembrance of joys we have lost that the arrows of affliction are pointed.—*Mackenzie.*

NEARING HOME.

WHAT a blessed thought! How it thrills the heart of the waiting pilgrim! Yes, nearing home—to meet with the Lamb of God, our Redeemer. Oh what a meeting it will be —to meet with all the saints of God, and clasp glad hands in the kingdom of glory. What immortal music will echo over the glorified hills and valleys of the kingdom of God, when that immortal host raise their anthem of praise and thanksgiving, and the shout of "Alleluia," as the "voice of many waters, and as the voice of mighty thunderings" rolls up before the throne of God. Do you wonder that we often get homesick when beholding those blessed scenes just before us? Do you wonder that the bride longs and sighs for the bridegroom's return?

But turn from these glorious scenes, and our eyes are saddened with the gloom of sin that covers the earth. All manner of iniquity abounds, and it seems really we are realizing the antitype of the days before the flood. God destroyed the old world because of the iniquity that filled the land; and Christ gives it as a type of the end of the present dispensation. We have passed the landmarks which were laid down, and through this gloom and deep darkness of sin comes the cry of the faithful watchman on the walls of Zion: "We're almost home!" It thrills through every sinew, revives the drooping heart, and brings untold joy and gladness. Oh ye waiting ones, take courage, and with joy press on through the perils and dangers which thicken on every hand. Jesus is coming! "Then the sick will bloom with health, the dumb sing forth the praises of their God, the blind receive their sight, the lame leap like an hart, and the earth be filled with the glory of God as the waters cover the sea."

But how do we know that we are almost home? We answer, by the evidence which our Lord has given us. Christ says: "When these things begin to come to pass then look up, and lift up your heads, for your redemption draweth nigh."—Luke xxi., 28. What things are here referred to? See 25th verse, where it says: There shall be signs in the sun, and in the moon, and in the stars; and upon earth distress of nations, with perplexity; the sea and the waves roaring; men's hearts failing them for fear, and for looking after those things which are coming on the earth." These "signs" have been seen by the watchman, and consequently he speaks on divine authority—the authority of Christ, who says; "When ye see these things come to pass, know ye that the kingdom of God is nigh at hand." There can be no mistaking this, for we were to "know" when we were almost home. Oh blessed thought!

"Yes, we are almost home, What a blessed welcome awaits the pure in heart. They have the sure promise of seeing God, of being made like Jesus, of having a right to the tree of life, of drinking from the crystal river, of gazing upon the glittering domes of the vast city of our God, and walking its golden streets, sparkling in all the splendor of divine glory. No more sorrow, no more pain, no death; but a rest so sweet, so lasting. O blessed morn! hasten on and bring the promised rest.—*Selected.*

GENUINE EXPERIENCE.

UNHAPPILY the experience of John Bunyan, or of some other person has been erected into a standard by which that of other men is tried, and in some regions a Christian will be asked, "Were you long in the Slough of Despond?" as though the slough of despond were a divine institution, and the only way of salvation lay through it. Andrew Fuller put the question to an aged saint, who replied: "I was never there at all, sir; I went straight to the Cross of Christ." That was the Scriptural way, and it is to be remarked that the Scriptures place nothing between the sinner and the Cross, nor do they clog the free message with a single qualifying condition. "Believe on the Lord Jesus Christ, and thou shalt be saved." Multitudes have deceived themselves by mistaking the agony of remorse, or the terror of hell, for conversion, and have found a false and transient peace in a confidence in their own sufferings, instead of true peace in a confidence in him who hath suffered for us, the just for the unjust.

THE TABLES TURNED.—The late Dr. N. W. Taylor was wont to relate how, at one time, there was a member of the Seminary who seemed so dull and inapt that he felt compelled out of kindness to him and regard for the Churches, to advise him to look no longer toward the ministry as his calling, but betake himself to some plain, honest trade. Soon after the professor heard that his unfortunate student had been preaching at a place where he himself had officiated. Meeting a member of that congregation, he asked, with a little latent amusement at the expected answer, "You had Mr.——to preach for you last Sunday; how did you like him?" The parishioner did not recognize the person with whom he was speaking, and answered frankly: "We liked him well; much better than we did Dr. Taylor!" "Since that," said the doctor, "I have been careful about passing adversely upon the qualifications of young men for the ministry, or predicting that they cannot find a people to be pleased and profited by them."

W. H. HANFORD will preach at RAHWAY, N. J., Sunday, June 7th; OCEANPORT, Sunday, June 14, A. M. and evening; in the afternoon at EATONTOWN.

MEETINGS IN NEW YORK CITY.—Believers in the Second Coming of Christ at hand, and future Life for the Righteous at his Coming, meet for worship every Sunday, at Botanic Hall, No. 68 East Broadway. Service at 10½ A. M. and 3 P. M. Seats free.

THE HERALD OF LIFE.

NEW YORK, JUNE 3, 1868.

NO IMMORTALITY NOR FUTURE LIFE, EXCEPT IN JESUS CHRIST ALONE, AND BY A RESURRECTION AT THE LAST DAY IF DEAD, OR A CHANGE IF ALIVE.

RESPONSIBILITIES.

The Editor holds himself responsible for none of the sentiments of Correspondents. The Editor's articles do not all appear under what is called the "Editorial Head." Any articles without a signature, or which are not credited to another source, the Editor is responsible for, without saying whether he wrote them or not he leaves the reader to judge of their authorship. Let these things be kept in mind in reading the Herald of Life, and the praise or blame will rest where it ought.

"THE JUDGMENT."

THE Tract on this subject is printed, and will be ready to send out in a few days. A very small portion of the expense has been provided for, as yet; so that we cannot commence any gratuitous distribution of it at present. Our readers know what the work is, and will use their own discretion as to its circulation. The price by the hundred will be $2.50, postage to be added, about 30 cts. By the dozen, 40 cents, postage included.

CHURCH ORGANIZATION: A QUESTION.

"If it is not too much trouble, I would like to know how you harmonize Matt. xviii., 15–18, with no church organization?"

MISS G. S.

We believe in church organization. Our opposition is to human organizations called churches. Christ has organized his own church. "The Lord added to the church," is the divine testimony. Christ is the "rock" on which, saith he, "*I* will build *my* Church." All believers in him are, by virtue of their faith, "by one Spirit baptized into one body"—"the body of Christ." 1 Cor. xii., 13, 27. Love cements them together, and, if let alone, would continue a perfect organization; but men, who, too often, "seek their own, and not the things which are Jesus Christ's," set themselves to the work of *dis*-organization of the true church to make a sectarian, or partisan church, and set themselves up to dictate what these divided sheep shall believe, and what they shall not believe, and thus bring in heresies (that is, *divisions*), and then claim "ours is the church," thus deceiving and enslaving the Lord's free men, and forbidding them to grow in knowledge, unless they grow as these "lords over God's heritage" bid them, i. e., in harmony with their creeds of human invention.

Let it be distinctly understood, then, we believe in church organization; but we do not believe that any of the denominational organizations are churches of Christ, as such. They are just what they call themselves. They have taken the name that suits them, and thereby show their preference for it before the name of Christ. We believe in all these organizations there are those who truly belong to the church of Christ, but they are in bondage so far that they are not allowed the exercise of freedom to believe and communicate to others any new truth that may be brought to their attention. They are, therefore, in captivity in Babylon. We look for the great decree of him who is greater than Cyrus, to bring them out of their bondage ere long. Some few have a foretaste of that freedom, even now; but "they are men wondered at," Zech. iii., 8, but they must bear the burden of beholding the church's desolations, till the Head thereof shall come and restore all things; then shall every "lively stone" find its place in the glorious organization, and have its proper work and office, and the building shall be glorious. The party names, and self-constituted churches, will go "to the moles and to the bats," and be heard of no more forever. Let us take heed that we are, of Christ, "added to *the* church"—the true body of Christ.

QUESTIONS ON THE SABBATH.

JACKSON CITY, MICH., May 24, 1868.

BR. STORRS: For some time have I wanted to ask you a few questions through the columns of the dear HERALD, but have often thought they might not be worthy of the space they would occupy, and have tried to rid myself of these questions without troubling any one with my importunities, but as I cannot, neither satisfy my mind, I venture to intrude them upon your time, and should you deem them worthy, I would be thankful for any light you may present, for I want to know and do the will of my Father which is in heaven.

1. Do I understand aright by understanding the ten commandments to be the royal law of God? If so, am I not breaking this law by not observing the seventh day as a holy rest day, instead of the first?

2. Christ, in fulfilling this law, and honoring the law, does not make it of none effect, does he? If so, does he not require me to fulfil and honor it?

3. If any part of them is binding, are they not all binding? For he says we are guilty of all if we offend in one point.

J. G. B.

RESPONSE TO THE FOREGOING.

"1." "The royal law," James himself defines, "Thou shalt love thy neighbor as thyself." The law of love is *the* royal law. "God is love." That law of love guides him in all things, and is *the* law that is to guide us in all our conduct toward our fellow creatures. All the specifications named by James in this connection show that it is our conduct toward men the royal law applies to.

"2." As to the law-Sabbath, the great complaint of the formalists and hypocrites of his day was, that "He kept *not* the Sabbath day."

"3." Whatever Christ incorporated into the requirements of the gospel is "binding" —nothing more.

As to any binding *authority* to call one day in seven *the Sabbath*, or to observe one as such, in the ordinary idea of such a day, we have no evidence that Christ or his apostles have given any. To attempt to fix the seventh part of time upon the followers of Christ as a Sabbath and a binding institution, is to usurp the authority of Christ, and thus take the mark of the Man of Sin. No authority for any such thing exists under the administration of Jesus the Messiah. The attempt to fix the seventh-day Sabbath upon the followers of Christ, as of binding obligation, is of the same character as the attempt to fix upon them circumcision, and is often accompanied with the same spirit that is recorded Acts xv., 1. That is—"Except ye keep the seventh-day Sabbath, ye cannot be saved." All are doomed to perdition that do not believe and act as they do on the subject. We are happy to know there are exceptions.

When the apostles and elders came together at Jerusalem, to consider the matter in regard to observing the law of Moses, the decision was unanimous that those who were "turned to God from among the Gentiles," were "not to be troubled" with any such thing. See Acts xv. Let us give the words of that memorable council. They are as follows:

"Forasmuch as we have heard that certain which went out from us have troubled you with words, subverting your souls, saying, Ye must be circumcised and keep the law, to whom we gave no such commandment, it seemed good to us, being assembled with one accord, to send chosen men unto you with our beloved Barnabas and Paul, men who have hazarded their lives for the name of our Lord Jesus Christ. We have sent, therefore, Judas and Silas, who shall also tell you the same things by mouth. For it seemed good to the Holy Ghost, and to us, to lay upon you no greater burden than these necessary things: that ye abstain from meats offered to idols, and from blood, and from things strangled, and from fornication; from which, if ye keep yourselves, ye shall do well. Fare ye well."

Here is no recognition of the Law-Sabbath, seventh-day Sabbath, or any other Sabbath. A very strange omission, if of such obligation as the advocates of that institution now maintain. But the "apostles and elders" do here affirm that the converts "from among the Gentiles" were *not* commanded to "keep the law," verse 24: and of course were not commanded to keep the Sabbath of the law. And Paul, who was a principal actor in that council, and in the controversy thus settled by authority, admonishes the Christians at Colosse, "Let no man judge you in respect of a holy day, or *of the Sabbath*," and adds, "Which are *a shadow* of things to come, but the body is of Christ." He asserts that Christians were "dead with Christ from the rudiments of the world;" which latter phrase signifies "elementary" principles—the lowest parts of knowledge. Such was the law economy, as given by Moses, and which Paul affirms, in this same chapter, Christ "took out of the way, nailing it to his cross;" and also affirms that one of those things taken out of the way and nailed to the cross, was "the Sabbath."

Not one writer in the New Testament countenances the idea that the Sabbath had any sanctity above any other day of the week. A Christian's whole life, and every day is to be consecrated to God. "Whether ye eat or drink, or whatsoever ye do, do *all* to the glory of God."

When Paul wrote to a church composed of both Jews and Gentiles, as that at Rome was, he settles this question thus, chap. xiv. he says: "One man esteemeth one day above another: another esteemeth every day;" and he adds: "Let every man be fully persuaded in his own mind." In the result, he says— "Why dost thou judge thy brother? or why dost thou set at naught thy brother? for ye shall all stand before the judgment seat of Christ."

Here was one portion of a Christian community who were Jews, and had been brought up under the law commanding the observance of the Sabbath; and though now converted, they could not at once overcome all their Jewish prejudices, particularly the observance of one day above another, and Paul decides it was not necessary they should; while on the other hand, another portion of that church had been brought up Gentiles, with no observance of one day above another, and Paul affirms it was not necessary they should esteem one day more than another. Here is the true New Testament ground to stand upon—the ground of charity and forbearance, and caution against judging one another in these matters.

We forbear entering at length into this subject, but must content ourself at this time, with mere hints. A few words more shall conclude our remarks. If the Sabbath, as given by Moses, is binding now, it is so in *all its claims and denunciations*. Let those who strenuously contend that it is now of binding obligation, see whether they themselves are not condemned by the Sabbath law. "Whosoever doeth *any work* in the Sabbath day, he shall surely be put to death." Ex. xxxii., 15.

The Sabbath was, and still is binding on all who are under the law. They who are under the law will "be judged by the law;" Rom. ii., 12. All the curses of a broken law and violated Sabbath fall upon them. "But ye," believers in Christ, "are not under the law, but under grace." "The law was given by Moses, but grace and truth (or the substance), came by Jesus Christ." John i., 17. The law was the shadow, Christ is the substance. Hence "We which have believed do enter into rest," etc. Heb. iv., 3; we have the substance in distinction from the shadow, which was by the law of Moses.

"Tell me," saith Paul, "ye that desire to be under the law, do ye not hear the law?" Galatians iv., 21. He then says, "Abraham had two sons, one by a bondmaid, the other by a freewoman. But he of the bondwoman was born after the flesh, but he of the freewoman by promise." He then adds, "Which things are an allegory (an illustration); for these (two women) are (an illustration of) the two covenants; the one from Mount Sinai which gendereth to bondage, which is Hagar, and answereth to Jerusalem which now is, and is in bondage with her children." And why are they "in bondage?" Because they adhere to the Sinaic law as a covenant. But "Jerusalem which is above (represented by the freewoman), is free, which is the mother of us all" who believe in Messiah. "But as then he that was born after the flesh persecuted him after the Spirit, even so it is now." Those who will continue under the Sinaic law, or return to it after once being made free, manifest the same spirit, sooner or later, that the bondwoman's son did, viz., a persecuting spirit, showing a departure from the spirit of the gospel of Christ and his apostles. Let them beware lest they are "cast out" with "the bondwoman and her son."

We wish it understood distinctly, that what we have said is not designed to apply to those who honestly believe Sabbath keeping is obligatory on them, if they hold that view in charity to others who differ from them. But in many, who have been led under the law Sabbath, we have seen and been made to feel that there is a lack of honesty and integrity, which might justly be ascribed to the Ishmaelite spirit of the bondwoman's son.

If it be asked, "Is not the Sabbath law a part of the moral law?" We unhesitatingly answer, *No*. A moral law relates to what is unchangeably right in itself, and is something commanded because it is thus right. If there were no command, it would be binding on men to act according to this principle: that is, if there was no specific command we would be bound to act the same in relation to the object; for example, "Thou shalt love thy neighbor as thyself" is morally binding on every man, though it had never been embodied in a formal law, because it is unchangeably right in itself, and is essential to the welfare and harmony of society.

The Sabbath law is a *positive* law, and the keeping of that law was binding on those to whom it was given, and to no others; it is right because it is commanded, and made right by the command; and is not, like a moral law, right merely of itself.

The moral law is binding on all people, everywhere, "written in their hearts," Rom. ii., 15. But the Sabbath law is not thus written in all hearts, and therefore is not of the moral law, but is a positive institution, and belongs only to the people to whom it was given.

A moral law has no such restriction; it is binding on all men, everywhere, and under all circumstances, and cannot be violated without sin; so that though they have not the writen law, their "conscience bears witness, and their thoughts accuse or excuse" their conduct. Rom. ii., 15. Not so the Sabbath law. A positive and known command alone can make that binding on any one. Under some circumstances it would be impossible to keep the Sabbath law, and that fact demonstrates it not a moral law. For instance, a slave of an ungodly master is converted to serve God; his master will not allow him to keep Sabbath; he is compelled to disregard it. If it were the moral law he should die rather than not keep it. But it is a positive institution, given to a people as a whole, and the master, as well as the servant, was obliged to keep it; that is, it was a positive law to Israel, as a nation; all of whom must keep it.

But when the gospel goes out to all nations, it deals with individuals, as such; it carries with it moral laws, and those only. These are all incorporated into the gospel precepts; but the gospel *rest* is the substance; and the Sabbath law is not incorparated into the gospel as an external observance. We that "believe do enter in *rest*." We enter into Christ, and find the true Sabbatical rest begun, to be consummated at the resurrection.

"Let every man be fully persuaded in his own mind." We esteem it a great mercy that the providence of God has so ordered it that one day in seven is observed as a day of rest. The influence of it is good, both physically and morally. But as to any *positive* law for its observance, there is none under the gospel economy. So we believe.

THE STANDARD OF APPEAL.

THERE are those who cannot receive the views we advocate, because, say they, "Eminent men, and 'the Fathers' in early times held and practised differently." We have long since learned that the Bible is the standard of appeal, and is to settle all controversies about "faith and practice." That which cannot be clearly proved by this standard, may be tolerated, but is no authority, nor a test of Christian faith or character. It is beyond all doubt, in our mind, that all the heresies and false practices that have scourged the church from its earliest history, have grown out of a disposition to follow men instead of adhering to the unadulterated word of God. In this matter we are at perfect agreement with Dr. ADAM CLARKE, in his Commentary on Prov. viii. He says.

But of these ("the Fathers,") we may safely state there is not a *truth* in the orthodox creed that cannot be proved by their authority; nor a *heresy* that has disgraced the Romish church that may not challenge them as its abettors. In points of *doctrine* their authority is nothing to *me*. The word of GOD *alone* contains my creed.

Such is exactly the position we have occupied for near thirty years past; and which we shall endeavor to maintain to the end of our Christian course. So long as we have the Bible as a standard of appeal, it gives us no sort of uneasiness what can be produced from "the Fathers," or any other great or good men opposing our views. They are but men, and as liable to err as ourself. Let us have Bible testimony, and let its construction be regulated by the general tenor thereof and the known or revealed perfections of God. "God is love:" and any construction of his word that contradicts this testimony must be erroneous, however plausible it may appear.

EULOGY ON DEATH.

An *exchange* paper contains some blank verses on "Death," eulogizing this *monster*, as is usual with believers in inherent immortality. It begins by the inquiry—

"Why should we picture death a thing of dread?"

We answer—Because God so announces it, by making it the penalty of sin. If Adam had *dreaded* it as he ought, he might have been preserved from its power. By believing the serpent's lie of natural immortality—"ye shall *not* surely die"—he had the "dread" of death removed, and fell into sin.

In the fifth line the following sentiment is uttered:

"Death is an angel—messenger divine!"

We do not wonder the writer placed a mark of surprise at the close of this line. Inspiration declares, that "sin entered into the world and death by sin;" Rom. v., 12. To call the "messenger" of sin "divine," is cause of surprise and astonishment. Next follows a "whitewashing" of the monster, thus:

"White-robed, though shadowed oft in dark disguise,
Stealing at midnight unto prison doors
Where weary spirits long in chains have pined,
And bidding them go forth to taste new life
Beyond the precincts of their dim abode;
While they, with many a sigh and groan of pain,
Reluctantly follow their mysterious guide."

This is strange enough. "White-robed," *disguised* in "dark" ones! Will the writer please tell us if immortality can be "weary?" We happen to think that weariness is not an attribute or accident that pertains to immortal entities. If the soul is immortal it cannot, in the very nature of the case, be "weary." To talk of an immortal "spirit" pining "in chains," is to talk unmitigated nonsense; and then for death to be represented as a white-robed thief, to steal out this chained spirit, almost caps the climax of folly; but a still greater one follows it. This weary spirit (immortal, of course) leaves its prison and chains "with many a sigh and groan of pain," and follows its guide "reluctantly." Strange jargon this. One would think the absurdity was at his height to suppose this chained spirit leaves its prison with sighs, and groans, without representing it as going "reluctantly." This immortal entity, going "forth to taste new life," ought to have been, in consistency, presented as shouting and dancing for joy, following its "guide" with the light-footedness of the young roe as it flies from its confinement, or from the pursuit of an enemy. But no! death—the "messenger divine"—is followed "reluctantly!" A plain evidence that the said soul has no knowledge of the fancied bliss we are told it is going forth to possess. Why do not our immortal soul theorists instruct these entities so that they shall behave better when the "white-robed" friend comes to conduct them to "new life?" Perhaps they are "fools, and slow of heart to believe all that the" deifiers of death tell them, and therefore "groan and sigh" in "following" him, and go "reluctantly." These fancy souls must be stupid things, after hundreds and thousands of the priests of death have so often declared the glories of death, and his amazing friendship, that they cannot "follow" him in a better manner. We have heard of many of these glorifiers of death that took every possible care to keep out of his way; and if they hear of one that follows death gladly, by suicide, they cry out, "insanity;" or "dreadful!" The fact is, the most devoted priest of death, after all his prating of death's friendship, will not trust him at all; and you will see them hasten after a doctor and swallow the most bitter dose rather than let death lead them into their imaginary paradise.

Away, then, with all this lying song of death's friendship! It is hollow and false as falsehood can be. No man really believes it, though many doubtless think they do; but it is all deception.

The writer of this eulogy on death next says—

"Death is a builder—architect supreme!
Pent in our clayey temples here we dwell—
One stroke of his rude hammer, they are dust,
And palaces immortal are our own."

"Great is Diana of the" immortal soul advocates. If death introduces us into "palaces immortal," what shall we do with them at the resurrection? The resurrection is the time and the way for this "mortal" to "put on immortality;" so saith Paul, 1 Cor. xv. But if death places us in immortal palaces we must leave those palaces at the resurrection, or it will be these *immortals* that put on immortality; that is, we shall put on that, at the resurrection, which, by the "stroke" of our friend death's "rude hammer," we had at death. Next—

"Death is a pilot—long in our treacherous seas,
While cloud-hung skies above us frown, we sail,
And many a foul Charybdis lurks beneath.
We spend the fleeting moments as they pass,
In ceaseless longings for the onward shore,
Eternal shores are dawning in our sight,
And Death's the friendly hand to guide us there."

Here death is made an all important "*friend*" "to pilot" us out of this life's "sea" on to the "eternal shores!" Enoch and Elijah could not meet that "friendly pilot" and so landed without his aid! Unhappy men! How dared thou venture without this pilot? Paul rejoices that God, on a certain occasion, "delivered" him "from so great a *pilot;*" and in that hour of trial he did not trust himself to that old ship-wrecker—death—for a pilot! No, saith Paul, our "trust" is "in God who *raiseth the dead*." See 2 Cor. i., 9, 10. The "pilot" death shipwrecks all that come in his power! God is the Christian's Pilot, and brings into "palaces immortal" by *raising the dead*. No thanks, and no praise to death. Old "death" has stood on the shore to deceive weary mariners, and to rob God and his Christ of the honor of conducting to "palaces immortal," for many long years. But the old black white-washed hypocrite is doomed to an exposure by the grand doctrine of "Life and Immortality only through Christ," that shall place him where his long series of crimes against God, Christ and truth demands; viz., Jesus Christ shall "*destroy death*." Heb. ii., 14. Then will the robber of God and man be no more deified by good, but deceived, men who have so long sung his praises. Yes, friends, your old "Pilot" is to go "into *the lake of fire;*" Rev. xx., 14. A just doom for all such "liars" and deceivers. His godship will then be seen in its true character.

In closing the stanzas to death's praise the following language is used—

"O! child of God! call death no more thy foe,
But picture him with love and all sweet things,
Fear not his voice—it is thy father's call,
Nor shrink from his embrace though cold and chill."

The first line is a rebuke of the great apostle who says, "The last *enemy* that shall be destroyed is *death*;" 1 Cor. xv., 26. But Paul did not know the wonderful good things *death* does; he was ignorant of "Death's friendly hand!" Mistaken apostle! Oh, if you had only lived in these days in which "the world by wisdom" has found out a better work for death than to keep him in the devil's employ! He is now transformed into "love and all sweet things," whose "voice" is not to be feared! "Death!" why it's only "thy Father's call!" If this be true, however, they are children of sin; for death is its voice.

This eulogist of death after dwelling on the "bliss that disembodied souls" are in, when the "friendly hand" of death has knocked the "clayey temple" to pieces, says—

"We then shall say of death, dread, ill, transformed,
Only an angel met us in the way."

We add in the language of Paul—"No marvel; for satan himself is transformed into an angel of light; therefore it is no great thing if his ministers" [of which *death* is one] "also be transformed as the ministers of righteousness, whose end shall be according to their works:" 2 Cor. xi., 14, 15. The "end" of

death we have seen portrayed by inspiration. If it is to "be destroyed" by being "cast into the lake of fire;" see again Heb. ii., 15 and Rev. xx., 14, when will man cease to be deceived by the theory of inherent immortality?

"A Better Country:" Words of Caution and Admonition.

These are "perilous times," and all true Christians need to be on their guard lest they "be led away with the error of the wicked." Religious and political movements are going with a rush which strongly indicates the great "breaking in pieces" cannot be far off. The following remarks are worthy of careful consideration, at this time, that we may all be put in a watchful position in relation to the events before us, so that we be "not snared in an evil time."

There are two classes of people with which, in greater or less degree, all may be rated. The one, an almost numberless majority, is looking and laboring for the advance of civilization, the perfecting of the arts and sciences, the extension of commerce, the increase of political liberty, and the general amelioration of the condition of mankind. The other class, a little flock, comprising only a small minority of even professing Christians, yet as true philanthropists as any others, is looking and praying for the coming of the Lord Jesus Christ as the great remedy for every evil.

Let us inquire a little who comprise the first class. We find, first, devout men and Christians of every grade, who believe in the gradual conversion of the world. With minds unenlightened by the Spirit of prophecy, they behold the rapid advance of the arts, the new and wonderful physical accomplishments of man, and, above all, the sudden political changes, and tendency to political freedom in this country and in Europe, and think they see in these things the hand of God preparing the way for the Millennium. Thus discerning the signs of the times, they judge it their duty to forward these movements with purse, and vote, and bayonet, thinking thus to aid the coming of the kingdom. They have forgotten that the "kingdom cometh not by observation." *Their* kingdom comes by observation; they can tell any time how for we have got into it.

Next, we find the leading men of the age, politicians and statesmen, catching much of their inspiration from the nominal Church, they talk, too, of "the overruling Providence," and "the God of battles," while they labor for the "greatest good of the greatest number."

Then the so-called "liberal" religionists add strength and numbers to this first class. They believe that the history of man is one of *progress* and *education*: that God is gradually leading man up to a higher "spiritual plane;" that Christ was only a landmark in this progress, ushering in new truths, which are to "leaven the whole lump:" and that Swedenborg, Goethe, Rousseau, etc., are more recent landmarks of the same kind. These have much to say of the inherent dignity and manifest destiny of man, and teach it to be the highest of human virtues to labor, and vote, and fight for his political liberty.

Then come "the people." All of them who think, catch an inspiration from the "spirit of the age"—the principalities and powers with whom we wrestle (Eph. vi., 12)—and dream of halcyon days and a golden age, to be brought about by the united efforts of divines, politicians, and soldiers, preaching, voting, and fighting for the advancement of the race.

Shall we range ourselves with these? Shall we become part of that great image of Gentile power soon to be as the "chaff of the summer threshing-floors?" For the sake of contributing a little to the relief from oppression of our brother man, shall we do evil that good may come? We do all this and more when we indorse the "spirit of the age." Emulation, wrath, strife, and the "wisdom of this world," which "is foolishness with God." We become thereby a part of the miry clay of democratic power—of the very toes of the image (see Dan. ii., 31–45). We seek to make for ourselves a country, and to take to ourselves power to rule (or "judge,") which belongs not to us in this dispensation.

Dearly beloved of the little flock, have we then no country? "Now, therefore, ye are no more strangers and foreigners, *but fellow-citizens with the saints and of the household of God.*" (Eph. ii., 19) "For our *citizenship* is in heaven, *from* whence also we look for the Lord Jesus Christ." We are citizens of the heavenly kingdom, sojourning for the present in "the promised land as in a strange country." What should be our civil position here? Let us inquire by illustration. You are a Christian of American birth, and with an American passport, dwelling for the time in Italy. Great changes are taking place there. The nation is full of enthusiasm upon the idea of national unity, which shall free from the yoke of the oppressor, incorporate the estates of the Church, and secularize the Church property: all this is to be accomplished by the bayonet and the vote. Your judgment approves the results to be attained. You are offered the privilege of becoming an Italian citizen; you accept it, and join in the popular voice—and what have you done? You have forfeited the civil rights of your American birth; you have become part of the ten horns, which shall indeed "hate the whore, and shall make her desolate and naked, and shall eat her flesh and burn her with fire." (Rev. xvii., 16). But though "God has put it into their hearts to fulfill his will" in these things, yet they "shall make war with the Lamb, and the Lamb shall overcome them; for He is King of kings and Lord of lords, *and they that are with him are called, and chosen, and faithful.*" Can you be one of the "chosen and faithful," and also a part of the ten horns which are overcome? Can you have a part with the stone cut out without hands, and with the miry clay which shall be smitten by that stone? Where, then, is our faith, without which we cannot please God?

Abraham "sojourned in the land of promise as in a *strange country*," not taking to himself any political power or ownership in it, waiting for God to give it to him, and died in the faith; and so did all the faithful of whom Paul speaks, "declaring plainly that they sought a country," and "desired a better country, that is, *an heavenly*," "wherefore, God is not ashamed to be called their God, for he hath prepared for them a city." "If ye be Christ's, then are ye Abraham's seed and heirs, according to the promise," (Heb. xi., 9–16; Gal. iii., 29), seeking the same country in the same way.

Let us then humbly accept the position of strangers and pilgrims, without political power or influence, obedient to the powers that be, as ordained of God, and waiting in faith till they be overturned to give "the kingdom, and the dominion, and the greatness of the kingdom under the whole heaven, to the people of the saints of the Most High" (Dan. vii., 37), and remembering the words of our Lord, "Hold fast till I come; and he that overcometh, and keepeth My works unto the end, to him will I give power over the nations." (Rev. ii. 25, 26).

Exposition of 2 Thess. ii., 1, 2.

"Now we beseech you, brethren, by the coming of our Lord Jesus Christ, and by our gathering together unto him, That ye be not soon shaken in mind, or be troubled, neither by spirit, nor by word, nor by letter as from us, as that the day of Christ is *at hand*," etc.

This passage, as it stands in our English version, seems to indicate a complete change in the Apostle's mind, in regard to what he had so repeatedly declared of the second coming of Christ as nigh at hand, and that, too, as a ground of encouragement and hope to the suffering Thessalonian church. While on the other hand, we have the extraordinary anomaly of their being "shaken in mind and troubled" on account of their having looked upon that event as *imminent in their day!* St. Paul had exhorted them (1 Thess. i., 10) to "*wait* for God's Son from heaven," as those who being then "alive," might remain unto the the coming of the Lord, and so, together with the resurrection of the dead who sleep in him, might be "caught up to meet the Lord in the air, and so ever be with the Lord!" And, although they had been all along held up as a pattern to all other churches as having professed *this* faith and hope in the Lord's second coming as *imminent*, here they are represented as terror-sticken at the very thought of the near coming of the Lord!

How then is this apparent contradiction in in the Apostle's teaching on this subject, and the extraordinary transition in the minds of these Thessalonian brethren from confiding faith and hope to the most agonizing fear in these premises, to be accounted for?

The reply is, that neither the one nor the other lay within the limits of explanation or reconcilement, on the hypothesis that the phrase, "at hand," in reference to "the day of the Lord," is a proper rendering of the passage in the original. But, if the true rendering is, "the day of the Lord *is come*," or "is present," then all is clear, as we shall show, after giving a true rendering of the Greek word as it stands in this passage.

Now this word is, not *engike*, as in Matt. iii., 2; Mark i., 15, and in eighteen other places, all of which are rendered in the sense of near, though not yet quite arrived; but it is *enestekin*, which occurs seven times in the New Testament, but in no other passage except this of 2 Thess. ii., 2, is it translated by the word near, or nigh at hand. In five out of the seven places, it is translated by the word *present*, in the sense of *already come.* Accordingly, the Syriac, the oldest translation extant, renders the phrase, is come. The Swiss version the same. Mr. Knight translates it *hath come.* Luther renders it, to be present, to exist at the time. Bengel says "means *present.*" And Olhausen says it refers to what is present."

Obviously, therefore, our English translation of the word *enestekin*, is an erroneous one. The circumstances under which the Apostle besought the Thessalonian brethren not to "be shaken in mind, or be troubled," were the following. He had previously said to them that he "would not have them to be ignorant concerning them which are *asleep*, that they sorrow not, even as others which have no hope. For," says he: "If we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him. For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord . . . shall be caught up together with them in the clouds, to meet the Lord in the air; and so shall we ever be with the Lord." And he adds: "Wherefore comfort one another with these words."

But in direct opposition to these Pauline statements, there were certain "evil men" who had "crept in unawares," and whose word "ate as doth a canker; of whom were Hymeneus and Philetus; who concerning the truth," as above stated, "had erred, saying that *the resurrection had passed already*, and thereby overthrew the faith of some:" (2 Tim. ii., 17, 18): the which, if so, it followed that Christ had already come, and was then present.

This error therefore, it was, that had so much disturbed and troubled the Thessalonian brethren. For, if Christ had already come, and raised the dead saints who sleep in him, and also changed and translated the living who had remained unto his coming, *then* . . . What? Why, they who, in the exercise of faith and hope in the near coming of the Lord; they who in patience and suffering had been so long "*waiting* for God's Son from heaven," were, after all, *left behind*, to be exposed to all the horrors of that great unparalleled tribulation—or that "hour of temptation which is to come on all the world, to try them that dwell on the earth!"

But so far from this being founded in truth, in order to remove from their minds the sad effects of this disturbing error, he says: Now, we beseech you, brethren, by the coming of our Lord Jesus Christ, and by our gathering together unto him,"—both of which events are still *future*,—"We beseech you . . . that ye be not soon shaken in mind, or be troubled," i.e., by such false teaching as that of Hymeneus and Philetus, "neither by spirit, nor by word, nor by letter as from us," —for we, the Apostles, certainly have never taught you any such thing—as that the day of Christ *is present*, or that he has *already come.* Therefore, comfort yourselves. Dismiss your fears. For, when "He shall descend from heaven with a shout," "we," whether dead or living, shall be "gathered together unto him." For I now tell you, that, in accordance with what "all God's holy prophets have spoken since the world began," "the day of Christ," instead of being "present" "shall *not come*, except there come a falling away first, an *apostacy*, and that man of sin be revealed, the son of perdition," etc.

Here then all is plain. The Apostle Paul is fully cleared from all inconsistency in his teachings on this subject, and the agonizing fears of the Thessalonian brethren are shown to have been without foundation.—*Rev. R. C. Shimeall.*

A Host.

A New York journal says, "that a learned German theologian has estimated that there are forty-four million, four hundred and thirty-five thousand, five hundred and fifty-six devils." Only think of it. Whether the learned gentleman's theory respecting the office of this many-membered satanic host makes them wander up and down on the earth like roaring lions, only quiet about it, seeking how much of what God has done they can undo, and how much they can prevent him from doing, the account does not say. The mission is an unfortunate one for many professed religionists, for could that point only be settled in the affirmative, many who have a chronic habit of yielding so temptation, the nature and consequences of which James so clearly sets forth in his Epistle i., 14, 15, would, as they are now more than half inclined to do, find it so very pleasant and convenient, especially if the offence be grave, to attempt a partial exoneration of themselves by representing to their dishonored and astonished brethren and sisters that some two, three, or half a dozen of these wicked, cunning intelligences suddenly set upon them, and, of course, for the time being, overpowered them. Then, too, it is so comforting to the more faithful to feel that after all, their offending associates, being creatures of peculiarly unhappy circumstances, are more unfortunate than blameworthy. More than forty-five and a half millions of devils! What a delightful crowd is that to have free range among the sons and daughters of men. It is a pity we are not informed respecting the basis of his estimation and how he comes to have an odd fifty-six among so many millions. If the amount of labor accomplished was not so immense we might think the fifty-six had for some time past been detailed to special duty in two certain legislative cities not hard to mention. Recent developments, however, utterly forbid that idea, the work being possible of accomplishment only by flesh and blood agencies more potent in the securing of such ends than any number of the immaterial nothing somethings that are by some said to exist. We think, therefore, the computer of devils has very much under-estimated the present condition of the world being overwhelming evidence of the existence of more than that number, real, living, breathing ones, and tangible, too, to everything but wholesome laws.

If people would only examine thoroughly, they would find themselves possessed of a devil, perhaps several of them, in the shape of lust or lusts, over which an earnest desire for truth, a watchful, prayerful mind, and faithfulness to all indications to duty will insure triumph. None who rightly strive to bring their wills into subjection to the divine will, thus securing victory over their lusts, will ever be troubled by devils in any other form than that presented by their ungodly fellow-bipeds. It is difficult to conceive how this demon calculation could have been regarded by its author as anything but a joke, but as it is quite as sensible as much that is said and written now-a-days on the side of so-called orthodoxy, we are inclined to think him in earnest. If professors of religion would devote less attention to fancied existences and more to the proper conduct of real ones, themselves for instance, less reproach would be brought upon the church, a great amount of error dissipated, and a far higher degree of Christian experience attained.

New York, June 1, 1868. L. C. T.

Freedom of Thought.

BY A. BOYNTON.

It is not the least interesting feature of the Herald of Life that it gives expression to *free thought*, and this encouragement is doing much to lead men to think for themselves, or independently, as much as may be. Keeping the church in leading strings has nearly obliterated truth from the earth. Thank God that these are being broken. We love to see original thought expressed: only let it be *in love*; not dictatorial, but suggestive. Let no one fear to search, think, and speak for themselves; thereby interest is excited and truth elicited. Thus prompted we write the following:

THE TREE OF LIFE, AGAIN.

In a former article, we rather hinted that this might be emblematical of Christ. Many take the ground that in the future age there will be a literal tree of Life for the purpose of healing somebody. Let us see what the Word says on this subject. In Prov. iii., 18, Wisdom is called a "tree of life to them that lay hold upon her; and happy is every one that retaineth her." "The fruit of righteousness is a tree of life." Prov. xi., 30. "When the desire cometh, it is a tree of life." xiii., 12. "A wholesome tongue is a tree of life." xv., 4. Them that mourn in Zion are "called trees of righteousness, the planting of the Lord, that he might be glorified." Isa. lxi., 3. Trees are spoken of as governments. "Behold the Assyrian was a cedar in Lebanon with fair branches, and with a shadowing shroud, and a high stature, and his top was among the thick boughs; the cedars in the garden of God could not hide him; the fir trees are not like his boughs, and the chestnut trees was not like his branches; nor any tree in the garden of God was like unto him in his beauty. I have made him fair by the multitude of his branches; so that all the trees of Eden that were in the garden of God envied him." Ezek. xxxi., 3, 8, 9. In chapter xlvii., we have a vision of a river issuing out from under the threshold of the house of the Lord, and also of many trees on its banks; it seems to synchronize with John's in chapter zxii. of Rev. Ezek. says, "And by the river, upon the bank thereof, on this side and on that side, shall grow all trees for meat, whose leaf shall not fade, neither shall the fruit thereof be consumed; the fruit thereof shall be for meat, and the leaf thereof for bruises and sores." Mar. xii., 13. John saw a river of water of life proceeding out of the throne of God and the Lamb: on either side of this river the tree of life; and the leaves of the tree were for the healing of the nations. Rev. xxii., 1, 2. This verb *were* seem to relate to something done in the past. True it is a supplied word, by the translators; but does not the context justify its use? A worthiness attained; a character perfected, seems necessary to an admittance where this tree grows. "He that is unjust and filthy; and he that is righteous and holy: let him be so still." See 11th and 14th verses. "Blessed *are* they that do his commandments, (those righteous ones spoken of above, we think), that they may have right to the tree of life, and may enter into the gates into the city."

Now the question is, having been driven from the tree of life in our representative head in Eden, what do we need, and how is that need met? *Life*: a deathless, an *immortal life* is the craving of our nature. The want is met in Jesus. "He that hath the Son hath life." He is the commencement, continuation, and perfection of this life; and on our part, a faith in Christ, working by love and purifying the heart; an inward work with an outward manifestation of good deeds. Jesus is represented as our physician, bearing our sickness, touched with our infirmities; his body we are to eat; his blood, to drink; he is the bread of God; the water of life, etc. He teaches us that salvation consitss not in meats and drinks; things of an earthly nature; but they are spiritual; and so accords the experience of every child of God. Of what does Christian joy consist? What was the meat which Jesus ate of, and which he was always instructing his disciples about? Doing the will of his Father; or, in other words, experiencing the full radiation of the Divine mind, or image of holiness and love. This divine inspiration is our joy. This harmonious turning of the higher faculties of our being, so as to fit us to vie with the holy throng around the throne in pure and exalted strains of sweetest concord, is what constitutes Christian joy: it is *spiritual.*

When we put on the spiritual or immortal body, we suppose the food for it will be adapted to, and partake of, its likeness. Every dispensation seems calculated to elevate man more and more toward the standard of perfection, God; who "is a spirit" being. Paul tells us, "that is not first which is spiritual; but natural; and afterward, that which is spiritual."

We write not to oppose our more literal brethren, but to kindly admonish all to look from figures and emblems to Christ, who *is* our Life, and who is soon coming to give it to us more abundantly.

That we may have the eyes of our *understanding* enlightened, be *renewed* in knowledge, transformed by the renewing of our mind, feed on the hidden manna, eat the bread which came down from heaven, live by every word of God a faith life, waiting for our Lord from heaven to finish the work of grace wrought in us by the Holy Ghost, ever prays your affectionate brother.

West Batavia, N. Y.

From C. W. Chick.

Lynchburg, Va., May 23, 1868.

Br. Storrs: An Episcopal sister is desirous of taking the Herald of Life, but she has a large family; is poor in this world's goods, and don't think she can spare the money from her family. A brother of the Episcopal church has been holding meetings at her house every Lord's day at 3 P. M.; occasionally firing a few shots at myself, and the tracts I have been circulating. The result was, I could not sit still and do nothing while the truth was so perverted. I followed my Episcopal brother four evenings, on the Life theme. The congregation increasing each evening. On the last, I replied to the arguments of a Methodist minister, who spoke from the parable of the "Rich man and Lazarus," "the spirit returned to God who gave it," to prove that man is conscious in death, etc. After replying to the arguments of my two brethren, and the congregation dismissed, I distributed nearly a hundred tracts, which I gave notice would be done after the services were over. Some ladies expressed a desire to hear "more of the truth." One said, she had "held to the common notion, and never thought it could be proved unsound; but acknowledged her objections answered, and assured a friend, she was firmly convinced that there was no future life until Christ came." I have heard of three who were convinced by the presentation of the plain truth. So, you see that, under the blessing of God, a poor carpenter, who is more accustomed to his plane than writing or speaking, can do something. I thank you for sending another Herald last week. I hope its subscription list may increase and much good be accomplished by its teachings; at the same time, I know good wishes won't keep up the paper; so I will try and send you something soon as I can, more substantial.

May the Lord bless you and all who love his appearing.

Christ our Righteousness.

We can make no atonement for a violated law; we have no inward holiness of our own; the Lord Jesus Christ is the "Lord our righteousness." Cling not to such beggarly elements, such filthy rags, mere cobwebs of Pharisaical pride; but look to him who hath wrought out a perfect righteousness for his people. You find it a hard task to come naked and miserable to Christ; to come divested of every recommendation but that of abject wretchedness and misery, and receive from the outstretched hand of our Immanuel the riches of redeeming grace. But if you come at all, you must come thus; and like the dying thief, the cry of your heart must be, "Lord, remember me." There must be no conditions; Christ and Christ alone must be the only Mediator between God and sinful men; no miserable performance can be placed between the sinner and the Saviour. And now, my dear friend, no longer let false doctrine disgrace your pulpit. Preach Christ crucified as the only foundation of the sinner's hope. Preach him as the author and finisher, as well as the sole object of faith —that faith which is the gift of God. Exhort Christless sinners to fly to the city of refuge; to look to him who is exalted as Prince and Saviour, to give repentance and the remission of sins. Go on, then, and may your bow abide in strength. Be bold, be firm, be decided. Set Christ be the Alpha and Omega of all you advance in your addresses to your fellow-men. Leave the consequences to your divine Master. May his gracious benediction rest upon your labors! and may you be blessed to the conversion of very many, who shall be your joy and crown of rejoicing in the great day when the Lord shall appear. *Lady Huntington to Henry Venn.*

Eld. Rufus Keeler, Columbia, Cal., writes: May 8, 1868: A few of us here form a band of *Christ's freemen.* Several more are partly with us, and are free to read and converse, but are not active. Yet the light is steadily shining; and truth, precious, saving truth, slowly but surely advancing here and in other parts of California, truly the "Palestine of America." I have no fears for the future of God's truth; for he who is its author will take good care that it shall accomplish all whereunto it was ordained. And though He commits it to earthen vessels, poor and imperfect, still he holdeth those vessels in his hand, that they be not dashed to pieces and perish with their precious contents. May God keep us all and fill us with the precious life-sustaining oil. Yours in hope.

A. W. Bradford, Springfield, Mass., writes: Take courage and work on; the truth is making rapid progress in our midst. We cannot hear it preached from the pulpit; but some of the faithful ones are "letting their light shine." I know of six, who have become settled and grounded in the truth of "No life out of Christ," within a few months: and others are trying to advance into the marvellous light. I send you the name of one new subscriber, and will do all I can to get more.

Our Israelitish Origin.—A work on Prophecy It was written by Professor Wilson, England, some years since. We republished it, believing it could not fail to interest all thinking men, whatever might be thought of the accuracy of its positions. For our Self, we endorse the general theory that the Anglo-Saxons are the literal descendants of Israel, in the line of Joseph and Ephraim. Price 50 cents, in paper covers only. Postage, six cents.

Obituary.

Fell Asleep in Jesus, on Friday, May 22, 1868, after a long and painful sickness, which he bore with great patience and resignation, Br. Joseph F. Brewster, of Williamsburgh, L. I., aged 60 years and 9 months. Our Br. has been a humble follower of Christ for about 34 years; his conversion took place about that time. He united himself to the Episcopal Methodist church, and continued a faithful member, until in 1842, he heard the joyful tidings of the coming and kingdom of Christ; which, to him, was good news: and he fully embraced the doctrine of Christ's personal, literal and visible coming to reign on the earth; with the doctrine of the unconscious state of the dead, and the final destruction of all the wicked; he was also a firm believer in the doctrine of a future life for the righteous only, by a resurrection, at the last day. He died in great peace; being firmly grounded upon the sure foundation laid in Zion. His last words were that he should not have to sleep long. He very quietly and calmly fell asleep, to await the sound of the last trump, when he will "come again from the land of the enemy," with all the redeemed host of God's elect. The funeral discourse was preached by Br. Geo. Storrs, on Sunday, May 24, to a very large and attentive audience when the precious truths presented were listened to with the greatest attention, and made a deep impression on the minds of many; and some said they never heard such truths before.

Our brother was taken from his residence, on Monday, to his last resting place in Stonington, Conn., to wait until his Master shall call him from his prison house, and clothe him with immortality and give him eternal life. "Mark the perfect man, and behold the upright, for the end of that man is peace.

Wm. Roworth.

Advice to Young Ministers.

In looking over a file of old letters dating back to the year of my ordination (1821) I find one from Rev. Leonard Woods, D. D., an ever to be honored professor in the Theological Seminary at Andover. Its perusal has brought to mind my gratitude to him for his excellent advice to me just entering the ministry, and the benefit I received from it, and I quote a few sentences with the belief that the sentiments are as applicable, and the principles as sound to-day as then, and with the hope that they may prove as useful and suggestive to some young minister now, as they were to me more than forty years ago:

"In all your prospects of usefulness and comfort I most heartily rejoice. You need the wisdom which is from above. Take care not to indulge yourself in the habit of complaining of the stupidity of your people; avoid this in public and private. It does no good, but much hurt. Say the best you can, and as to the rest, use the language of compassion, or of hope. Avoid harshness, but use great plainness—plainness united with kindness and tenderness. Many ministers ruin their influence by an air of severity and chiding in the pulpit. Indulge ardent desires for a revival—the more ardent and tender the better. Wait upon a sovereign God. Plant and water—that is your work; do it cheerfully and perseveringly, never give over, never be discouraged, God will give increase. When? He knows and he only. Dear young brother, the Lord bless and make you a great blessing to many ready to perish, and to many walking in the way to Zion."

It should be borne in mind that the above suggestions are not given in the way of systematic advice, but are a portion of a letter written in private friendship, and thus have a peculiar value.—*Congregationalist.*

BUSINESS MATTERS.

One Dollar each from—Geo. E. Putney, H. A. Arnold, S. C. Smith, Francis Babcock, Albert White, John Wesley Metsger.

Two Dollars each from—C. R. Crossett, John E. Jones.

Various Sums—A. Boynton, 50 cts; A. C. Newell, 75 cts; Geo. W. Young, $5 donation; Miss G. Spencer, 50 cts.

Sent off "Life from the Dead" *as follows:*

C. Swift, to order, 8 copies..........by mail
Eld. Rufus Keeler, 14 copies....... "
S. A. Kemp, to order, 27 copies..... "
Joseph Lacier, 8 copies............ "

Sent off "A Defence of the Bible," *as follows:*

C. Swift, to order 8 copies..........by mail
Eld. Rufus Keeler, 6 copies......... "
S. A. Kemp, to order. 27 copies..... "
Joseph Laciar, 8 copies............ "

Received for the Tract on The Judgment.

William Roworth, New York........$2 00
C. A. Hempsted, Brooklyn, N. Y......$3 00

Sent D. J. Ellsworth, 24 Herald of Life.

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Poetry.

SPRING.

"JERUSALEM the golden, methinks each flower that blows
And every bird that's singing, of thee some secret knows."

The mists of verdure on the trees
Are quietly descending,
All rare and charming tints to-day
Are with the landscape blending.

Through azure pathway to the sun
The glad lark soars with singing,
And birds of varied name and plume
To northern haunts are winging.

The mill-stream briskly pushes on,
With laugh and merry chatter,
The wheel proclaims its work and speed
With proud and cheerful clatter.

Spring? yes, and Spring's magnetic flow,
Each human breast is filling,
The mystic pulse of life renewed
Each quickened nerve is thrilling.

Whence is the power the springtime brings,
Whence love's intensest yearning?
Where the true magnet that attracts
Our spirits heavenward turning?

'Tis hope, which from the bursting buds,
From promised fruits and flowers,
Looks to God's budding promises,
And earth's prophetic hours.

Exultant sing, oh Hope serene!
The week millennial closes,
Earth's frowning steeps and desert wilds
Shall blossom like the roses.

The desolating tide of sin
Be stayed by hands victorious,
Earth's work of reconstruction done
By One both strong and glorious.

Our race its new career begins,
Aided by love supernal,
While light divine shall bathe the world
Through its long sweep eternal.

Then let us wait, and watch, and pray,
Though Spring with Summer blendeth,
Though Autumn pales again with frost
Our Winter quickly endeth.

The passing seasons still proclaim
Our King just at the portal,
Whose word, from dust and death shall bring
His saints in garb immortal.

JAMESTOWN, IOWA. MRS. E. B.

Children's Department.

NOT ASHAMED TO PRAY.

A LITTLE fellow, only about eleven or twelve years old, was the son of a clergyman. His father had got a situation for him on board one of those ships where boys are put, in order to be trained and educated for officers in the navy. This little boy's father and mother, being good Christians, had taught him to pray to God every morning and evening; and had told him to be sure and do this, wherever he might go.

When the little fellow went on board the great ship he found himself surrounded by a large company of other boys. Some of them were older, and some younger than himself. They were cadets and midshipmen who were to be his companions, and who were very fond of fun and play, as boys generally are. He got along with them very well till the time came to go to bed in the evening. A bell was rung as a signal for the boys to go their berths, as the beds are called on ship board. The boys were laughing and talking, and playing tricks of various kinds, while getting undressed.

George, as our little friend was named, looked around to see if none of them kneeled down to pray before going to bed, but not one of them did so. He remembered what he had been taught at home; he thought how God had taken care of him all the day, how only he could preserve him through the night, and he felt he could not go to bed without prayer. Then the temptation occurred to him—"but can't I pray as heartily when lying in my bed, as if I should kneel down to pray? and then the boys won't laugh at me."

But then the thought occurred that it would please his mother better, if he should kneel down to pray; and a better thought still came into his mind, that it would please God. This decided him. He knelt down to pray. Immediately all the thoughtless boys around began to laugh at him. One called him a methodist; another said he was the parson. One threw a book at him; another threw a pillow at him. But the little fellow still knelt on till he had finished his prayer.

The next night he was interrupted in the same way; and so it continued night after night. And yet the brave little fellow would kneel down and offer his prayers to God. He never complained of the conduct of the boys. But some one else about the ship found out how the boys were behaving in their cabin at night, and went and told the captain.

Now, it happened that the captain was a good, pious man, and he resolved to put a stop to the bad conduct of boys. The next day he had all the boys called up before him on the deck of the ship. Then he called George up to him and said:

"Well my little fellow, have you any complaint to make of the conduct of these boys?"

"No, sir," said George.

"Now, boys," said the captain, "George will tell no tales, and make no complaint; but I have heard how you have been teasing and persecuting him at night, because he has the courage to kneel down and pray to that God who takes care of him. I have only this to say: if any of you dare do this again, I'll have you tied up on deck, and try how you like the taste of a rope's end on your back. No go to your duties."

All the boys felt guilty. They would hardly speak to George during the rest of the day. But when evening came again, George knelt down as usual to pray. There was no laughing or talking. They were all as still as mice. George had not been kneeling long before he felt something at his side, coming close up to him. He looked around to see what it was, and found one of the little boys who was nestling close up to him, that he, too, might say his prayers in peace and quietness. Presently another came, and then another, till at last quite a number were found kneeling round him. These boys had all been taught to pray at home: but, when they were surrounded by rude, mocking boys, they had not *courage* enough to do *right*, by acknowledging their dependence on God, before their companions. But the influence of George's example, when he quietly and bravely took his stand, determined to do right himself, whatever others did, encouraged them to do so, too. From that time, prayer was never neglected on board that ship, while even those who did not pray themselves, were afraid or ashamed to laugh or mock at those who did. In this way, little George was very useful to his young companions, by *the example* which he set them. We should "gather up the fragments" of usefulness that lie around us, by setting a good example.—*Dr. Richard Newton.*

Letters and Extracts.

FROM ELD. SAM'L L. WALTER.

BUNKER HILL, Ill., May 14, 1868.

BR. STORRS: Grace, mercy and peace, from God the Father, and the Lord Jesus Christ, be multiplied to you, and all that have the "hope of eternal life, which God, that cannot lie," has promised to those "who by patient continuance in well doing, seek for glory, and honor, and immortality:" they, the seekers only, have the promise of eternal life. Thank God, that being true, there cannot be any raised to life, to sin and suffer. No. God sent "John to bear witness of the light." What light? The "Word that was made flesh." "In him was life," and this "life was the light of men." Then John was to bear witness to the light of life, or the LIFE-GIVER. And his testimony is so clear that none need be in darkness. Hear him. He that believeth on the Son hath everlasting life." The LIFE-GIVER hath said that whosoever believeth in (or into) him, shall not perish (or, cease to live), but have eternal life. They both agree, that in order to secure life there must be a believing into Christ. And he that believeth not the Son shall not see life; but the wrath of God (or the penalty of God's law, death), abideth on him."

I do not see what clearer testimony could or need be given than that of John's, that life does not inhere in man, out of the LIFE-GIVER, hence there is no life to the wicked. Then thank God we may look for the earth to be filled with righteousness, or the righteous, and the wicked rooted out of it.

April 24. I went to Clyde to ge tmy goods shipped for Bunker Hill, where I have a small, cheap house to live in. I thought to have preached for them on the 26th, but as the time was all occupied, I had to be a hearer. I heard Eld. Hartly, the Baptist. His text was, "If a man die, shall he live again?" He said, "This was a question, and that Paul answered it in 1 Cor. xv., 51–55—"Behold, I show you a mystery: we shall not all sleep, but we shall all be changed . . . the dead shall be raised incorruptible. . . So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory. O death, where is thy sting? O grave, where is thy victory?"

"This answer of Paul's proved the resurrection of all." He made that significant word "we" include all; he was so intent on getting all up that he could not see that "we" was restricted to holy ones, to whom Paul wrote, and sinners had no part in that resurrection; for if they had they were very happy, not cursing God, and calling for the "rocks to fall on them, and hide them from the face of him that sitteth on the throne, and from the wrath of the Lamb," etc., but "thanks be to God, which giveth us the victory, through our Lord Jesus Christ." If his position is true, that all have life in Christ, he established Universalism.

He said, "Job believed in the re-living of all, because he said, There is hope of a tree if it be cut down that it will sprout again," etc. He said this proved it. He did not see that a tree will bud and bring forth boughs like a plant, by or through the "scent of water." It cannot live again without help. "But man dieth and wasteth away" (or is cut off, annihilated), "yea, man giveth up the ghost, and where is he?" In death, having given up the life principle. "If a man die, shall he live again?" This question hangs an impenetrable veil over man in death that none but God can remove.

He then stated the philosophical argument against the resurrection, based on the change which is said to take place every seven years, and the fact that what composed our body at death went to support plants and form other bodies, which he answered by saying God was omnipotent and could do all things. He then went off at right angles on the "materialists; they denied the immortality altogether." We do deny inherent immortality, but believe that God makes his children immortal when he changes them at the sound of the trump, and not till then.

"Others," he said, "believed that man was all immortal; now they are both wrong, viz, the materialist and the immortal soulist. And he would take the middle ground." I thought after saddling both ponies he then rode with one foot on each, and they helped him on with the mass of his hearers.

He said, "Nature proved the resurrection; first, the seasons: spring showed man in youth. Summer showed man in the prime of life. Autumn man in old old age. Winter man in death. Then comes Spring again, or the resurrection." This is against a general resurrection, because none live again only such as have the principle of life. All that have not the principle of life remain in death; no matter how favorable the season; the sun may shine, genial showers may descend, all of no avail, they are dead, they cannot live, God in nature has so written it.

His next proof was "the change of the caterpillar to the butterfly." This, we think, failed to prove the resurrection of all, because all caterpillars do not live again; the greater portion are annihilated, and never become the beautiful butterfly. Again, nature and God's word agree that such as perish shall not see life.

His next proof was, "That the seed had to die before it could be quickened; and that every seed had a heart or spirit in it, in which, by looking at it through a strong glass, you can see a perfect outline of the tree or plant when grown."

This, we think, only shows that those seeds which have the generating power, and not the power to regenerate the same body, that died. But the fact that some seeds are good, and reproduce, does not prove that all will. I think that in order to make the seed prove the resurrection of all, it must be shown that all seeds réproduce, which is not the fact, because not one out of a hundred ever grows. And a vast number do not for want of "the heart, or spirit," which he calls "the life principle," and never will live again. Just so it is with sinners; they were never begotten again, hence cannot be born from the dead. Query: Why may not the materialists ask him (as he asks them, "how they could get no-soul-men out of the grave?") how he is going to get such worthless seed quickened without the Spirit that raised Christ from the dead? Nature could not give them life; they have not "eat" Christ's flesh, nor drank his blood, hence they have not eternal life, and the LIFE-GIVER has not promised to raise them up at the last day.

His next proof was, "The necessity of a resurrection because the moral nature of man could not be developed in this short life, but it must be." I ask, if man developed an immoral nature here, will he not continue to develop an imperfect nature among devils and frightened ghosts? Or will man be changed by eternal torments, and come out of the theological hell, in the resurrection morn, singing, "Thanks be to God, that giveth us the victory, through our Lord Jesus Christ?" This, we think, must be the case to a perfectly developed moral nature.

Next, he said, "There must be a resurrection for the full development of mind. At the age of forty our minds ought to be developed as Sir I. Newton's was; and all would be raised for their development, or God's purposes could not be carried out in the creation of the mind."

This, as the other, we think, if it proves anything, proves the restoration after he has gone through another training, and got a perfect intellect: then he must be in harmony with the divine Being, hence he must be saved. And then the theological hell will be vacated, and of no further use.

Next. "Our love for our dead ones proves that there would be a resurrection." Here he appealed to mothers to know if they did not love that dead little one yet? And "fathers, don't you love that son you laid in the grave?" He went through all the relations that exist among us, and asked if we did not still love the dead one? He knew we did, for he had one little one in death, and he loved it still," etc.

I confess that I was too blind to see any reason why the dead should rise because I loved the dead. It was a logical working up of the feelings, in the subsiding of which feeling into sober thought, they would be very likely to ask with Job, "If a man die shall he live again?" and still they would be in doubt. He finished his assumption, and then spoke of the glorified bodies of the saints; that they would be like Christ's glorious body. This was refreshing, after the long talk out of his own heart. I am going to Clyde soon to talk about the resurrection.

I received two packages of LIFE FROM THE DEAD, and one of the DEFENCE OF THE BIBLE. I thank God and the donors. I shall try and put them into hands that will read them. I hope the good work of publishing these works will go on. God's stewards have nothing to fear; they have good security for the interest, which is an "hundred fold in this world, and in that which is to come, life everlasting." Do you believe he is faithful who has promised, and will do it? Then "show your faith by your works."

I have done but little the last month; it has been very rainy all the month, so that I could not make a garden, nor necessary repairs to the house. We have got a home again. I do not think that my Father, or his children, will let us want needful things; the promise is, "Thy bread shall be given, and thy water is sure." I "shall not want any good thing." I may desire that which I think is good, but our Father sees otherwise, and withholds, because it is for the best.

I would say to the brethren in Fulton County, and also in Shelby County, that I am willing to serve them and the church at all times, and in the best manner I can, by the help of the Lord, but they must lend a helping hand, and give the necessary means to meet my travelling expenses, and a little for my family. I must see that home is provided for. Money is not what I preach for, but to spread the glorious gospel of Life from the dead, which is the light that perishing men need, so that they can see how and when "mortal shall put on immortality." I shall be glad to hear from the friends soon, as I want to be doing all I can, and I hope that I shall have home made comfortable this month, so that I can extend my labors to those distant places. I am quite anxious to work in the vineyard, for the signs of the times proclaim "the great day of the Lord is near, and hasteneth greatly." Do we not see "the powers of the heavens shaken," and "men's hearts failing them for fear, and for looking after those things which are coming on the earth." The Lord grant that we all may be ready to welcome the Lord with the shout of joy, "Lo, this is our God; we have waited for him, and he will save us."

I am glad to see such a waking up, among God's dear children, to do all they can to put the gospel of the ever blessed God into the hands of all, and such as can't be reached in any other way than by tracts and those other works. I give the tracts to men, women and children, wherever I meet them. Some of them are sure to reach people I cannot get access to in any other way.

I was at Lebanon on the 17th; had a good season. In the Bible class the brethren came out bravely with the old Jerusalem sword, and fought manfully for the truth, "No resurrection out of Christ." The opposers hold on, as if all depended on their immortal soul dogma being sustained. The priest works hard to put us down, and would, but he cannot. Others have control of the house, so he is held at bay, and can't go but so far. Yours, in hope of Life when the LIFE-GIVER comes. Please say that my post office is, BUNKER HILL, Macoupin Co., Ill. I shall be glad to see any pilgrim that passes through.

FROM ELD. J. LEWIS.

GREENLAND, EFFINGHAM Co., Ill.
May 21, 1868.

BR. STORRS: You will see by the above that I am still travelling to break new ground and sow the good seed, but we find the battle waxes hotter and hotter. This place is a stronghold for the would-be-smart preachers, and we have been preaching all around them, on every side, waiting for a favorable opportunity to enter the city and take their stronghold. There has been considerable boasting on the part of the preachers, that if we came here they would (to use their own phrase), whip us out. Well, last evening we spoke to some two hundred on the nature and destiny of man. God was with us by his Holy Spirit. We had great liberty and freedom of speech in presenting God's truth for one hour and a half, without the least interruption; for the people were anxious to hear about this new doctrine, as they call it. Well, after we closed our remarks with a caution to the ministers (for there were several present), not to pass sentence on what had been said without first examining the Scriptures, lest by so doing they would expose their want of knowledge as to their Biblical attainments, we then gave liberty, and the M. E. preacher rose and remarked that it was the first time that he had ever heard it preached that man had no immortal soul, and he could prove from the Bible that he had, and that they went to heaven at death, if good. We called for the proof, but none was given. He also said that he could prove that the wicked went to hell, and were kept in eternal chains, suffering the vengeance of eternal hell fire. We remarked that if he could find any such Bible we would kiss his big toe, which created some laughter. He made the effort by turning to Jude, and found himself sadly mistaken. We then told him that he had better be more careful, for the future, how he quoted and misapplied the Scriptures, for we were well posted, and he would be sure to fail. Well, the next in course was a United Brethren preacher, one who has a big head. He told the congregation that next Wednesday evening he would preach to living souls. We gave a hearty amen, for a dead soul could not hear. This ended our interview. We expect to stop here through the week, over Sunday, hoping some of the smart preachers will do as they said; that is, challenge us to discuss on any Bible point they choose. If so, we will report.

We received three of the dear HERALDS just as we were leaving on our long tour. Were glad to see further remarks on the book called "Adventism."

The tracts sent us are nearly all scattered, and no doubt will result in much good, for the leaven is working in all directions. Our faith is strong, though we get but little pecuniarily, and our feet get blistered travelling through the mud. We expect to return to Mode in about two weeks, and hope to find a supply of tracts for another tour. I will send twenty-five cents to pay postage, and will continue to do so as often as I write.

We are now just twenty miles south of Shelbyville, and somehow or other, they all want to hear the old "soul-sleeper," so that I have calls ahead more than I can fill. O how I wish some more would enter this field. Pray for me: and may the Lord bless our beloved Editor, and all the officers and contributors to the paper.

W. R. VANCE, Industry, Ill., writes: Inclosed find two dollars to pay, according to contract, for the HERALD OF LIFE one year. I have received four numbers of the paper, and two pamphlets, which are likely, I believe, to open the eyes of some of the wilfully blind; as there are a great many of that description of blind people in these parts just now.

I am well pleased with the paper, and delight in the perusal of its pages; yet I am not clearly satisfied as to its theory in all points of theology. I shall, however, avail myself of all its instructive lessons.

MRS. M. C. CONVERSE, Wolf Creek, Iowa, writes: I mean to do all in my power to assist in spreading the truth. When I send to you again, will send for some more of your publications, and send to more of my friends in different places. It is but little more than a year since I first embraced the doctrine of "Life only in Christ;" and I believe the light will spread and grow brighter and brighter, until the day of glory, when Christ who is our life will appear. Oh glorious hope; may we all appear with him in glory. Your sister in hope of eternal life.

STORY WITH A MORAL.

A YOUNG man who was paying special attention to a young lady, met with the following incident during one of his visits.

Being invited into the parlor to await the lady's appearance, he entertained himself as best he might for some time, and was becoming weary, when a little girl about five years old slipped in and began a convernation with him.

"I can always tell," said she, "when you are coming to our house."

"You can?" he replied, "and how do you tell it?"

"Why, when you are going to be here, sister begins to sing and get good; and she gives me cake, and pie, and any thing I want; and she sings so sweetly when you are here, and when I speak to her she smiles so pleasantly. I wish you would stay here all the while; then I would have a good time. But when you go off, sister is not good. She gets mad, and if I ask her for any thing she slaps and bangs me about, and is as ill-natured as she can be."

This was a poser to the young man. "Fools and children tell the truth," quoted he, and taking his hat he left and returned no more.

MORAL.—Parents wishing their ill-natured daughters married, should keep their smaller children out of the parlor when strangers are there.—*Western Methodist Protestant.*

GEN. WASHINGTON'S LAST VOTE.

THE father of his country was conscientious in the discharge of every duty as a citizen, and never failed to vote. The last occasion of his doing so was in the spring of 1799, in the town of Alexandria. He died on the 11th of December following. The court-house of Fairfax county was then over the old market-house, and immediately fronting Gadby's tavern. The entrance into it was by a slight flight of crazy steps on the outside, and while the election was progressing—several thousands of persons being assembled around the polls—Washington drove up in his old and well-known family carriage. The crowd spontaneously gave way, and made a lane for him to pass through as he approached the court-house steps. A gentleman who was standing at Gadby's door saw eight or ten good looking men immediately spring forward and follow the general up the steps, in order to uphold and support him if necessary. According to the custom of that time, the five or six candidates were sitting on the bench, who rose in a body and bowed profoundly on the entrance of Washington. Very gracefully returning their salutation, the register of the polls said: "Well, General, how do you vote?" (It was then by *viva voce.*) He looked a moment at the candidates, and replied, "Gentlemen, I vote for measures, not men;" and having audibly pronounced his vote, he made another graceful bow and retired. He was loudly cheered by the outside crowd on returning to his carriage.

AN INCORRUPTIBLE CROWN.—A French officer, who was a prisoner upon his parole at Reading, met with a Bible; he read it, and was so impressed with its contents that he was convinced of the folly of skeptical principles, and of the truths of Christianity, and resolved to become a Protestant. When his gay associates rallied him for taking so serious a turn, he said in his vindication: "I have done no more than my old school-fellow, Bernadotte, who has become a Lutheran."

"Yes, but he became so," said his associates, "to obtain a crown."

"My motive," said the Christian officer, "is the same; we only differ as to the place. The object of Bernadotte is to obtain a crown in Sweden; mine is to obtain a crown in heaven."

THE liberty of the press resolves itself into this great issue—that it has been in every country the last liberty which subjects have been able to wrest from power. Other liberties are held under governments, but the liberty of opinion keeps govrnments themselves in due subjection to their duties. This has produced the martyrdom of truth in every age, and the world has been only purged from ignorance with the innocent blood of those who have enlightened it.—*Erskine.*

THE roots of plants are hid under ground, so that they themselves are not seen; but they appear in their branches, flowers and fruit, which argue there is a root and life in them. Thus the graces of the Spirit planted in the soul, though themselves invisible, yet discover their being and life in the track of a Christian's life, his words, his actions, and the frame of his carriage.—*Leighton.*

THE road to ruin is always kept in good repair, and the traveller pays the expenses of it.

A CLERGYMAN of Rochester, N. Y., recently applied to his people for "an assistant or a horse, he did not care which."

BOOKS AND PAMPHLETS

FOR SALE AT THIS OFFICE.

ON all books and pamphlets sent by mail, the postage has to be *pre-paid.*

SIX SERMONS on the inquiry, *Is there Immortality in Sin and Suffering?* To which is added a sermon on *Christ the LIFE-GIVER*, or the faith of the Gospel, by GEO. STORRS; with an Introduction defending the Bible and its Author against Infidels. This work contains double the amount of matter of the original Six Sermons. *Price*, in plain binding, 50 cents; in paper covers, 30 cents. Postage 4 cents.

The original Six Sermons were first preached and published in Albany, N. Y., in 1842. Since then they have passed through many editions and been improved and enlarged as the author received more light; but the last alterations and enlargements were made near fourteen years since, and the author has seen little reason to make any material change in the matter since, but will do so when he sees cause, if he ever does.

THE WATCH TOWER: OR, MAN IN DEATH; AND THE HOPE FOR A FUTURE LIFE.—A Pamphlet of 96 pages. A thorough cure for the modern necromancy, misnamed "spiritualism," which is really animalism. Price, 20 cents. Postage 2 cents.

This work is one of the first importance, and should follow the Six Sermons in all cases where there is a desire to understand the question of inherent immortality and the state of man in death, as only the knowledge of man's nature and state when dead can prepare our minds to comprehend the work of Christ in our redemption. Let none therefore fail to read this pamphlet.

LIFE FROM THE DEAD; OR, THE RIGHTEOUS ONLY WILL LIVE AGAIN. By GEO. STORRS. Price, 20 cents. Postage 2 cents.

The author believes this subject is one of vast importance. It illustrates the whole Gospel scheme, and shows the mercy of God in its true light, while man is seen to be wholly mortal. It cuts up the modern man-worship, which is hurrying so many on to rank atheism. This work should be read after the two preceding ones, with which it will be seen not only to harmonize, but it is the climax to the doctrine of those works, and is the inevitable result to which they lead. The three works together form the author's "body of divinity" as he understands the Scriptures of truth.

LIFE ONLY IN CHRIST.—This embraces the whole of the three previous named works, and the Tract on Atonement, bound in one volume of 360 pages, and lettered on the back. It contains a full view of the doctrine of "No life out of Christ," as held by the EDITOR of the HERALD OF LIFE. Price, $1. Postage 16 cents.

This volume has been prepared for the convenience of those who wish to know the author's views on the Life theme, in the order in which they rose in his own mind, and as the subject naturally arises in a thinking mind. 1. Is man immortal? If not—2. What is his state in death? If unconscious in death—3. Who will live again? These questions are taken up in this order, and we do not see how an impartial mind—willing to follow truth wherever it leads—can come to any other conclusion than the one arrived at in these combined works. Examine them and see if this is not so.

MAN'S DESTINY.—IMMORTALITY: The Arguments from Nature and Scripture, by Rev. T. M. POST. D. D., St. Louis, Mo., Reviewed by GEO. STORRS. Price in pamphlet, 30 cents. Postage 4 cents.

The history of this work was this: Rev. T. M. POST, D. D., of St. Louis, Mo., a well known and talented clergyman, was selected by certain ministers and others, in New England, to write a Prize Essay on IMMORTALITY, for which a gentleman in New York paid $150. It was intended to have it the best that could be said or written in favor of the immortality of all men without regard to their moral character; that is, of their inherent immortality.

Dr. POST took up the subject under two heads of argument. First, "The Argument from Nature;" and second—"the Argument from the Scripture." The first of these appeared in *The New Englander* of February, and the other in May, 1856.

The REVIEWER followed these arguments in their order. The Review of the argument from Nature was written before that from Scripture appeared.

The author of the Review wrote it by request, and with the expectation that it would be published with a reprint of the Essay. No one should fail to read it; and perhaps nothing better can be placed in the hands of Ministers of any denomination.

This work has been out of print for some months, but is now re-printed.

BIBLE VS. TRADITION: in which the true teachings of the BIBLE is manifested: showing the true meaning of the terms Soul, Spirit, Hell, Everlasting, Eternity, Life, Death, etc. Price, bound, $1. Postage, 16 cents. In paper covers, 70 cents, Postage 6 cents.

This work contains over 300 pages, and is an invaluable help to understanding the Scriptures. It is a work of much labor and research. The title indicates its object, and the performance shows the object was kept in view throughout. Many smaller works have been written by others on the subject; but they are little more than a compilation from this larger and more perfect work, which was the pioneer in this branch of the life views.

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No. 8. THE WAGES OF SIN: by a Presbyterian Clergyman. Price, 5 cents.

No. 10. LETTERS TO A CLERGYMAN; or, Life only through Christ, not a heresy; by Dr. J. K. FINLEY, Pittsburg, Pa. Price, 5 cents.

The foregoing tracts are the Bible Examiner size i. e., octavo; and are 16 pages each. Price, 5 cents single. Four of either can be sent for 2 cents postage; where that number is called for, we will send them at our own expense. They will be sold at $3 per 100; but in that case, sent at the expense of the purchaser. One dozen of the foregoing will be sent for 50 cents, and we will pay the postage.

No. 9. THE ESSENTIAL BAPTISM; by the EDITOR of the *Bible Examiner*, 32 pages. Price, 7 cents.

The following are 12mo. Tracts, of 24 pages each:

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GEORGE STORRS, Box 4,658,
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MACDONALD & SWARK, Printers, 37 Park Row, New York.

Herald of Life

AND OF THE COMING KINGDOM.

"They which shall be accounted worthy to obtain that world, and the resurrection from the dead . . . are the children of God, being the children of the resurrection."

GEORGE STORRS, Editor. NEW YORK, WEDNESDAY, JUNE 10, 1868. VOLUME V.—NUMBER 35. WHOLE NUMBER 225.

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THE OBJECT of this paper is to promulgate the truth of "LIFE ONLY IN CHRIST;" or, a future life and a resurrection from the dead, are both conditional; and only bestowed at the second advent of Christ, "at the last day."—See our motto.

HEART—REINS—SOUL—SPIRIT.

WE humbly conceive that light needs to be thrown on what may be called the philosophical language of the Bible; or those terms which are employed by the sacred writers when speaking of man as an intellectual, emotive, and responsible agent. We present a few observations which the reader will please to take into consideration; they might have been greatly expanded, but space forbids anything save a very condensed exhibition of thoughts on the subject.

1. The Jews undoubtedly believed that the "heart," "reins" or kidneys and "bowels" were the seats of thought and affection; and in this they are now proven to be philosophically incorrect, for the "heart," "reins," and "bowels" are neither the seat of these higher functions of man, nor are they the organs whereby they are excited, for these superior functions are shown to be connected with the *brain*, either directly or instrumentally as is at present almost universally admitted. But though the Jewish ideas were unsound, and their phraseology—"heart," "reins," "bowels," was also necessarily incorrect, their views were solid thus far at least—which indeed, is the essential truth on the subject—that man does perform the functions, which they were wont to ascribe to "heart," "reins," and "bowels," though these are neither the seat of the functions, nor the organs whereby they are produced. There can be little doubt that the Jews ascribed thought, reflection, and emotion to their "hearts," etc., because these are, more or less, and sometimes violently, affected by the thoughts and feelings, evolved by or through means of the brain, which result is unquestionably to be accounted for by the nervous sympathy established between the brain and these visceral organs. So that, in truth, the Jews erred in their philosophy, and in their philosophical terminology, by placing effects for causes; the effect of anger on the heart, for instance, they regarded as evidence that anger had its seat in the heart, whereas we know its seat is the brain.

2. When the Holy Spirit speaks of the heart of man, we cannot properly understand it to be God's revelation that man's heart performs the functions of thought and feeling, which the Jews conceived it did, since we find the amplest evidence to convince us that in this they were in error. It is enough to admit that man does think and feel, love and hate, etc., and that the author of Revelation uses the popular language without at all sanctioning it as correct; leaving after times to gather sounder information as to the powers and functions of man and his organs, knowing that philosophy would by-and-by discover the truth on these points, or, if not, that all philosophy would admit as facts of consciousness and observation, that men did think and feel, however erroneous the prevailing views might be as to the sources and organs of thought and passion. It is not necessary to man, in order to religion and morality, that it should know what particular organ thinks and feels, more than it is essential for life that a person understands what organ secrets bile, or what is the chemical composition of his food. Man has powers of thought and emotion, of observation and conscience, and these he is bound to use in reference to his Creator and his fellow beings, as scripture ordains. He may ascribe these powers to his "reins," his "heart," or to anything belonging to him, or supposed to belong to him, he pleases; but that he has these capacities he must admit, and bound he is to use them for all the glory of his heavenly King.

3. Hence we see the same phraseology employed with reference to God himself in the Revelation: but it would be awfully foolish to suppose that the infinite Spirit has a "heart" and "bowels," etc., which we find are applied to God with the utmost freedom in the Bible. Of necessity human language must have been adopted by the Holy Ghost when speaking of God to men: and the ideas, when conveyed by human language, are generally understood without even an effort. For instance, men supposed the "heart" felt and thought, hence, to express the idea that God thinks or feels, his heart is spoken of; but the author of inspiration no more intimates thereby that the divine Being has a "heart" or bowels like men, than he does that the "heart" "reins" or "bowels" of men originate thought and emotion, or are the organs of them.

4. Even philosophers in our day, as we do ourselves, must use the unavoidably current and, strictly speaking, incorrect phraseology. For instance, it is quite common, after the example of the Bible, to speak of "the heart," of a "bad heart" a "good heart," a "kind heart," a "cruel heart," etc., when we know full well that the heart no more thinks and feels than the hand sees, or the eyes hear. The heart is the organ for propelling the blood through the frame, and is neither the organ nor seat of any intellectual or moral function; these result from the action of brain, or, at least, have their seat there. But if the heart does not originate sentiment or passion, these are evolved somehow and somewhere in the man, and the term heart is used by us to describe these capacities, and no person can misunderstand its use now when so employed.

5. In speaking of "soul" it is ever to be remembered that the primary meaning of the term is, an organized being made of dust; indeed, it exactly expresses what is now commonly understood by "body." Man was soul before he got the breath of life; it only made him living soul. Hence, because man is soul, the breath which quickens him is called "soul," as, "let this child's soul come into him again;" and very probably in this and similar instances, the term expresses a compound idea, viz., breath entering the lungs and resulting in life. The same word very often conveys the idea of man living and exercising all his powers, as "fear came upon every soul,"—"if your soul were in my soul's tead,"—"he satisfieth the longing soul," etc., and when so used, it expresses the idea of *living person*, or a man executing, or capable of executing, all the functions proper to his species. Indeed, in a multitude of instances, if the word soul were struck out of the text, the meaning would be left unimpaired. A few examples may be given to illustrate this: Lev. xiv., 2, "If a soul shall sin through ignorance," that is, if a man shall sin, etc., or, more briefly, he that sinneth through ignorance. Lev. xvii., 2, "No soul of you shall eat blood,"—none of you shall eat blood. Num. ix., 12, "The man that is clean and is not on a journey, and forbeareth to keep the passover, the same soul," or the same, or simply, *he*, "shall be cut off," etc. Ps. xxxiv., 22, "The Lord redeemeth the soul of his servant," or, simply, his servant. Prov. x., 10, "Not suffer the soul of the righteous to famish," or, simply, the righteous to famish. Lam. ii., 12, "When their soul was proud in their bosom," or when they were proud, etc. There may be passages in which soul is applied to man, specifying one or more of his functions as an intellectual and moral being; but there is not one, as far as we judge, in which it is clearly taught that all these functions are executed by a separate part in man called "soul," in addition to the soul—his corporal frame, and divisible from it, and capable of surviving in consciousness its dissolution. Even the phrase "destroy soul and body in Gehenna," and all like it, simply express the destruction of the entire man, whatever may be the elements of his composition. To argue from them that man has a soul capable of existing disembodied, is, we humbly conceive, to misapprehend them altogether.

6. And then a wonderfully compound creature man must be, if all is actually capable of thought that, in the Bible, has thought ascribed to it. Thought is assigned to "reins," "heart," "soul," "mind," and "spirit," and do all these think? Will they all survive the hour of death, if that which thinks is placed beyond the dominion of the grim tyrant? If the fact of ascribing thought to "soul" in man, taking soul even in the popular sense, is to prove that it shall survive death, why not the same of "heart" and "reins?" And if "soul" were to be set aside as merely descriptive of man and his powers, or, simply, of the living being man, what shall we say of "spirit?" If the heart, which is spoken of as the seat of thought and affection, is not to survive death, on what ground can we say the spirit shall? Surely, judging from the mere quantity of expression about "heart," it is at least as important to thought and emotion as the "spirit;" we might safely say more so. Moreover, if the heart is, in scripture, spoken of as the seat of thought and affection, etc., when we are all prepared to affirm that, as sound philosophy, this is inadmissible, may not the inspired writers use the term "spirit," in reference to man, when there may be no such spirit in him as is commonly understood by the term, that is, a spirit, fit to exist apart from organization and be in perfect consciousness at the same time? If, because the Bible ascribes thought, etc., to the spirit, it is inferred that it could exist and think after death, why not deduce the same about the "heart?" If the one is warranted, the other is no less so. The heart, it may be responded, obviously dies and corrupts, but the spirit is not seen to expire. Granted, we see the heart moulder into dust, and if it thought, as the Jews imagined, verily its thoughts must have vanished; but if the "spirit" thinks, who can tell us how it fares in the hour of dissolution? None but God, as far as we know, and, when he declares that, on the very day of death, man's "*thoughts perish*," wherever, or by whatever in him they are directly or indirectly produced, what more perfect solution of the question could we desire? When the "heart," which is only a part of man, is spoken of in scripture as the seat of thought, etc., may not this "spirit" in man be at most some invisible attribute of living soul, as essential to us as the heart, and yet as incapable of surviving death as the fleshly blood-engine in our breast, which organ, after all, has no direct connection with the production of thought; it and other mental and moral functions being, in some way, evolved by the brain.

7. Indeed, the whole of the matter would appear to come to this; man is a being having all the powers and functions—intellectual, moral, and animal, ascribed in the Bible to "heart," "reins," "bowels," "soul," "mind," and "spirit:" and, from the mere use of these terms, we can tell nothing as to what is the correct and philosophical view of his constitution, or whether any part of him can survive death and live on thereafter in perfect consciousness. Whatever man is, the Scripture doctrine is, the *whole man* needs salvation; the whole man requires to be sanctified; the whole man ought to be devoted to God in love and obedience; and it seems to be no less the teaching of the same book that, at death, the whole man dies. In the divine narrative of man's creation two things only are spoken of, soul and breath. "God breathed into his nostrils the breath of life, and man became a living soul," Gen. ii., 7, a living soul capable of all the functions designated by the terms "heart," "reins," "mind," "soul," and "spirit,"—terms expressive of the conjectures of man as to his own constitution, and, though incorrect, at least to a great extent, pointing, nevertheless, to essential and universally acknowledged truths. Whatever man *thinks* he has, God commands him to lay it on his altar; though by speaking of men, as they speak of themselves, in summoning them, for instance, to give him their "hearts," he is not to be understood as ratifying the existing ideas about "reins," "heart," "soul," "mind," and "spirit." Man does what the "reins," "heart," "soul," and "spirit" are supposed to accomplish, and with the ultimate facts, or the capacity of man for thought, feeling, conscience, and moral responsibility, inspiration is only concerned; leaving us to rectify our ideas and language about the seat of thought, and its origin and laws, as research makes progress during the lapse of time. Hence all such passages as "Love the Lord thy God with all thy heart—soul—mind and strength," "your whole soul, body and spirit," "your soul and body," etc., seem just to express *entire man* without, in the smallest degree intimating that the being man is divinely declared to be a compound in his construction; one half at least descending to the dust at death, the other half capable of floating away then to heaven or hell. Indeed, the creation account of our race is to guide us in our ideas about the human constitution, and in the interpretation of all language used in the Bible concerning our powers and functions. We there in Eden see man made; our origin, and the means whereby life is sustained, are revealed to us—God breathed into man's nostrils the breath of life, and he became a living soul; and, concerning the organs, functions—animal, intellectual, and moral, we are permitted to inquire and speculate as we please, and to give them what titles best suits our judgment.

CULTIVATION OF SPIRITUAL FEELINGS.

IT is no easy thing to keep the heart right. The downward tendencies of our nature make it hard for us to rise in spiritual being—to run and not be weary—to walk and not faint. This difficulty is greatly increased when we mistake the source of our strength, or the way in which the fire of spiritual feeling is kindled up in the soul. We may attempt to draw water from a cistern that has none in it, or we may try, like Newton, to light our candle with an extinguisher on it. Christ is the life of the soul, animating and moving it in all the ways of godliness. But how does he do this? How does he work this life in us? We are not left to guesses or surmises here. He sanctifies his people through his truth. It is by this that he lifts them up, and pours light into the understanding and strength into the heart. It is by this that he deepens their humility, and increases their faith, and raises them up above the surface of a mere profession, cold and unproductive, and enables them to live, not like the trees in winter, stripped of their foliage, and with their life hidden in the earth, but to live in the ways of God—"in beauty clad, and with health in every vein," living to him in all they do."

We have something to do, therefore, in the attainment of this strength. We must act rightly if we would have this spiritual life. We must regard the laws of mind in this matter. Pious feeling is awakened in the soul only by the contemplation of that which is suited to awaken such feelings. The heart is affected through the intellect—through its action. "While I was musing," says the Psalmist, "the fire burned." "Mine eye," exclaims the weeping prophet of Israel, "mine eye affecteth my heart." This indirect control is all that we have over the world of feeling. The man who cannot produce a quicker circulation of the blood by simply willing it, can determine to take a medicine to produce that effect. So the man who wishes to excite or allay any particular feeling, while he cannot bid it exist or cease to be, can fix his mind on considerations which will bring about the desired result. Here, then, we have a fundamental principle in mental philosophy. Feeling of any kind is awakened only by the contemplation of that which is calculated to excite it. This is a law of man's moral nature. It is just as uniform, and as far beyond the reach of an exception, as any law in the material world. We may, therefore, just as reasonably expect that the law of gravitation will cease, and that the stones of the street will fly upward, as to imagine that feeling will exist in the heart without its thinking upon that which is suited to produce it. Without this musing the fire will not burn. Without this thinking we cannot mount upward. We only dream of flying, and forget, as Coleridge remarks, that those who dream of flying, fly only in their dreams.

This great principle of our intellectual and moral nature may be easily tested. A man wishes to have deep spiritual feeling. He desires, for example, to feel deeply penitent—to sink down in dust before God. Well, this feeling will not kindle up in his heart at his bidding. Nor will its fires burn within as the consequence of his musing upon any or every theme of meditation. The pages of a romance, the columns of a newspaper, detailing the state of trade or the condition of the money market, will not excite it. Dwelling on the pleasures of sense—on scenes of earthly delight, will not call it forth, and for the plain reason that these things are not suited to produce it. They have no tendencies to awaken such feeling. They turn the mind away from those considerations through which God is wont to work repentance in the heart, namely, its action in reference to God. To have this feeling he must take a very different course. He must fix his mind upon himself—upon his true condition. He must look at God's character in contrast with his own—at his goodness to him, and at his own action in return—at the law of God, which is holy, just, and good, and at the long, dark catalogue of his transgressions of that law. These are the considerations which are suited to affect the heart, and these are the musings through which God is wont to work in us that repentance which is unto life, and that brokenness of heart which is the acceptable sacrifice. It is through such meditation and prayer that we reach the dust before God, for it is through such action on our part that he works in us the feeling of repentance.

Again, a man wishes to feel more love to Christ—to have his bosom swell with holy fervor—with emotions for a higher gratitude, and a warmer zeal in his service. Well, sighing for this will not produce it. Simply praying for it will not cause it to exist in us. No, not at all. The mind must be fixed upon that which is suited to awaken such feeling. He must fix his thoughts upon the cross of Christ—upon the High One, suffering, dying, for him. He must muse upon Gethsemane and Calvary; must judge, with Paul, "that, if one die for all, then were all dead; and that he died for all, that they which live should not live unto themselves, but unto him who died for them." It is in such things that the love of Christ constraineth. In such musings is it that,

> "The heart grows warm with holy fire,
> And kindles with a pure desire."

Yes, it is when his "dear cross" is brought before the mind that the "eyes are melted into tears." Looking, then, to Jesus, beholding the Lamb of God, which taketh away the sin of the world, is the way to have the heart burn within us with love and devotion to him. We respect the laws of the physical world in our action for physical results. We do not attempt to warm the body by sighing for it, or to recruit its wasted energies by simply willing it. We do not say to the body, "Be thou clothed and be thou strong." We use means suited to the ends we wish to gain. So we must act in spiritual things. We must seek to call forth and sustain pious feelings in ourselves by keeping before the mind that which is calculated to produce such feeling. We must muse on the things which are above, if the life and the power which are from above are to be ours. The thoughts must be on heaven, if the heart is to be there.—*Selected.*

DR. J. K. FINLEY.

THIS excellent brother, whose "LETTER TO A CLERGYMAN" has had so wide a circulation, written when he resided in Pittsburg, Pa., but who now lives in Niles, Mich., we see, by a newspaper he has sent us, is called to battle against *Clerical* bigotry and misrepresentations. It seems a "Rev. Mr. Morgan," a travelling agent in favor of a female academy in Mich., visited Niles, Sunday, May 24th, and preached in the evening in the Presbyterian church, making an "unprovoked attack" on those he called "Annihilationists." DR. FINLEY, in his communication to the paper in Niles, speaks as follows:

Mr. Morgan undertook to bring them into contempt by a course, not of reasoning, or of Bible arguments, but by low sarcasms, directed against the name he had given them, and by the free use of such epithets as fools, ignoramuses, atheists, disbelievers in God and in the Bible, destitute of scientific knowledge, etc.

The whole performance was so undignified, and so unbecoming the house of God and the sacredness of the profession which he dishonored, that I have not heard a person speak of it, irrespective of his own belief on the subject, who was not thoroughly disgusted with the whole exhibition. It being well known that I am a firm believer in the doctrine of the final destruction of the wicked, quite a number of persons have requested me to take some public notice of it; while others regarded it as too low and contemptible to deserve or require attention.

After taking the subject into consideration, I have thought proper, in deference to the expressed wish of many whose feelings I respect, to ask the privilege of making a few remarks in reply to Mr. Morgan, in your paper. I ask this favor, because, as you are well aware, my voice is so much injured by my late attack of congestion of the lungs, that I am fearful it would give out under the effort of making a public address, which has been suggested, and which course I should otherwise have preferred.

Mr. Morgan, as I have intimated, directed his grand effort against the term Annihilationist, and overwhelmed the audience by the amazing depth of his scientific knowledge, when he assured them that it was an undoubted fact which science has disclosed, that matter could not be annihilated; that when by combustion, or in any other way, matter seemed to be annihilated, it had only changed its form, and in doing so had entered into new forms and combinations. There is no doubt the congregation would have been awfully impressed and solemnized, under such a wonderful display of his profound acquisitions in science, had they not known that this great fact is one of the first that the veriest tyro in chemistry is made to learn. I venture to say that in our Union School you will not find a scholar who has been in the chemical class one month, who is not as well acquainted with it as the very scientific Mr. Morgan is himself.

And now, Mr. Editor, what has such stuff to do with the theological belief of those whom he was attacking? Just nothing at all; it was simply setting up a man of straw, to amuse his audience by showing how scientifically he could knock it down. But, sir, I am wrong in saying it was so simple and silly a thing as this; it was vastly more than this; it was a great moral fraud; it was a direct implication that those whom he so grossly abused, believed these absurdities, and that they constituted an important part of their theological creed. A commercial fraud of equal magnitude would consign him to the penitentiary, and to the contempt of all honest and just men in any community.

Our belief has nothing whatever to do with the annihilation of matter; it is a firm belief in the truth that the Bible is a revelation, and not an enigma, and that God meant just what he said was the penalty for violating his law. Law is no law without a penalty attached for its violation, otherwise it is only advice. Common sense, to which the preacher appealed, will teach any one possessing it, that in promulgating any penal law, it is is due to those subjected to its operation, that the penalty should be plain and easily understood. To enunciate such penalty under an enigmatical form, besides being absurd in the eyes of all intelligent persons, would be the grossest injustice, as it would leave the way open for an unjust judge to exercise the most cruel injustice without let or hindrance. Now this is just what orthodoxy does in relation to the penalty for sin. God gave Adam, our representative a law requiring him to abstain from eating the fruit of a certain tree in the garden of Eden, with the penalty plainly expressed, of death, if he disobeyed the law. The result was that Adam broke the law, and God at his first interview with him after his disobedience, assured him that the penalty should be inflicted, and at the same time made the nature of the penalty, which was death, so plain, that common sense left to its own dictates could not possibly misunderstand its meaning: "Dust thou art and unto dust shalt thou return."

Our orthodox teachers affirm that this was not the full penalty but only a part, and indeed only a small part of it. The term death, they assume, includes death moral or spiritual, and death eternal; this last being in fact no death at all, but everlasting life in unspeakable torments—torments and sufferings so great as to be beyond the highest conceptions of the human mind. Now, sir, is it not passing strange that God should have acquainted Adam with only a small fraction of the penalty, and left him and the whole race of man for four thousand years in entire ignorance of the most terrible part of the penalty, which he and they were to suffer; for the most learned and excellent orthodox writers admit that throughout the whole of the Old Testament not the slightest intimation is given of any punishment beyond this life.

Mr. Morgan has a good deal to say about moral or spiritual death as being a part of the threatened penalty. This is so absurd that it seems to me, no one but a professional theologian, bound up in the fetters of traditional prejudice, could ever have invented or believed it. What is spiritual or moral death? Mr. Morgan repeatedly affirmed that it always meant misery. What does the Bible, fully according with our common sense, teach? It affirms that it consists in being a sinner "dead in trespasses and sins;" and who can reasonably dispute the truth of their affirmation?

According to our preacher, then, the penalty of sin is to become a sinner, and to go on helplessly sinning throughout life. What would be thought of a law against stealing, the penalty of which should be that the offender should go on stealing, and turn him loose to prey on the property of his neighbors during the remainder of his life? And yet this would not be one whit more ridiculous than to make the penalty for violating God's law, that the offender should be condemned to spiritual death. But the absurdity of the position, great as it is, constitutes by no means the greatest objection to it. Inconceivably above and beyond this is its latent blasphemy against the Son of God, our glorious Redeemer; it makes him a sinner, "dead in trespasses and sins." Mr. Morgan professes to believe, as do all evangelical Christians, that the Lord Jesus Christ bore the penalty of our sins, and if he did, and that penalty is spiritual death, there is no avoiding the logical conclusion that our adorable Saviour was a sinner. I shudder to write down the horrid blasphemy, and only do it, that I may utter my earnest protest against it, and condemnation of the infamous slander.

Mr. Morgan's theory of eternal misery being a part of the penalty, is in direct conflict with all our innate ideas of justice, as well as the teachings of the Bible. What would be thought of the justice or righteousness of a law-giver who should specify death by hanging as the penalty for violating any given law, and should then subject the violator to the most aggravated tortures during all his life or, until after many years of agonizing sufferings, he should sink under the weight of them. And yet this is but a feeble illustration of the injustice and cruelty of which they virtually accuse the Judge of all the earth, of whom it is written, "Righteousness and Judgment are the habitations of his throne," Shall not the Judge of all the earth do right? I should like to say more on this highly interesting and most important topic, but fear I have already trespassed too largely upon your kindness.

NOTE BY THE EDITOR OF HERALD OF LIFE. We presume the secret of Mr. Morgan's attack was that Dr. Finley's influence in Niles was making not a few converts to the truth of "No life out of Christ." He has sent us six or seven subscribers to our paper, this volume; and being, as we suppose, still a member of the Presbyterian church, Mr. Morgan probably thought to stop the "heresy" from spreading in Niles. The result will show, we doubt not, that "the wrath of man," though a *clerical* one, "shall praise the LORD" by furthering the cause it was designed to hinder. Fear not, Br. Finley. "In the LORD JEHOVAH is everlasting strength."

PETER'S CONVERSION.

WE were no little surprised a few days since at hearing a preacher of long experience very confidently assert that Peter was not converted until the occurrence of the memorable event at the house of Cornelius; that "he was seven years getting converted." Strong as were the prejudices of that apostle, hard as it was for him to exchange some of the ceremonials of the law for the simple truths of the new dispensation introduced to benefit alike both Jew and Gentile, difficult as it was for him to realize that the cold formalities of outward service no longer availed; who, before, ever thought of charging him with running so long before he was sent, delivering so long before he had received? Let us briefly examine the evidence in the case.

Just before the ascension of Jesus, himself and disciples "being assembled" on Mount Olivet, he commanded them not to "depart from Jerusalem, but wait for the promise of the Father, which, said he, ye have heard of me." What was the promise, and when did they hear it of Jesus? Shortly before his crucifixtion, he assured the disciples that he must soon leave them; referring, of course, to his going to dwell for a time with the Father, and consoled them with this promise, "I will pray the Father, and he shall give you another comforter, that he may abide with you forever; even the Spirit of truth," What is this Comforter, this Spirit of truth? Let Jesus himself be authority. "These things," said he, "have I spoken unto you, being yet present with you. But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembranc"

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whatsoever I have said unto you!" John xiv., 25, 26.

Now if we can ascertain when the fulfilment of that promise, an event the apostles were to await at Jerusalem, took place; when the Holy Ghost descended upon them and brought the many things Jesus had told them, to their remembrance; and in connection with it find Peter, braving all opposition and danger, declaring those things, and giving evidence that his whole heart is in the work of proclaiming the Gospel of Christ, so far as he understands it; then we may know of a surety that he is a converted man. The eleven did not have to wait long at Jerusalem, for on the pentecostal feast day, which, when Jesus gave the command, was not long hence, they being "all with one accord in one place," suddenly, together with other mighty demonstrations, "they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance." Ah, Jesus has not forgotten them; the Father has heard his prayer; the promise is fulfilled; the "Comforter" sent.

What now is Peter's condition? From the crouching coward who thrice denied his Master, he has become strong in faith, bold as a lion in the performance of his duty, and, heedless of all considerations of personal safety, he openly proclaims Jesus as the Messiah; whom he charges the Jews with having taken and wickedly crucified and slain. This does not sound much like the kind of talk we would expect from an unconverted man. But we will see if he is consistent. "Therefore," says he, "let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord and Christ." That announcement might have cost Peter his head; but if, in his zeal to preach those teachings of Jesus which the Spirit of truth has brought to his remembrance, any thoughts of danger to self arise, he is more than willing to take the risk. Under his preaching, together with that of the other apostles, thousands believe on Christ and are added to the church. Is Peter still consistent? Yes, they *all* continue "praising God."

Well, what next? Peter and John go together up to the temple to pray. At the gate called beautiful they are importuned for alms by a man lame from his birth. Peter, fixing his eyes upon him, said, "Silver and gold have I none, but such as I have give I thee; in the name of Jesus Christ of Nazareth, rise up and walk." Is there power in those words? Does he speak with authority? "Immediately his feet and ankle bones received strength, and he, leaping up, stood, and walked, and entered with them into the temple, walking, and leaping, and praising God." Does Omnipotence delegate to unconverted men power to work miracles, to heal all manner of diseases, and even to raise the dead? All this was accomplished by Peter. After their discharge by the chief priests and elders, who, having arrested, could find no evidence upon which to convict them, they went and told the other apostles what had been done, and they all "lifted up their voice to God with one accord, and said, Lord, thou art God, which hast made heaven, and earth, and the sea, and all that in them is . . . and now, Lord, behold their threatenings; and grant unto thy servants that with all boldness they may speak thy word." Do unconverted men praise God, and pray for strength to preach his word? But why multiply words? Though Peter's vision is yet seven years hence, he is already a convert, and a faithful one. The Sadducees made no mistake about Peter's conversion when they cast him into prison for working miracles and preaching salvation through Jesus, nor did the angels when they released him. To the great truth that the provisions of the gospel of our Lord Jesus Christ embrace Gentile as well as Jew, Peter *was* converted by his vision and what he saw at the house of Cornelius, and he frankly acknowledged it, saying, "of a truth, I perceive that God is no respecter of persons, but in every nation he that feareth him and worketh righteousness, is accepted with him." Peter afterward learned other truths as well, but he was converted long before he learned this.

L. C. T.

The "Generous Offer" Revived.

It will be remembered that the Hon. O. S. Halsted, last winter made the offer to send his work, "The Theology of the Bible," to any subscriber of the Herald of Life for $2, and himself prepay the postage. The retail price of the work is $3. By accepting the judge's offer, you, in fact, get this invaluable work for a little more than half price; as the author gets but $1.68 after paying postage. The book is one to *study;* and with it, your Bible will be more perfectly understood. The offer is a most generous one, and we hope many more will avail themselves of it. It is not restricted to your taking one copy at this rate. You can have any number you choose to send the money for. Send $2 for each copy; writing your own name and Post Office address plain, and the work will come to you free of any other expense.

Direct your communication to "Hon. O. S. Halsted, 417 Broad St., Newark, N. J.

Oh, how many of our youth are passing through these flowery gates of social pleasures down into abysses of sensuality, of godless pride, from which only the ministry of angels can lift them up into the light of a real life.

THE HERALD OF LIFE.

NEW YORK, JUNE 10, 1868.

NO IMMORTALITY NOR FUTURE LIFE, EXCEPT IN JESUS CHRIST ALONE, AND BY A RESURRECTION AT THE LAST DAY IF DEAD, OR A CHANGE IF ALIVE.

RESPONSIBILITIES.

The Editor holds himself responsible for none of the sentiments of Correspondents. The Editor's articles do not all appear under what is called the "Editorial Head." Any articles without a signature, or which are not credited to another source, the Editor is responsible for, without saying whether he wrote them or not he leaves the reader to judge of their authorship. Let these things be kept in mind in reading the Herald of Life, and the praise or blame will rest where it ought.

"Three Campaign Documents."

John Marsh, McKean, Pa., writes: Send me your three campaign documents, viz., Life from the Dead; A Defence of the Bible; and The Judgment, in equal numbers of each.

Br. Marsh's idea is not a bad one. We have entered on a campaign which is not to end till our Candidate is installed. He is elected of God, but for us to have the benefit of his election we must take part in the *installation.* The Bible is the grand proclamation that Jesus is the Christ—the King of God's choice. That proclamation must be *defended.* He is also the Life-giver. That truth must be proclaimed without faltering. "Life from the dead" is in Jesus' hands; God has placed it there; and none who refuse to accept it at his hands will ever get it at all, but "utterly perish in their own corruption." Hence we need the document on this subject.

In order that it may be known who shall have "Life from the dead," there must be the Judgment *before* the life is given. Here, then, we need the document relating to "The Judgment."

The "three campaign documents" are now ready to go out on their mission, and let us see if we cannot make some approach to "the men of this generation" in *wisdom* in this campaigning business. Our King is soon coming to organize his government, and he will have no traitors, no apostates, none that love the praise of men, more than the praise of God: no bribery, no corruption, no liars, will be tolerated then; no, only such as heartily accept God's chosen King, and accept the life God has given *in* his Son, can go into life from the dead, or reign in the kingdom. Let the light on these subjects be scattered. Who will have a part in this campaign? Let "*clubs*" be got up in every place. If there are no more than two, let them enter on the campaigning at once; and let even one count himself an "organized body" fully competent to the work of preaching by scattering the campaign documents. Shall we not, for once, go ahead of the political campaign that is likely soon to agitate the nation? Ours is as much more important and vast, as eternal is more vast and important than "four years." Let us concentrate on the great battle which is to result in the life or death of untold millions for ages without end. We ought to scatter a million of documents in the next few months. Great and small sums are wanted in this work.

First of all, it is true, the Herald of Life must be kept in the field; the others are all auxiliary documents, but they will help to extend the power and efficiency of the Herald, because undivided in their object and aim.

How can work be accomplished with more economy than by circulating the above three campaign documents? One hundred of each will be sent for $10 to one address. Even if sent by mail the postage on the three hundred will be but $2 more. But, in general, large packages should be sent by express.

Do not let this matter sleep on our hands. It has begun well, and let us push it with energy everywhere and in all quarters. Let every house be visited; not to force the documents on any one, but *invite* them to read. Tell the people, plainly, they are about *eternal life.* Perhaps it will be best, in some cases to *loan* them, and call again for them, after a while.

Now here is work for all, and all can do a little; some can do much; and we may look for a glorious harvest. Let us not waste time about political squabbles; let the worldlings attend to that business while we go in for life eternal under Christ our King on David's throne, soon to be set up.

Tent Meeting.

The Life and Advent Mission Tent will be pitched near Dover, Morris Co., N. J., Lord willing, to commence meetings Saturday 13th inst., and hold over the two following Lord's days. The cause there is in its infancy, and there are many adversaries. We beg an interest in the prayers and sympathies of all that love the appearing of our Lord; and hope as many as can will cheer and encourage by their presence. It is on the line of the Morris and Essex R. R., running from New York to Easton, Pa.

S. W. Bishop.
E. Wolcott.

Manly on Inherent Immortality.

Br. R. Cadwell, Cortland, N. Y., sends us an argument by "W. E. Manly: *Biblical Review,* Vol. I., On Creation." Br. C. says, it is "new to me;" and asks, "Is it Scriptural?" We give the argument, and shall respond to it by notes, which please observe as you read. The argument is the following:

It is worthy of being noticed, as a most important fact of revelation, that man was made in the image of God. This image can have no reference to man's physical form. (1). It was evidently his spiritual nature that has the divine image; and this fact is the best evidence, furnished in this part of the Bible (Genesis), to prove our immortality. (2.) We may criticise the words "soul" and "spirit" as much as we please, and we shall still be in the dark; but in the fact of man's likeness to the divine Being we see good and substantial reasons for believing in the soul's immortality. We are like God—we have the same original attributes, and they are as imperishable in us as they are in him. (3.)

"Were we to seek for a philosophical interpretation of the likeness we possess to the Creator, we should find it in the language of the apostle to the Gentiles, who calls God "Father of our spirits," in contradistinction to our earthly parents, whom he designates as the "fathers of our flesh" (4) The human soul is the child of God, and as such it is presumed to be like its parent; and if we look closely to what man is, as a spiritual being, the resemblance will become quite too obvious to be mistaken. (5.) The spirit of man and the spirit of God are alike—the one emanated from the other, as the child from the parent, and both have the same attributes. (6.) The wisdom and the power of man, and the wisdom and power of God, are alike. The justice of man and the justice of God are the same. The benevolence of man and of God are identical. The difference is not in the nature of these attributes, but only in their extent. Man is finite, and God infinte." (7.)

(1.) How do you know it "can have no reference to man's physical form?" That is a mere assumption. That God has manifested himself in "man's physical form" is undeniable. None doubt but that he did so to Abraham, when about to destroy Sodom and Gomorrah; and few doubt but that he did so in "*the man* Christ Jesus." And how does Mr. Manly know that the first Adam was not a type, in form, of the second Adam, and was said to be in the image of God on that account?

(2.) It remains to be proved that the first man, Adam, had a spiritual nature. The testimony of both our Lord and Paul is against such an assumption. Jesus testifies, "That which is born of the flesh is flesh:" hence, "Ye must be born again," because only "that which is born of the Spirit is spirit." John iii., 6, 7. Paul testifies, the first Adam was not spiritual; he says, "Howbeit, that was not first which is spiritual, but that which is natural, [*psuchikon, animal;*] afterward that which is spiritual;" [i. e., the second Adam.] 1 Corth. xv., 40. Yet in the face of two such witnesses, Mr. Manly and other believers in inherent immortality affirm the first man had a spiritual nature.

(3.) Here is another bold and impious assumption, born of "the serpent"—"Ye shall be as gods;" Gen. iii., 5; only Mr. Manly exceeds the serpent in the boldness of his assumption. The serpent did not say Ye "*are* like God," but only "Ye *shall* be," if you eat the forbidden fruit. In this respect Mr. Manly out-generals the old serpent. He hastens to declare they were already, by their creation, "like God," possessed of "the same original attributes," etc. Of course, this is a long stride in advance of the serpent, and that proves Mr. M. wiser than the serpent; and, no doubt, is a "substantial reason for believing in the soul's immortality," in his mind. We do not wonder he is "in the dark" while "criticising the words soul and spirit;" for his view of soul and spirit finds no support in the word of God, and never could bear the light of criticism. It is like the birds of night, that see least when the sun shines; so it is with all the advocates of inherent immortality.

Mr. Manly must take the consequence of his assumptions that men "are like God, have the same original attributes," etc. Omnipotent, omniscient, self-existent, etc., as well as "imperishable" and "immortal." Really, it is not *manly* in such beings to die at all! Why should they? How can they? The serpent was not so far out of the way, after all, "Ye shall *not surely die.*" He was the first preacher of inherent immortality, but "the seed of the serpent" has multiplied greatly since. Men are not only "like God," but "as imperishable." This Mr. Manly belongs to the school of "Spiritism," even if he has a name among the Orthodox. We must doubt, however, if orthodoxy owns such perversions of the Bible.

(4.) Who is Paul speaking of when he "calls God Father of spirits?" Mr. Manly "corrupts the word of God," that he may establish his own "traditions." He misquotes Paul's language and adds to the word of God. He says, "the apostle calls God, Father of *our* spirits." A man who has the "original attributes of God" should not thus falsify the truth. There is no "our" in the text." See Heb. xii., 9. But when we become "partakers of the divine nature," not by creation, but by the "exceeding great and precious promises," then we may call God "Father," not before: then, having received of "the Spirit of adoption," we may call God Father of *our* spirits, the divine nature of which we are made partakers by grace, and not by original creation. 2 Pet. i., 4. Thus vanishes Mr. Manly's 4th assumption.

(5.) Another pure assumption, but sufficiently answered by our previous remarks.

(6.) These statements border on blasphemy, but have already been duly considered. See notes 3 and 4.

(7.) A final stream of assumptions, nullified, however, by the admission, "Man is finite and God is infinite." So, after all, the great parade of man's being "like God," flashes out into an "infinite" difference, and explodes Mr. Manly's whole theory into a "puff of empty" speculations. So fades inherent immortality, and all the fine-spun theories built thereon.

What the image of God was, in which man was created, we are not told in the Bible, and therefore to affirm it consists in any one or more things, in particular, is only an assumption and of no weight in argument. The nearest approach to a certainty is found in Paul's language, Col. iii., 10, "And have put on the new man, which is renewed *in knowledge after the image* of him that created him." The image seems to be, a capacity to obtain knowledge above all other creatures God has made. By the abuse of that capacity man fell: he sought knowledge in a forbidden way. He sought to know more and faster than God saw best for him, and his seed show the same propensity now, especially when they try to find immortality in themselves, before the resurrection and the renewal by the Holy Spirit, seeking to glorify themselves, instead of waiting for God's time and manner of glorifying them who believe in Jesus, the Life-giver.

"No Life out of Christ."

By this expression we mean not only that without union with Christ there is no eternal life, but that there is no life after death to any of Adam's race: once dead they remain eternally under death's dominion, except there be, in this life, a union formed with the Life-giver, Jesus Christ.

This doctrine is taught in many ways, or forms of expression in the Bible; and may be said to be the unvarying, or general tenor of the testimony of God, both in the Old and New Testaments. In 1 Corth. xv., the apostle Paul clearly sets forth this doctrine, making a future life to depend on union with Christ and his resurrection. If Christ be not raised. . . ye are yet in your sins: then they *also* which have fallen asleep in Christ are perished." Why are believers in Jesus yet in their sins, if Christ be not raised from the dead? Because, if he is not raised there is *no* resurrection for any one; and believers, as well as others, are yet in their sins; that is, unpardoned and under the curse of sin, which is *death;* hence, will have no resurrection: "then they *also* who have fallen asleep in Christ have perished," and have no resurrection, because they died "in their sins."

Now, what is all this but saying, if any man dies in his sins, death has its natural course, and holds him under its power, never to be revived into life? "Death is the wages of sin:" sin unpardoned—unremoved by a living union with the living Christ—holds its victim under death, and no power can extricate him, even for a "temporary life."

Peter declared, on the day of Pentecost, that it "was not possible that" Christ "should be holden of death," Acts ii., 24. Why was it not possible? Because he "knew no sin"—on him death had no claim. But suppose he had sinned, would not death have held him? Certainly; and man's deliverance would have been impossible. Men have sinned, and but for Christ and his revival into life, our opponents admit, "all ground of hope is gone." Why? Because men are yet in their sins. Very well. If sinners do not come to Christ to have their sins taken away, are they not yet in their sins? and if so, is not "all ground" for their revival into life removed? It really seems to us that it is demonstrated that if men die in their sins there is no ground to expect their revival into life at all.

Thus, to be in our sins, while alive, here, is to be without a revival from death, according to Paul's logic, or theology; and if the living Corinthian believers were in their sins, all ground of hope was gone; but not these alone were excluded from hope of future life, but "then they *also* which are fallen asleep in Christ are perished.

To be *in sins,* then, is to be excluded from a revival into life:

But all the wicked dead died in their sins:

Therefore, they will have no revival into life.

Such seems to us to be a logical conclusion from the construction of the text, and the reference of the term "also;" and being "in our sins" is in fact the reason assigned for perishing without a revival into life. This idea is in harmony with Paul's concluding remarks of this chapter. He says, "The sting of death is sin:" i. e., sin is that which gives death its destructive power and its victory; and sin's power to hold its victim under death "is the law;" but to believers "God giveth the victory through our Lord Jesus Christ:" for unbelievers there is no deliverance from death; no, not even a "temporary" one; "the wicked is driven away *in* his wickedness; but the righteous hath hope in his death." Prov. xiv., 32. "The man that wandereth out of the way of understanding shall remain in the congregation of the dead." Prov. xxi., 16. Yea, "he shall be holden with the cords of his sins." Prov. v., 22. Christ was raised from death; "God loosed the *pains*" [or, as some render it, "the cords"] "of death." By virtue of the cords of death being loosed in his case, all his members, viz., all true followers of Christ, shall have victory over death and have its cords loosed from them; but the wicked, dying in his sins, "shall be holden with the cords of his sins"—they "remain in the congregation of the dead." "The dead," who are revived into life, "shall be raised incorruptible," and "put on immortality." 1 Corth. xv., 52, 53. Such to our mind is the truth on this deeply interesting subject.

The long and the short of the whole matter seems to be this—Any life after death is a gospel *benefit* or *privilege;* and peculiar to those, and to those *alone,* who do not die in their sins; or, who come to Christ that they "may have life:" John v., 40. All others are "holden with the cords of their sins;" and follow the condition of Adam the first, who was mortal, corruptible, and without any life principle to revive from the dead; that life principle is *alone* in Adam the second, and communicated to none but his members, or to those in him; and who are delivered from their sins.

Rev. John Howard Hinton, of England, the strongest writer that has ever written against our views, speaking of our Lord's discourse with the Sadducees, Luke xx., 27–38, and endeavoring to establish the idea that the dead are in a conscious state, and that all men, good and bad, "will live forever," or are immortal, attempts to sustain the position that it is not the righteous alone our Lord speaks of as attaining that world, or a future life. He says:

> Let it be supposed that our Lord did refer to the righteous only. In that case his words would seem to imply that there is no future existence for any but the righteous; since his speaking of them *peculiarly* as living after death may fairly be held to exclude others

Mr. Hinton, of course rejects the sentiment which he says is a *fair* conclusion, from the idea that our Lord was speaking of the righteous only, who cannot "die any more."

Now we have no doubt that our Lord was speaking of the "righteous *only,*" in that discourse; hence, according to Mr. Hinton's admission, "it may be fairly held to exclude others," viz., all the wicked from "future existence," or life; even a temporary one; and the Scriptures never speak of the wicked being restored to a "temporary life."

But some tell us men must be "punished according to their deeds." The Bible uses no such phraseology. Every one shall "*receive* according to that he hath done." The righteous "receive" *life.* The wicked "receive" *death*—"everlasting destruction:" death from which there is no recovery. That is receiving, or, being "punished," if the expression is liked better, "according to his deeds." Christianity, *in its spirit,* forbids all "cruel and unusual punishment," and no construction of its letter is admissible which contradicts its spirit. Hence, when a sinner is dead, to make alive again to torment him, without any design to reform him, or benefit any of his race, looks like a pure and unmitigated act of *revenge,* a feeling which we can never consent to fix on our Creator without clear and unequivocal testimony of the Creator himself. Such testimony we have never yet seen.

Thoughts on Luke ix., 23–26.

We propose to give a brief exposition of these words of our Lord. We shall do it by showing the force of each principal word as it occurs in the language.

V. 23. "If any man"—any one—"will"—desire to, or determine to—"come after me"—to come behind; that is, to be a follower of, a disciple of; in other words, to be a learner or scholar of Christ. This is the grand characteristic of a real Christian. But to do this, "any one" must—"*will*"—determine to become such. "Let him *deny* himself"—disown, disregard, *renounce* himself. *Self* is the god of all unregenerate men. Selfish purposes, objects, ends and aims, control all their thoughts, words and actions. Self-aggrandizement, in some form, is the presiding and ruling passion, however apparently benevolent they may seem to be. Self-ease, self-honor, self-enjoyment and gratification rule them in all things. The requiremenrs of God have no binding authority with them. They obey if it is convenient, popular, or will tend to their selfish ends; not, however, because God requires it of them.

Jesus requires, if any one determines to become his scholar, that he disown, disregard, renounce himself; because a man cannot learn of Christ and be acting on those selfish principles of which we have spoken. The spirit of this world, or of the men of this world, is in direct hostility to the self-sacrificing spirit of Jesus, whose heart ever overflowed with concern for the honor of God, abhorrence of sin, and earnest effort, at any sacrifice, to deliver men from sin, or from dishonoring God, and from death. In this effort he encountered, withstood, and rebuked wicked men in high places as well as in low, whether in ecclesiastical bodies or in private life. This kept him constantly exposed to reproach and suffering, and at length brought upon him the hate of those whom he rebuked, to that degree that they put him to the most shameful death. Here was renunciation of self: and if any one determine or desire to be a follower or scholar of Christ, let him make up his mind to renounce himself, so far as honor from men is concerned; and when told that "to join the church is the way to be respectable," be assured such a church can not be a church of Christ. Self-renunciation is an unalterable condition of discipleship of Christ. "Let him deny himself, and take up"—bear, lift, raise, carry—"his cross"—a figurative expression, borrowed from the fact that criminals, to be put to death, were compelled to carry the wood or cross on which they were to be crucified. It signifies that he who determines to be a Christian must be ready to undergo the severest trials or sufferings—to expose himself to any danger, when called to it, for Christ and his cause; this is to be done "daily"—every day: i. e., constantly; continually; to be the constant habit of mind, and not merely the effect of short-lived excitement. He is to do this, and "follow"—*imitate* Christ.

V. 24. "Whosoever will"—determines to—"save"—preserve safe and unharmed—"his life"—now, in this present time; he who will not suffer with Jesus, if need be, even to death, but determines to preserve his life by abandoning Christ, his service, or truth—"shall lose it"—shall lose that life which Christ designs for his followers, viz., "eternal life." The original word for "lose it" is, *apolesei,* from *apo* and *alluo,* to kill, to destroy; they shall be destroyed, perish; not have life. "But whosoever will"—determines to—"lose his life"—to be killed, if need be; to count himself, or present life, of no value in comparison of Christ, his cause and his truth; "for my sake"—on account of Christ—"the same shall save"—preserve it safe; that is, his life will be sure to him; for it is in Christ, and "when Christ, who is *our life* shall appear, then shall "they also appear with him in glory;" even though they may have died in shame, as did their Lord.

V. 25. "What is a man advantaged"—of what *service* is it—"if he gain"—acquire—"the whole world, and lose"—*apolesas,* perish, be destroyed—"himself;" or lose his being—his existence; "or be cast away," too vile for preservation.

V. 26. "For whosoever shall be ashamed of me" shall shrink from owning Christ from fear of reproach, suffering or death—"and of my words"—sayings, testimony or doctrine—"of him shall the Son of man be ashamed"—refuse to own as his disciple or follower—"when he shall come"—for he will come again—not to suffer and be put to shame, but—"in his own glory"—the true and proper glory of King Messiah, to rule on his own throne, and over all the earth—"and in his Father's" glory, with that glory with which his Father has invested him, and which he has enjoyed on his Father's throne with all power in heaven and in earth. In that glory will he come the second time. How unlike his first appearing. To have him ashamed of us—to disown us then, how much more terrible than anything we can suffer in this present state, even if called now to suffer a like death to what Jesus did.

Let us, then take heed to every word spoken in the language under consideration; and so lay it to heart that it may influence all our tempers, thoughts, words, and acts. Christ will soon return in that glory he here speaks of. Joyful day to those who have suffered with him, for him, and for his truth; then shall such be owned of him and enter on life eternal, and death never more have dominion over them; they shall be "glorified together" with Christ their Lord and head.

My Burden is Light.—A wise man sought to explain to his little child the nature of a cross. He took two slips of wood a long and a short one. "See, my child," he said, "the long piece is the will of God, the short piece is your will; lay your will in a line with the will of God, and you have no cross; lay it athwart and you make a cross directly.

Chinese Barbarity.

Some years since the following case of judicial vengeance was reported from the empire of China, and published in English magazines and newspapers:

"A Chinese merchant named Hiamly, convicted of having killed his wife, was sentenced to die by the total deprivation of sleep. The execution took place at Amoy. The condemned was placed in prison, under the charge of three guardians, who relieved each other every alternate hour, and who prevented him from taking any sleep, night or day. He lived thus for nineteen days, without having slept for a single minute. At the commencement of the eighth day his sufferings were so cruel that he begged as a great favor that they would kill him by strangulation."

Here is a criminal (and we would be the last to reduce the enormity of his guilt) sentenced to die, but the manner of his execution is awfully revolting. There was in it a refinement of barbarity, that was at least fully equal to the devices of the atrocious misnamed Christian inquisitors of Rome, who slaughtered thousands for the extirpation of heresy. Who does not, in his heart, loathe the tribunal that could pronounce such a doom, and the hireling monsters who could carry it into execution? As for the poor wretch himself, how dreadful must his sufferings have been, day after day, with a burning, swimming brain, and boiling blood. Not a moment of repose, himself compelled to be his own tormentor. One sees the wild, blood-shot eyes, the emaciated, trembling form, the imploring look for some kind hand to end, however violently, his intolerable woe. "He begged, as a great favor, that they would kill him by strangulation," after he had undergone seven days of the agony. And can we wonder at it? He asked it as a favor—he would have given thousands of gold for that release—he longed for death more intensely than he had ever pled for the preservation of his days. What his barbarian attendants refused, by-and-by, was granted by the last friend of the wretched in this world. It is consolation—a wild one, no doubt—that the anguish in his case must have an end; there is a limit beyond which cruelty may not pass, and the grave sooner or later opens its portals for the exhausted child of pain. He expired at length, and found the couch "where the wicked cease from troubling, and the weary are at rest."

How would the reader have felt had he passed the prison, say on the tenth day, and been informed of the tragedy of barbarism that was performing within? It would have haunted his sensitive heart and his midnight dreams, if it did not banish repose from his eyelids. The supposition is only human; to imagine anything else would be to fancy that men had been converted into relentless fiends, or into walking images of stone. How does the reader, we again demand, conceive he would have felt, had he been told on a day, that the weary hours of the culprit were concluded, that he was now beyond the reach of pain? Would he not have experienced an indescribable relief to his heart? cried out in instinctive overflowing of his humanity, God be praised!

It is in cases like these that we feel kindly toward Death, otherwise abhorrent as the King of Terrors. We look forward to his approach with ardent desire, and when he has performed his emancipating and composing service on behalf of the agonized, even though they are dishonored by acts of blackest criminality, we cannot but be thankful that his arm has been extended with resistless power.

And what shall we think of the dogma of endless torments beyond the grave—torments to be imposed by him who reveals himself as the God of love? We revolt at the contemplation of the Chinese barbarity—shall we feel otherwise toward cruelty in another realm, inflicted by a greater power? Eighteen days' torments on earth harrow our nature, shall we imagine hell's perpetual agonies, and continue insensible, yea, be expected to approve? No; the better feelings of man rise up in arms against the imposition. We denounce the infliction as inexpressibly savage. But when we utter against it our unqualified anathema, we are set against no divine arrangement. On the contrary, we are merely scorning a wild fiction of the human brain, baptized by the appellation of a Scriptural doctrine. "The wages of sin is death," and not those agonies that a cruel theology has invented, alike to the dishonor of God, and the alienation of man from his service.

You abhor the Chinese cruelty, can you laud a sleepless infliction for unending ages?

You could scarcely have sunk to rest had you been told, in passing along the prison wall, of the agonies on the other side of it, supposing even the man to have been to you a stranger, and one confessedly dyed in blood. Can you sleep, now, when you probably believe that myriads are tossing somewhere in uninterrupted misery, and among them is, may be, your father or your child? What kind of a place would heaven be to you were the tremendous thought to brood over your heart, that in some distant realm, your former associates and relatives, multitudes of your fellow creatures were tossing on the red billows of scorching, but unconsuming wrath?

"The thought that any should have endless woe,
Would cast a shadow on the throne of God,
And darken heaven."

The death of the Chinese criminal was longed for by you, and also by himself; you felt a deliverance when his bitter agonies were closed. Is it possible you could think of hell's sorrows and have no desire to see them terminated, no wish that death would come with his cold, yet soothing hand, and lay the victim to rest? Is death better than God? Are you kinder than the Almighty? You would find comfort if these tempestuous woes were ended. Can you imagine that he will have satisfaction in prolonging their duration and giving them augmenting intensity? You abhor, then, the dogma of ceaseless torments for man or devil. See that you defend the character of God from the black aspersions that are—we doubt not by mistake—thrown upon it. Tell the world that he is the righteous, and not the relentless, Governor of the universe—that he holds out immortality to the pure and pious, and has written it on the judgment-book, that "the soul that sinneth, it shall die." M.

Remarks by the Editor.—The writer of the foregoing has got no farther in his theology than to discard the dogma of eternal torture. But cannot he see that the dogma of reviving the wicked dead, and making them alive only to torture that life out of them, is worse in character than the Chinese barbarity? That did not make its victim alive, after death had come to his relief, to inflict fresh and hopeless tortures on him. If so shocked by putting a criminal to death by such a barbarous method as the one recited above, what shall we think of *Christian* men who advocate and maintain the notion that all the wicked dead are to have life restored, and tortured, some a longer and some a shorter period, but all till the life thus inflicted on them is tortured out of them again! Can they ever reconcile such an administration with the justice and love which the Creator of us all is said to possess? Can our own sense of justice be any more relieved by such a process than by the idea of eternal torture? How are the redeemed to endure the sight of the torment in the one case more than in the other, while it lasts? We pronounce both views abhorrent to all the sense of justice and love God has implanted in a holy heart; and equally condemned by all the perfections of God and his revealed will. They are both the offspring of a corrupt theology, and the relics of barbarism.

Obituary.

In New Britain, Conn., on Sunday morning, May 31st, our beloved daughter, Maria Louisa, after a long illness of one year, fell asleep in Jesus, at the age of 23 years and 6 months. She was laid away to rest Tuesday afternoon, the 2d inst. Sermon on the occasion by Br. Rufus Wendell, from 1 Thess. iv., 13–18.

We sorrow, but not as those who have no hope; and our hearts are comforted with the expectation of soon meeting our loved one again, where death can separate no more.

Louisa J. Beach.

Letters and Extracts.

From Eld. J. Parry.

Sandy Hill, N. Y., May 31, 1868.

Br. Storrs: I read with interest all you have to say on the non-resurrection of the wicked; should be glad if I could be convinced of its truth. There is much in the Bible to favor this view; perhaps more than on the other side, on which there are difficulties that I cannot reconcile with the popular belief; and I cannot see any good reason for the re-living of all the ungodly to kill them again. There are some doubtless who have had *their* judgment, and have perished in their sins, according to the penalty "the soul that sinneth it shall die."

The heathen, who have never heard the gospel, why should they be raised from the dead to be judged by a law of which they knew nothing? The notion of a mortal resurrection of all men, vamped up in our day to answer a purpose, is so palpable a contradiction to the word, that I wonder how any one of common honesty can embrace such a dogma.

After all, the final destiny of the wicked is not *the* gospel of the kingdom; and I would not lay too much stress upon it, to the exclusion of matters of more vital interest to the heirs of the inheritance of the saints, ratified and sealed by the oath, promise, and blood of Christ the Son of the living God. This is the chief object of my solicitation to be fitted and prepared by faith, patience, and obedience, to have a name and a place in the soon coming kingdom of my Lord and Saviour Jesus the Christ. Yours in hope of immortality.

Remarks on the Foregoing Suggestions.

It is true, "the final destiny of the wicked is not *the* gospel of the kingdom," but the gospel of the kingdom cannot be preached without the resurrection of the dead is proclaimed; because, it is "those who are accounted worthy to obtain that world, and (or, even) the resurrection *from* the dead" that are to inherit the kingdom. So that, we can hardly "lay too much stress upon" the fact that, without we are "accounted worthy to obtain that world" we will have "no resurrection from the dead," but "utterly perish in our own corruption:" 2 Pet. ii., 12; Luke xx., 35, 36. The resurrection of dead ones is therefore, an essential part of the preaching of "*the* gospel of the kingdom:" and exclusion from resurrection is exclusion from the kingdom. We would "not shun to declare all the counsel of God" relating to admission into, or exclusion from the kingdom of God; "if, by any means we might save some" souls from death.

Right views of God's character and purposes relating to the children of men, we regard as essential to the greatest degree of harmony with Him. A perfectly enlightened mind as to the great truth "God is love," can hardly reconcile that truth with the idea that those who are *not* "accounted worthy to obtain that world" are to have a "resurrection from the dead," notwithstanding; to be tormented and die again. Such an idea has in it all the elements of eternal torture; for, if sinners may be hopelessly tortured after having once been in *death*, "the wages of sin," what principle can forbid that hopeless torture from being protracted indefinitely? The injustice of the one is the same in principle as the other. *Just* punishment can never exceed the expressed penalty. A reward may exceed the promise to any extent, and no injustice is done the recipient; but the moment punishment exceeds the clear letter of the law, it becomes an act of injustice, and an outrage; and to charge such an administration on a being who "is love," is a blasphemy, to which we cannot give place for a moment, without becoming partakers in the sin. A sin in which we will have no part, and which shall not pass without our protest: our garments, in this matter, shall, with God's help, be "pure from the blood of all men." If others will reproach their Maker with such an administration, they shall not have it to say that we led them into that sin, or countenanced them in it. "Without holiness no man shall see the Lord;" none but the holy will, therefore, have life from the dead. Such as have life from the dead, will "see him as He is, and be like him" who was "the first-fruits of them who slept." We lose "the kingdom of God" by failing to obtain a part in the resurrection from the dead; and we fail of the resurrection from the dead, by having no union with him who is "the resurrection and the life;" or with the Life-Giver. Such "shall *not see life*; but the wrath of God *abideth* on them." John iii. 36.

From Elder John Craig.

Westford, Mass., June, 1868.

Br Storrs: May grace be multiplied to you; and may you continue to spread the glorious light that God has given us. I had a refreshing time reading the sermon on the "Doom of the Ungodly," the latter part of which was in the Herald of May 20. That sermon should be printed in letters of gold and pasted up before every pulpit in the land. I see no way to evade it and be honest before God. But, "How can ye believe which receive honor one of another, and seek not the honor that cometh from God only?" John v., 44.

I have been examining 2 Corth., to see who Paul speaks of when he says "we" some ninety-seven times. In every case it is spoken of himself and his fellow believers, and not once of the wicked. In chap. v., "we" is used twenty-three times, and is applied exclusively to believers, unless verse 10 is an exception, which I think is not. Why cannot we, as believers and as Bible readers, be content with the plain declarations of God's word on this point, as well as on others? The same objections are raised by some of our brethren against the non-living of the wicked dead that have been raised against their view of the final destruction of the wicked. But thank the Lord, truth is what we want and must have to be free; yes, free from sect or party. I know I feel free before God to receive what he has spoken, let it be brought out by whom it may. A truth to me is just as good in the *Crisis* or the *Voice* as in the Herald. I am a lover of the whole truth.

From S. S. Call.

Newport Centre, Vt., June 4, 1868.

Br. Storrs: I feel to take courage, for the good work is slowly, but surely prospering. I have one brother in Christ with me in this place; he espoused the doctrine of Life only in Christ this Spring; and now he is as zealous in the work as he used to be against it. He says, it is the greatest wonder to him that he never saw the love of God, nor the beauties and excellence of the plan of redemption before. There are two more that are investigating the subject. They not only investigate but advocate the doctrine. They say, they are astonished to see the weakness of their opponents. They have found the sword of the Spirit, and in using it, find it quick and powerful; for it divides the soul from the spirit (which the Orthodox claim to be one and inseparable); it also discerns the thoughts and intents of the heart; showing what some serve God for, namely, to escape hell and keep out of the way of the devil, by going to heaven at death; for, say they, if we did not believe that, we would not serve God a minute. Yours, in love.

Eld. E. B. Taft sends us seven new subscribers from Stockton, California; and besides, $29 for books, pamphlets, and tracts. That is noble, and well done with. He writes: the above is principally the result of a few days spent in canvassing on my old field of labor near Stockton. There is truly a desire, with many, to investigate for themselves, and see what the Bible does teach on the important questions discussed in the above works. Our Life Brethren in Stockton are making fine progress in their investigation of the Scriptures; and, like the disciples of old, they seem to take pleasure in letting the true light shine. I leave here in a few days to spend the hot months in the mountains, where the pure atmosphere and other conditions are more favorable to my full restoration to health. Your brother, very truly in the gospel hope.

Note by the Editor.—Br. Taft is one of the right sort of laborers. He takes hold of the work in good earnest. We hope his health may be so improved as to enable him to labor on till our Lord returns. In his order for Books, not less than twelve "Life only in Christ" were ordered to be sent to as many different persons. Such is the work that needs to be done, and done "quickly;" there is no time to be lost.

Popery Opposing God.

The inspired description of Anti-Christ exhibits him as sitting in the temple of God, opposing and exalting himself above all that is called God, or that is worshipped. We need not go beyond the bounds of this city to find the audacious mystery of iniquity whose character the apostle thus depicts.

On a recent occasion, the Pope's representative and servant in New York, Archbishop McCloskey, gave us an example of the daring impiety which exalts itself above God, and dares to stamp its interdict upon the will and command of the great Jehovah.

God has laid his awful authority upon every human being, requiring each to love his neighbor as himself, to go about doing good in imitation of the Saviour, and to make his life a blessing and a joy to society. Any person has just as much right, and no more, to commit suicide, to sever himself from society by self-murder, as to withdraw himself from it by a vow of monastic seclusion. The world is full of suffering, sorrow, sin and want, and every friend of God and man is bound to go forth and try to alleviate misery and arrest the tide of sin. The harvest is great, the laborers are few, and we are divinely enjoined to pray the Lord of the harvest to thrust forth laborers into the harvest that the world may be redeemed.

Especially imperative is the obligation to active usefulness upon young Christians. All the wealth of their young affections and ardent hopes are to be consecrated to a living service in behalf of their fellow men. And one of the first aspirations of a religious youth is for usefulness. "Lord, what wilt thou have me to do?" was the earnest inquiry of the young convert, Saul, and it is ever the inquiry of truly regenerate hearts.

But in despite of the clearly revealed will of God and the yearnings of the Christian heart, Archbishop McCloskey, a few Sabbaths ago, undertook to set aside the divine mandate, and publicly trample it under foot, by encouraging, applauding, and virtually commanding two young girls to sentence themselves to social death, and to refuse, under the pretence of superior sanctity, to take the place Providence assigned them in the field of usefulness and duty. They took the black vail, with ceremonies betokening their renunciation of social existence. On that day they died and were buried. By solemn vows they bound themselves never to live where God placed them, nor to engage in the duties he assigned them. They perished with the dew of their youth upon them, with all their faculties unused, with all their opportunities and obligations rejected and disowned.

It was a melancholy scene. It could hardly have been more sad or more wicked had they taken poison, or by some voluntary means of suicide terminated their natural lives.

And there stood the Archbishop, in presence of these young victims of superstition and before a vast congregation, assisting at the cruel sacrifice, justifying it as acceptable to heaven and as evidence of a superior sanctity. He consigned these poor, ignorant girls, to the terrible living grave of a nunnery, and then retired from the cathedral to the house of feasting and self-indulgence, as we are told by a paper friendly to Catholic usages.

Two valuable lives were thus disposed of; lives which if rightly directed might have blessed many a home of affliction and carried the consolations of religion to many an aching heart, while their own souls would have glowed with the peace and joy which active usefulness always secures.

But on that day they were cut off, untimely, from the world, and buried, with no hope of resurrection, in a living tomb.

Can it be possible that Archbishop McCloskey, with all his intelligence and knowledge of the mysteries, miseries and corruptions of monastic life, felt no misgivings of heart, no sting of conscience, while engaged in this impious and cruel work of taking the lives of these poor girls from them and from society, and assisting to bury them? Can it be possible that he could sit down, after this Moloch-like sacrifice, to his grand archiepiscopal banquet, and not feel his knees smiting together in fear lest the victims of the morning should some day charge him with the guilt of taking from them the joys and hopes of their young lives which God had given them in his paternal love?

Bishop McCloskey ought to know, far better than we do, the manifold evils of monastic experience. He knows that madness, hypochondria and convulsions are frequent among nuns. He knows the truth of those revelations of the interior of the nunnery made by the Princess Henrietta Caracciola in a late publication. She declares that: "A monastery contains all the vices of a city, without its advantages or its virtues. By resigning her flowing locks to the scissors, and by taking the vows of chastity, poverty, and obedience, a woman does not change her character; the only difference being that amidst the moral stagnation of the cloister her virtues remain without legitimate exercise, while her frailties or her vices are nourished and developed by the continual struggles of a soured and rebellious spirit at war with its cruel destiny." Accordingly we are not surprised to learn that, when not engaged in making pastry and comfits, or in the mechanical exercises of devotion, the inmates of the convent are perpetually quarreling among themselves, propagating the scandals of the little community, or plotting amorous intrigues with their father confessors.

All this is natural, and just what any sensible man should expect.

But the crime of thwarting the benevolent purposes of God, who puts us here to work, to do good, to let our light shine—the crime of decreeing that a rational creature shall not work, but live in idleness—shall not do good, but be shut up in a cell and the light put out—in a word, the crime of devoting one to a living death whom God ordained for an active, useful and happy life,—this, we say, is a crime very little different from the offerings to Moloch in ancient times, except that the guilt is greater.

We have no hope that the priests and prelates of Rome will ever reform this abominable iniquity. We look to the people. We confide in the power of truth. We ask the people to see for themselves, if any warrant can be found in the Bible for the immuring of living innocent men and women in cells and prisons. We ask them to think whether when God places us in this world to be useful, and examples of goodness and benevolence, it can be right for us to say, or for any one to say for us, that the world is not our place, but a cell; that doing good is not our business, but moping behind bars and prison gates; that our light is not to shine, but to be hid.—*The Ch. World*, 1865.

The Prisoner's Prayer.

A most affecting scene occurred at the close of a trial for murder. The prisoner came in a little paler than usual, but he was not cast down or disconcerted, and retained the remarkable serenity of countenance and composure of mind which had characterized him nearly all the time since the commencement of the trial. His father sat down beside him and took his hand, showing in that simple act the deep parental affection he felt for him. The judge upon his seat, the attorneys in their places, and the spectators, sat silently waiting the coming of the jury. The waiting was not long; the jury came in and took their seats with the dignity of men who felt the importance of the decision they had made, and their responsibility to their fellow-man, their country and their God. The accused looked searchingly at each as they passed, as if he would read his fate in their countenances. The verdict was then read—"We, the jury, find the prisoner not guilty," etc. There was an impulse to applaud the verdict, but all eyes were turned toward the prisoner, and for a moment a silence like that of a grave prevailed.

Then followed a scene not often witnessed in a court room, and one which we have no words to describe as it occurred. The prisoner that was—a prisoner now no longer—fell upon his knees, and lifting his eyes toward heaven, uttered an earnest prayer of thanksgiving and praise to the God whose justice and mercy had been so wonderfully manifested in him. He thanked God that though he had often erred, he had not been cast off or forsaken of him or his fellow men. He prayed for a blessing upon the court and jury who had tried him as by fire, and established his innocence before the world; for strength to do the will of his father in all time to come, and for wisdom to train his little ones to virtue and truth.

The prayer was irresistibly eloquent, and all heads were bowed; tears fell and sobs burst from men unused to weep, and when "amen" was pronounced "amen" came back in response from every part of the room, and there were tears in every eye. All rose to their feet; the acquitted man advanced and took each juryman by the hand with a fervent "God bless you! you have saved an innocent man from shame and disgrace; you have taken a foul stain from my name. God bless you!" And to the prosecutor, whose conduct in the case commands admiration from all for fairness and honesty, he gave a cordial "God bless you!" The old white-haired father, whose firm trust had supported the son in the dark hours of trial, now melted in tears of joy that his boy was acquitted of guilt, and his own good name remained untarnished. The judge, wiping his eyes of the tears that had come unbidden, ordered the sheriff to adjourn the court. The congratulations of friends continued some time longer, and then he who came into court on Monday morning with the the charge of a felon upon him walked forth a free man.

Life's Changes.

How many hearts have been wounded, how many tears have been shed, through what may all be spoken in one little word—"Change!" It is written on everything we behold. The flowers we see one day growing and expanding in all their brilliancy, the next day may be scattered to the ground. Even the leaves that grow on the sturdy oak last only for a season, and as we see them in their freshness they almost fill us with the hope that they will not fade away. But alas! the autumn comes, and these, too, droop and die. Not only do we see this change in the flowers, and in all nature's works, but we experience it in all we do. How transient are all earthly enjoyments! In the memory of the past, how many scenes can we recall that once made our hearts glad and filled us with joy. Where are many of our dearest friends? The rolling billows may have separated us from them, or we may have said farewell, never again to see them on this side of Jordan. It may be that the friends we trusted have proved false. But what is the lesson we are to learn from all this? Not to fix our affections on things below, but to look forward to that country where the scenes, as they pass, will only be renewed in all their loveliness to eternity. Here there are a thousand ways in which we may be separated in a moment from those we love, but there we meet never again to be divided. There death never comes. Are not these joys that never end worth living for? Is it true we see through a glass darkly? We know not the extent of heavenly joys; but this we know, that they endure forever. Let us, then, endure nobly while we are here, that we may become worthy of the inheritance that is "incorruptible and undefiled and that fadeth not away."—*Methodist New Connection Magazine.*

East Wind.

Why should the wind coming from the east over an ocean of water depress the human body, while that which comes from the west across a continent enlivens the spirits and gives courage and vigor? Be this as it may, it seems as if some people never felt any wind that was not east. They are always "out of sorts." The weather is always just what they don't want. I met one of these men a while ago, a farmer, who raised all manner of crops. It was a wet day, and I said:

"Mr. Nayling, this rain will be fine for your grass crop."

"Yes, perhaps: but it is bad for the corn, and will keep it back. I don't believe we shall have a crop."

A few days after this, when the sun was shining hot, I said:

"Fine sun for your corn, sir."

"Yes, pretty fair, but it's awful for the rye. Rye wants cold weather."

Again, on a cold morning, I met my neighbor, and said;

"This must be capital for your rye, Mr. Nayling."

"Yes, but it is the very worst weather for the corn and grass. They want heat to bring them forward."

So the man lives in a perpetual east wind. Nothing suits him, and it would be impossible for Providence to give him weather about which he would not grumble. I know one man who feels that our country is on the very brink of ruin, the Government a curse, and everything to be destroyed. And he has felt and talked thus for at least thirty years, and yet his property has been increasing in value all this time, amid this gathering ruin. The fact is, the man lives in an unchanging east wind. And there is Mr. Slow, who lives in the hollow under the Long Hill; he has been mourning for many years over the degeneracy of the times, and always telling what wonderful lawyers, and doctors, and ministers there were when he was young! He can sleep under any preaching he now hears, and the lawyers seem to be young upstarts, or too old to practise. He longs for the good old times. Ah! Mr. Slow, does your weather-vane ever point anywhere but to the east?—*Rev. John Todd, D. D.*

Eld. W. S. Campbell will preach in Philadelphia, Cor. of Ninth St. and Girard Ave., next Sunday (the 14th inst.) at 10 1-2 A. M., and at a quarter before eight in the evening.

Business Matters.

One Dollar each from—B. Britton, Geo. Flint, S. F. Corby, J. T. Campbell, Godfrey Smith, Lewis Tralor, Mrs. J. E. Witty, Miss Amelia Farnum, R. W. Noble, Augustus Goodhart, Catharine E. Conklin.

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Poetry.

Always Speak the Truth.

Be the matter what it may,
Always speak the truth;
Whether work, or whether play,
Always speak the truth.
Never from this rule depart,
Grave it deeply on your heart,
Written, 'tis, in virtue's chart,
Always speak the truth.

There's a charm in verity,
Always speak the truth;
But there's meanness in a lie—
Always speak the truth.
He is but a coward slave,
Who a present pain to waive,
Stoops to falsehood; then be brave,
Always speak the truth.

Falsehood seldom stands alone,
Always speak the truth;
One begets another one—
Always speak the truth.
Falsehood all the soul degrades,
'Tis a sin from which proceed
Greater sins and darker deeds,;
Always speak the truth.

When you're wrong, the folly own,
Always speak the truth;
Here's a victory to be won:
Always speak the truth.
He who speaks with lying tongue,
Adds to wrong a greater wrong;
Then, with courage true be strong;
Always speak the truth.

Selected by J. W. Smith, for the benefit of the young readers of the Herald of Life.

A Story.

[The following story from an orthodox paper, (*The Advance*) is very interesting, but must be read with *two* grains of caution about the dead being "in heaven;" and even our little folks will laugh at the queer notion of the orthodox child of her papa "going to heaven on a gun," who was killed in a skirmish. Our little ones all understand that the good, when they die, "sleep in Jesus" till the resurrection "at the last day."]

Tatting.

"It was nothing but a skirmish—only one killed." People glanced at it in the papers, and never thought of it again. Sergeant Hallett was nothing to them. But there was a home in New England where the weekly letter was missing—a swift, sad telegram came in its stead.

Mrs. Hallett was entirely overcome. She neither spoke nor cried, but rocked herself back and forth on the lounge, and groaned. It was enough to break anybody's heart to hear her. Little Golden Hair wanted to know "what mamma was crying for." Edith hugged her and tried to tell her how "papa never would come home any more." Then Goldie climbed on to the lounge, and put her little wet cheek against her mother's and said, "Poor mamma! Goldie kiss poor mamma;" Edith stole up to her and laid her hand on her knee, and sobbed out, "But he is in heaven, mamma. Christ loved him. He was so good!"

"And all them pretty buttons on his coat too! O-o-oh!" and Goldie hid her face in her mother's lap and sobbed afresh.

The days that followed were sad, but Mrs. Hallett bore up bravely—she kept a bright face for her children. She had no time to sit down and cry. Every minute was full of work, and all the time she was thinking, "What is to become of us now? Where is the bread and butter to come from?" for they had depended entirely on Mr. Hallett's pay. Mrs. Hallett did not say much of anything. Indeed, there was no one to talk it over with but Edith, and she was only ten years old. The future had looked dark before, but she never had to face it alone. She missed the manly, hopeful words that always made the darkest days bright.

Edith saw that something was troubling her mother, and she hinted around till she found out what it was. It brought her heart right into her mouth. She must tell somebody, so she took Goldie out on the back door step.

"Oh, Goldie, we shan't have anything to eat much longer," she burst out.

Goldie opened her mouth as wide as she could, and her eyes as wide as her mouth.

"Papa used to make the money, you know, but now we haven't any papa," continued Edith, crying.

"Oh, dear! What made him go to heaven on a gun for?" and Goldie cried, too, as hard as she could. "There's lots of cake in the front closet; I guess you didn't know. We can eat that," suggested Goldie, brightening up.

"But bimeby that will be gone, and the potatoes will all be gone, and we shan't have any shoes, nor—nor—anything," and Edith felt so badly at the thought of Goldie and herself wandering about the streets, hungry, cold, and barefoot, that she cried harder than ever, and Goldie made as much noise as she could, too, for she always did just as Edith did.

"I must earn something," said Edith, wiping her eyes.

"Me, too," echoed Goldie.

"If I only was a boy! Then I could drive cows to the pasture."

"No, no, don't be a boy. Boys is bother," said Goldie, decidedly.

"I know! I know!" exclaimed Edith, jumping up and down, and whirling around with delight. "Clara Pendleton makes ever so much money tatting. That's the way she got that feather on her hat."

Edith ran into the house for leave to go over to Clara's. Her mother said "Yes;" but when Goldie insisted that she wanted to go and "tat feathers, too," her mother said, "No, I could not possibly spare my little Golden Hair. I wonder where my button bag is!" And Edith slipped away while Goldie was revelling in the brightest brass buttons, and "them darlin, pinkum blues," as Goldie called the colored ones.

Clara was very happy to teach Edith how to tat. But as Edith had no shuttle, and Clara only had the one she was using, they did not know what to do at first.

"Couldn't I use a spool of thread?" asked Edith.

"Why, yes, I suppose you could, only it would keep unwinding so."

"I don't mind, I can push it through somehow," said Edith, who was very eager to learn, for she saw a fortune in the distance, and all of it made out of tatting.

Clara made one scallop to show her how. Then Edith tried. Now, Edith was a little girl who could not bear to see a needle even, and hemming, and sewing over and over, and tatting did not come at all natural to her. The loops would not make on the right side of the thread, and the thread would not pull up. But she worked patiently for as much as half an hour, for she was determined to learn, because she wanted to be helping her mother support the family. Then, when she had made a scallop that would pull up the right way, she thought the worst of it was over, and it was very discouraging to hear Clara say that there was not a single stitch of it right. When she came to the next one, and tried to do it the right way, and the thread stuck, the bottom dropped right out of her temper. "Well, I declare, if this isn't the hatefulest old thread that ever was! Can't make it go right to save your life! Ow!" and Edith gave the thread such a jerk that it snapped.

"There are ever so many of those stitches right. You are learning real fast," said Clara, encouragingly.

"Catch me ever trying to tat again!" said Edith, throwing down the spool.

"It is easy after you once get the hang of it. I tried, and tried, before I could learn, and then I took it up and did it right off, all at once."

"I must get my living somehow," said Edith, with a sigh, picking up the spool again.

Clara showed her how she must hold the thread on the spool tight, and let that round her hand be loose.

"I see! I see!" said Edith.

She went patiently to work again. She made mistakes yet, but she had got the principle into her head. She persevered, and it was not more than two hours from the time she began, before she could make a perfect scallop. In the meantime, their tongues had been fully as busy as their fingers.

At last, Clara asked, "What do you want to know how to tat for?"

"You see, the money always came in papa's letters, and now we shan't have any more," said Edith, tearfully.

"I'm so sorry."

"Somebody must help mamma, and there's nobody but me now—Goldie is so little."

Clara's eyes filled, but she did not say a word.

"I'm afraid we shan't have anything to eat but potatoes before long. That's what they live on down to the Emmons', you know. But then we all like potatoes," continued Edith, looking at the bright side of her picture.

"So do I," Clara blundered out. She was so sorry for Edith that she wanted to say something sympathetic, and she could not think of anything else to say.

"I must go home now," said Edith, putting on her hat. "Good-bye!"

"Good-bye!" said Clara, slipping her hand slyly into Edith's pocket.

But Edith caught her in the act, and dived in herself to see what was there. She pulled out Clara's shuttle with two yards of tatting on it.

"Oh, Clara, you musn't," said Edith, while her eyes danced at the thought of owning a shuttle. She had been wondering how she should get one. And to have two whole yards of tatting to start with besides!

"Yes, I shall, too. I've got two dollars and seven cents of my *ownty donty, own*, and I can get another just as easy as nothing. Besides my papa isn't d——My papa is real good, I mean."

"So was mine. He used to pinch my cheeks, and call them his Baldwin apples, so funny,—but he never will again," she added, with a sigh.

Edith came home to her mother with her face all aglow.

"You needn't worry any more, mamma. Iv'e learned how to tat, and now I can help you." she said.

"What is all this about?" asked her mother.

"Why, it is dreadful hard, but I've learned how, and now I'm going to tat, and sell it at the store, and help you. Just see, Clara gave me all this to begin on," said Edith, exhibiting Clara's present.

"Dear, helpful little sunbeam!" said her mother, the tears coming into her eyes. "So long as I have you and Goldie, I can stand anything. God is good to me."

Our Israelitish Origin.—A work on Prophecy It was written by Professor Wilson, England, some years since. We republished it, believing it could not fail to interest all thinking men, whatever might be thought of the accuracy of its positions. For our self, we endorse the general theory that the Anglo. Saxons are the literal descendants of Israel, in the line of Joseph and Ephraim. Price 50 cents, in paper covers only. Postage, six cents.

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Worth Knowing.

1. It is worth knowing that the gospel plan provides for human, world-wide need—pardon for the guilty, instruction for the ignorant, and acceptance with God in everlasting life. Hence, we "are all the children of God by faith in Jesus Christ." And "we know that when he shall appear we shall be LIKE HIM, for we shall see him as he is." Gal. iii., 26; 1 John iii., 1, 3.

2. It is worth knowing that, though Adam lost his Eden home and dominion, and Israel lost "the kingdom," in type, yet "the *first dominion*—the kingdom shall come to the daughter of Jerusalem," (Micah iv., 8), at "the end" of "the times of the Gentiles." Luke xxi., 24; Dan. viii., 11-14; Jer. xxxiii., 7-25; Ezek. xxxvii., 28; Matth. xix., 28.

2. It is worth knowing that "The kingdom of God," for which we are taught to pray, Matth. vi., 9, 10, will come at the close of "the kingdom of men." Dan. iv., 25; ii., 31-44; Acts ii., 20, 30; Rev. xi., 15-18.

4. It is worth knowing that the kingdom of men—the government of the world by men—takes FOUR forms, through *four* dynasties, or *four* kingdoms, with their subordinate changes, and that "In the days of these kings (before they pass) the God of heaven will set up a kingdom . . . . fill the whole earth;" and that "the saints shall possess it forever." Dan. vii., 17, 27; Rev. v., 10; xx., 4-7: 1 Cor. vi., 2; Matth. v., 5-10.

5. It is worth knowing that "Christ is the head of the body" (politic)—the church—which is also "the bride of the Lamb," and that he who "was *once* offered to bear the sins of many, will, unto them that look for him, appear the SECOND time . . . . unto salvation." Heb. ix., 28; John xiv., 3; Heb. i., 6.

The *final* coming is numbered thus: "*again*"—THE SECOND TIME to salvation: resurrection and "RESTITUTION of all things spoken." [Acts iii., 21; 1 Cor. xv., 23-27; Rom. xi., 26-29.

6. It is worth knowing that these FOUR earthly kingdoms, and the TWO advents of Christ are God's waymarks along the lapse of ages, to demonstrate his truth, and furnish ground for unwavering faith, as prophecy is accomplished and unfolded into history.

Nothing can be so demonstrative of Bible truth as these fixed, fundamental and (about) fulfilled numbers, and their attendant events, that pervade all prophecy and promise pertaining to "this world," and open to "that which is to come."

7. It is worth knowing that, when combined into one view, these primal parts of all truth take this form:

THE CROSS.	THE CROWN.	
First Advent.	Second Advent to Salvation, Restitution, Millennium.	Re-Genesis, Matt. xix., 28.
The Gospel of the kingdom.	Heb. ix., 28; Acts iii., 21; Dan. vii., 18; Rev. xx.	All things new. Rev. xxi., 1-5.
1. Babylon, 2. Persia, 3. Greece, and 4. ROME.		
The 4 horns of the Gentiles. Zech. i., 18-22.	God's government over the world restored for "THE AGES TO COME." Eph. ii., 5-7; iii., 21.	
The 4 parts of the image. Dan. ii., 31-44.		
The 4 beasts, 4 kingdoms. Dan. vii., 17.		
Which fill out "the kingdom of man." Dan. iv., 25.		

"Write the vision and make it plain!" Hab. ii., 1-4. This writing out of the prophetic vision is to history what a map is to geography.

The dates and numbers of any document give to it authority and value. So these data and primary portions of sacred prophecy authenticate it, and determine its application to history. The light of prophecy discloses the whole course of providence toward our world, and assures to faith the ages and events of time, as they reach on to the crowning consummation of God's "good will to man."

No one doubts these numbers in nature or science. "The *four* seasons of the year, the *four* winds of heaven, the *four* corners of the earth, the *four* cardinal points of the compass," are undoubted and determinate. No one could be accepted to teach science who would confound the *fifth* with the *fourth*, nor who failed to apply "THE SECOND" next after the *first*. Then, as the God of nature is "The God of grace," why should the *veil* of mystery conceal these most notable of all his Scriptural numbers. All reason, all nature, and all human action are against allowing *doubt* as to the most determinate use of these fixed and unmistakable numbers—TWO and FOUR.

It is only in the yet "veiled" subject of religion that "*the second*," or "FOURTH" can be ignored, displaced, or confounded with other numbers, so as to lose their proper significance.

Then, in the world's history, as written by Jews or Christians, by the ancients or moderns, these "FOUR kingdoms" and the first advent have been located, fixed and settled, unalterably. The finger of God's providence has written out his confirmation of prophecy: Babylon, Persia, Greece and Rome, of history, answer to "the 4" of prophecy. Thus, also, the first advent has been located, by its fulfilment, in the early age of Rome—the 4th and last of oppressive governments. Hence "*the* SECOND" advent, alone, remains to fill its foretold place in history. It must transpire "IN THE DAYS of these KINGS" (before Rome "the 4th" falls), to set up God's kingdom in triumphant grace, to FILL, REFRESH, RESTORE and BLESS THE WORLD.

This second coming, in power, will crush out rebellion, oppression and wrong. "He will *not* break the bruised reed, but yet will bring *forth* JUDGMENT UNTO VICTORY." Matth. xii., 17, 21; 1 Cor. xv., 23-27; Psa. lxxii.; Isa. lx.

The second advent of Christ is to complete and crown his errand of love to our world. What the sin of man has marred, he will "with a smile repair;" giving us and "all things" a renewal. Man, God's covenant, Jerusalem, and the earth itself, shall be *made* "NEW." Rev. xxi., 1-5. "The creature shall be delivered from the bondage of corruption into the liberty of the glory of the sons of God." Rom. viii., 19-24. God is the best friend of his own creature, man, and his own world. And it is worth knowing that he will *end* the reign of satan, sin, and death, to "fill the whole earth with glory," and good everlasting.

B. Cook.

Poultney, Vt., May, 1868.

"Behold He Cometh!"—Rev.

Who? Not the Holy Spirit, for *his* advent according to promise and prophecy took place many years before this announcement was made by John of Patmos— the day of Pentecost was then more than half a century in the past. Acts, ii. Not Titus, the Roman general, with his legions to destroy Jerusalem, for the testimony of the early Christian Fathers is almost or quite uniform that the book of Revelation was written toward the end of the reign of Domitian, that is about A. D. 95 or 96, or twenty-five years *after* the destruction of Jerusalem: and not a writer of the primitive church can be found who applies this prophecy to that event. Who then is the Coming One of the Apocalypse?

Listen to his titles: "Jesus Christ"—the name given to the virgin's Son, because as the Messiah of the prophets, he was to "save his people from their sins;" "the Faithful Witness"—who "before Pontius Pilate witnessed a good confession," and whom neither fear could intimidate nor favor bribe to testify aught but truth respecting God or man; "the First-begotten of the dead"—the first who rose from the grave with an immortal body; "the Prince of the kings of the earth," (i., 5;) "the Beginning and the Ending;" "Alpha and Omega, the first and the last." "He that liveth, and was dead, and is alive for evermore;" He that has "the keys of hell and of death"—or holds power over the regions of the dead, opening or closing its portals when he pleases; "He that holdeth the seven stars in his right hand; who walketh in the midst of the seven golden candlesticks" (ii., 1)—is ever present with his churches and has absolute control of the ministry; "He that hath the sharp sword with two edges"—is qualified to pronounce judgments and execute them (i., 16 with ii., 12;) "the Son of God, who hath his eyes like unto a flame of fire, and his feet like fine brass;" "He who searcheth the reins and the hearts." "He that hath the seven Spirits of God—for the Father "gave not the Spirit by measure unto him; "He that is holy; He that is true; He that hath the key of David"—and is therefore the legitimate heir to David's throne, (Comp. Isa. ix., 6, 7, Luke i., 31-33; Rev. iii., 7;) "He that openeth and no man shutteth, and shutteth and no man openeth;" "the Amen; the Beginning [or Ruler] of the creation of God;" "the Lion of the tribe of Judah," "the root and Offspring of David; the Bright and Morning Star" "the Lamb;" "the Word of God"—of whom it is said, "In the beginning was the Word, and the Word was with God, and the Word was God; . . . and the Word was made flesh and dwelt among us," (John i., 1, 2, 14 with Rev. xix., 13;) in short, "The King of Kings, and Lord of Lords." xix., 16.

It will thus be seen that in the book of Revelation alone over twenty-five titles are given to the Coming One. Their mysterious fulness is higher than heaven, wider than earth and deeper than the soundless sea, so that eternity itself will be necessary to unfold it; yet there need be no mistaking the person to whom they apply. In him the weakness of humanity has been strangely blended with the omnipotence of divinity, and his biography as "God manifest in the flesh" has been written by the evangelists. He has already visited our earth, breathed its air, basked in its sunshine, calmed its waves, and partaken of its joys and sorrows—its pleasures and pains. For eighteen centuries no human eye has rested upon him; but "to them that look for him will he appear the second time without sin unto salvation."

Reader, the startling cry, "*Behold He Cometh!*" did not originate with the Man of the sea-girt isle. Before Salem's foundations were laid,—beyond the Noachian deluge the cry was first heard: for "Enoch, the seventh from Adam, prophesied, saying, Behold, the Lord cometh with ten thousands of his saints, to execute judgment upon all," etc.—Jude 14, 15. As the announcement has rung along the ages new voices have taken it up; and to-day from many a pulpit, pew and press—from many a loving heart and happy home, the well-known sound is heard. Men have sought to stifle it with the murky atmosphere of error and of worldliness, with the scoffer's laugh and the sceptic's wit, but in vain. Above the confusion of the times the ear of faith catches the key-note of the Church's hope—*Maranatha*. O man of God, take it up and sound it forth. Though the world dream in carnal security, and nominal professors frown at thee or pass unheeding by, let thy heart be undaunted still. Never will the thrilling sound cease to be heard till the words, "*Behold he cometh!*" are no longer the language of faith but of sight, and the descending One takes the loving bride to his arms.—*Selected.*

From Joseph Laciar.

Mauch Chunk, Pa., May 31, 1868.

Br. Storrs: In reading an article on the "Kingdom of God," in the last issue of the Herald, my mind began to ruminate over some of the expectations which some of the Advent brethren are entertaining—the removal of the seat of Turkish government from Constantinople to Jerusalem—and which some are anxiously looking for at a very proximate time. The prophecy supposed to foreshadow this event, I believe is found in Dan. xi., 45. And the manner in which it is to be brought about is believed to be (from present indications) the movement of Russia, and perhaps Persia, against the Turk—perhaps a siege of Constantinople by the former. Now, the scripture says, (some power, and supposing it meant the Turkish) that he is to establish the tabernacles of his palace between the seas, in the glorious holy mountain—mountain of delight, of holiness. According to the scriptures a kingdom is often symbolized by a mountain. So in this place the glorious holy mountain may mean the kingdom of the Lord—the territory on which it will be established; and if it is to extend from the river in Egypt to the great river Euphrates, this prophecy would be fulfilled, even if the Sultan is to remain at Constantinople until the coming of the Lord—i. e., standing up of the Great Prince, etc., for the whole of that territory between the Nile and Euphrates is included in the Turkish dominion. And as the verse does not read that his palace, but the tabernacles of it, are to be planted, etc., we think that this prophecy is fulfilled at the present time; for the time seems also to have arrived when the three unclean spirits (of the Revelation) are to be *spewed out;* which spirits are, as we suppose, the false religions or apostacies which have corrupted the earth for so long a time; and which are to be rooted out to make place, prepare the way, for the Kings of the East; i. e., Christ and the redeemed saints, etc., who will reign forever. Very soon His foes will be made His footstool, and the Paradise, Kingdom, or New Jerusalem, so long looked for will be made ready for the waiting "bride;" and it lieth four square, 12,000 furlongs, 1,500 miles each way; which is somewhat larger than the present territory lying between the Nile and Euphrates: but the internal convulsions of the earth will have taken place, and the country be turned into a great plain; it will probably be as the All-wise builder originally designed it to be: and as to the scenery and peculiarities connected with, or found in that kingdom and their application to the tastes and desires of the mind for enjoyment and appreciation, we need only to read Revelation xxi. and we have a visionary glimpse of it. We can see it through a darkened glass. And for ourself, we will be thankful and praise the Lord forever, though we would find ourself only a doorkeeper.

The Dorcas Mission.

I have decided to close up my labors in this mission on the 20th of July. It has been my privilege to labor more than three years among the poor and degraded of a proscribed race. Through the blessing of the Lord during that period, many a heart that had been sad was made glad. Many were fed and clothed. Friendless children were cared for. The sick were visited. Numbers were led to Christ. Hundreds were taught the way of salvation. All was done freely for Christ. My labors were continued until my health was impaired, and then I felt that the Lord would have me leave this work for other fields of labor. Hence, in a few weeks I shall be at liberty to go out into the "big parish" to preach the word of life to the perishing.

Sr. Robertson will leave the work as soon as the Lord will open a door for her. Our school teacher will leave soon also. The rest of our assistants have already gone. There are but fourteen children in the Home, all of whom will have returned to their friends by the middle of next month. Yours in Christ,

F. H. Burbank.

Philadelphia, 708 Lombard St., June, 1868.

Why the Mill was Stopped.

In one of the older States resided an infidel, the owner of a saw-mill situated by the side of the highway over which a large portion of a Christian congregation passed every Sabbath to and from church. This infidel, having no regard for the Sabbath, was as busy, and his mill was as noisy, on that holy day as any other. Before long it was observed, however, that a certain time before service the mill would stop, remain silent and appear to be deserted for a few minutes, when its noise and clatter would re-commence, and continue till about the close of the service, when for a short time it again ceased. It was soon noticed that one of the deacons of the church passed the mill to the place of worship during the silent interval, and so punctual was he to the hour that the infidel knew just when to stop his mill, so that it should be silent while the deacon was passing, although he paid no regard to the passing of others. On being asked why he paid this mark of respect to the deacon, he replied, "The deacon professes just what the rest of you do; but he lives, also, such a life, that it makes me feel bad here," (putting his hand upon his heart,) "to run my mill while he is passing."

BOOKS AND PAMPHLETS

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On all books and pamphlets sent by mail, the postage has to be *pre-paid.*

Six Sermons on the inquiry, *Is there Immortality in Sin and Suffering?* To which is added a sermon on *Christ the* Life-giver, or the faith of the Gospel, by Geo. Storrs; with an Introduction defending the Bible and its Author against Infidels. This work contains double the amount of matter of the original Six Sermons. *Price*, in plain binding, 50 cents; in paper covers, 30 cents. Postage 4 cents.

The original Six Sermons were first preached and published in Albany, N. Y., in 1842. Since then they have passed through many editions and been improved and enlarged as the author received more light; but the last alterations and enlargements were made near fourteen years since, and the author has seen little reason to make any material change in the matter since, but will do so when he sees cause, if he ever does.

The Watch Tower: or, Man in Death; and the Hope for a Future Life.—A Pamphlet of 96 pages. A thorough cure for the modern necromancy, misnamed "spiritualism," which is really animalism. Price, 20 cents. Postage 2 cents.

This work is one of the first importance, and should follow the Six Sermons in all cases where there is a desire to understand the question of inherent immortality and the state of man in death, as only the knowledge of man's nature and state when dead can prepare our minds to comprehend the work of Christ in our redemption. Let none therefore fail to read this pamphlet.

Life from the Dead; or, The Righteous only will live again. By Geo. Storrs. Price, 20 cents. Postage 2 cents.

The author believes this subject is one of vast importance. It illustrates the whole Gospel scheme, and shows the mercy of God in its true light, while man is seen to be wholly mortal. It cuts up the modern man-worship, which is hurrying so many on to rank atheism. This work should be read after the two preceding ones, with which it will be seen not only to harmonize, but it is the climax to the doctrine of those works, and is the inevitable result to which they lead. The three works together form the author's "body of divinity" as he understands the Scriptures of truth.

Life only in Christ.—This embraces the whole of the three previous named works, and the Tract on Atonement, bound in one volume of 360 pages, and lettered on the back. It contains a full view of the doctrine of "No life out of Christ," as held by the Editor of the Herald of Life. Price, $1. Postage 16 cents.

This volume has been prepared for the convenience of those who wish to know the author's views on the Life theme, in the order in which they rose in his own mind, and as the subject naturally arises in a thinking mind. 1. Is man immortal? If not—2. What is his state in death? If unconscious in death—3. Who will live again? These questions are taken up in this order, and we do not see how an impartial mind—willing to follow truth wherever it leads—can come to any other conclusion than the one arrived at in these combined works. Examine them and see if this is not so.

Man's Destiny.—Immortality: The Arguments from Nature and Scripture, by Rev. T. M. Post. D. D., St. Louis, Mo., Reviewed by Geo. Storrs. Price in pamphlet, 30 cents. Postage 4 cents.

The history of this work was this: Rev. T. M. Post, D. D., of St. Louis, Mo., a well known and talented clergyman, was selected by certain ministers and others, in New England, to write a Prize Essay on Immortality, for which a gentleman in New York paid $150. It was intended to have it the best that could be said or written in favor of the immortality of all men without regard to their moral character; that is, of their inherent immortality.

Dr. Post took up the subject under two heads of argument. First, "The Argument from Nature;" and second—"the Argument from the Scripture." The first of these appeared in *The New Englander* of February, and the other in May, 1856.

The Reviewer followed these arguments in their order. The Review of the argument from Nature was written before that from Scripture appeared.

The author of the Review wrote it by request, and with the expectation that it would be published with a reprint of the Essay. No one should fail to read it; and perhaps nothing better can be placed in the hands of Ministers of any denomination.

This work has been out of print for some months, but is now re-printed.

Bible vs. Tradition: in which the true teachings of the Bible is manifested: showing the true meaning of the terms Soul, Spirit, Hell, Everlasting, Eternity, Life, Death, etc. Price, bound, $1. Postage, 16 cents. In paper covers, 70 cents. Postage 6 cents.

This work contains over 300 pages, and is an invaluable help to understanding the Scriptures. It is a work of much labor and research. The title indicates its object, and the performance shows the object was kept in view throughout. Many smaller works have been written by others on the subject; but they are little more than a compilation from this larger and more perfect work, which was the pioneer in this branch of the life views.

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The foregoing tracts are the Bible Examiner size i. e., octavo; and are 16 pages each. Price, 5 cents single. Four of either can be sent for 2 cents postage; where that number is called for, we will send them at our own expense. They will be sold at $3 per 100; but in that case, sent at the expense of the purchaser. One dozen of the foregoing will be sent for 50 cents, and we will pay the postage.

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Herald of Life

AND OF THE COMING KINGDOM.

"They which shall be accounted worthy to obtain that world, and the resurrection from the dead . . . are the children of God, being the children of the resurrection."

GEORGE STORRS, Editor. NEW YORK, WEDNESDAY, JUNE 17, 1868. VOLUME V.---NUMBER 36. WHOLE NUMBER 226.

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A PURCHASE TO BE MADE.

A SERMON BY THE EDITOR.

"Buy the truth, and sell it not." Prov. xxiii., 23.

MEN generally calculate the value of an article before purchasing it, and inquire what use they can make of it. At least, a wise man will do this, and study the subject with care, that he may receive profit, and not be subjected to loss or damage. Not to do so, manifests a defective judgment, and is a sure token of disaster or failure in business. Caution is essential to prosperity, yet an excess of caution is nearly as fatal to success as heedlessness itself. Such a man can seldom, if ever, take advantage of any new discoveries or improvements; he drags on in the beaten paths of such as have gone before him, and reaps no benefit from that which others have used to outstrip him entirely. Such are to be pitied. No matter what improvements are brought to light, they are too unbelieving or too indolent to reap any benefit from them: they plod on to the end.

In things spiritual and divine, men are quite as thoughtless as to what is truth as these last-named persons are about the ordinary affairs of life. They seem to think any knowledge of these things which is to cost them mental labor, and a careful use of their judgment, is useless, or too laborious to tax themselves in the matter, so they leave all these things to others, and give them pecuniary support to do, what only themselves can settle to their own real advantage, and so as to be preserved from needless doubt on the one hand, or fatal presumption on the other. How unwise the course of men who thus leave subjects which concern an endless life to mere chance as to the knowledge they may possess in relation to them. Let us see to it that we obtain the truth at whatever cost, labor, or sacrifice.

I. THE ARTICLE TO BE BOUGHT. "*The Truth.*"

In the things of religion there is doctrinal truth, experimental truth, and practical truth; all of which are important.

1. DOCTRINAL TRUTH. Some think it a waste of time and useless to seek this. One reason for such a conclusion is, the differences of opinion among theologians about it. They suppose the truth is beyond human reach, so far as doctrine is concerned. Such an idea is an indirect reproach of God, implying that he has called us to learn and understand what he has not sufficiently revealed.

We are not to suppose truth lies so entirely on the surface that it requires no labor to lay it fully out to view. Such a presentation of it would hardly be consistent in dealing with intelligent and moral agents, for the discovery of it, in that case, would not be worthy of praise; he could not do otherwise than to see it. Nor would it be highly prized as if by diligent application we had discovered it by a careful and patient investigation. A consciousness that we had not received it second-hand, from a fellow mortal, increases its value in our estimation. The feelings of the Samaritans, after they had personally seen and heard Jesus, were perfectly natural, when they "Said unto the woman, Now we believe, not because of thy saying; for we have heard him ourselves, and know that this is indeed the Christ, the Saviour of the world." John iv., 42.

Knowledge derived by personal application is far more gratifying and comforting than that brought to us second hand, even though the latter may be ever so reliable.

We need to know the truth of ourselves; OUR NATURE. "What is man?" is an inquiry of the first importance. On this knowledge, to a great extent, depends our entire view of our relation to our CREATOR, and of our understanding of any revelation he may make to us.

If we are inherently immortal, that truth must and will give color to every other manifestation or revelation made to us in relation to our future destiny; it will make words and phrases employed on this subject have entirely a different meaning than otherwise they would convey to the mind. So that it is important to "buy the truth" here, at whatever cost, and to settle such a question, no inferences must be allowed to control our judgment: we must have the most plain and undoubted testimony. Man is seen to be a dying creature; the evidence of all our senses is on the side of the idea that we are perishing, mortal beings. If we are not really such, nothing short of positive testimony should be admitted to prove the contrary. No such testimony is found in the Bible, the only standard of appeal in settling what is doctrinal truth.

Such being the fact, the idea of inherent immortality is not only an error, but it is a dangerous and destroying untruth, corrupting the entire revelation of God to men. It represents him as saying one thing, and meaning another, or as employing language, in his revelations to men, which is not to be received in its ordinary sense, even where words are of the most simple character; as for example, the words *life* and *death*. The first is expressive of living existence; the last, of the cessation of such existence. These are foundation words in all God's revelations to man. If these cannot be relied on in their primary signification, what other words can be? What then becomes of revelation itself? It ceases to have the characteristics of a revelation, and men are left to such wild conjectures as a lively or diseased imagination may conjure up for their acceptance.

On the other hand, if the Bible teaches that man is only mortal, formed of the dust of the ground, and returning to the ground again, then the Bible becomes at once luminous as to the love of God for such a creature; and by the language addressed to him, so beautifully simple and easy to be understood that it proclaims, in the voice of thunder, "GOD IS LOVE:" it commands the homage of man's intellect—the only medium to the affections—and takes hold of his heart with such commanding power that he cannot resist it without unjustifiable criminality. Knowest thou not, O man, "that the goodness of God leadeth thee to repentance?" Rom. ii., 4. The language of God is the expression of his heart and of his love.

Starting with a correct doctrinal view of man's nature, we branch out into the whole subject of redemption, embracing man's sinfulness; the work of Christ, from his humiliation, death, resurrection, ascension, intercession, till he returns from heaven, taking the throne of his father David, having raised from the dead his followers and glorified them together with himself; his and their reign to be eternal in life without end.

Here are doctrinal truths sufficiently extensive to employ any mind of man through life and on to eternal ages: mines inexhaustible as infinity itself. Here is a field of hidden treasures ever ready to open its bosom to such as would "buy the truth and sell it not;" and so boundless the supply as to preclude the possibility of jealousy among those who are expending their time and energies to obtain the wealth of truth. The more successful our co-laborers, the faster shall we also accumulate, if diligent in the pursuit of the riches truth unfolds to its devotees. Blessed work is this. Let all work while they may.

2. EXPERIMENTAL TRUTH.—This is incorporating doctrinal truth into our minds, so that we become assimilated to it, and are made pure and holy by it—purified by it. It is feeding on the truth; being nourished, strengthened, and made alive by it; made free, filling us with love, joy, peace, patience, and all the graces of the Spirit; delivering us from slavish fears, and tormenting doubts; so as, at length, to rejoice evermore, pray without ceasing, and in everything to give thanks. Blessed experience; precious treasure; glorious state; the foretaste of that eternal weight of glory in reserve for the lovers of truth, who are lovers of Christ, who is "the way, the truth, and the life." John xiv., 6. His words of truth are spirit and life to such as "sell all they have" to obtain this treasure. Such are experiencing the earnest of the inheritance to which the truth is leading them, and, by an active faith, are laboring to bring others to the same happy experience as their own.

3. PRACTICAL TRUTH.—This is the result to which doctrinal and experimental truth leads; the use of them. A life in obedience to the truth. Our words, actions, manifested dispositions in all our intercourse with our fellow men, being regulated, influenced, controlled by the truth. It is copying after the pure and unspotted life of him who was the perfect embodiment of truth itself.

We come now to

II. THE ADVICE GIVEN.—"Buy the truth." It must be purchased.

1. We must seek it in the right *market*. Worldlings have it not; blinded by earth's treasures, honors, or pleasures, they cannot even tell us where to find it. It is too scarce or hidden from their view to be thought of. In vain shall we look in that direction. There is but one "Depository" where the article is kept pure and for sale. The Bible is God's established salesroom, and Christ the only authorized salesman. Ye who would buy the pure truth, come hither.

2. If you would buy, you must hand over error, however long you have rolled it as a sweet morsel under your tongue. You must sit at Jesus' feet, as a little child, to hear his words and learn of him. "Cease ye from man, whose breath is in his nostrils, for wherein is he to be accounted of?" Isa. ii., 22. This a hard lesson to learn, by such as have been taught that man has inherent immortality, but learn it you must, if you mean to buy the truth. It is the first important step toward the possession of truth. This truth well understood, all that follows comes natural or easy. Remember, you are to cease from trust in man, who is but a mortal—"whose breath [life] is in his nostrils: no inherent deathlessness is to be admitted, if you would buy the truth.

3. Starting right by giving up error, come to the true salesman. Ask—seek—knock; be in earnest: let no worldly considerations intervene between you and the truth. Be not like the young man who had great possessions, and "went away sorrowful" because he could not have the truth while he held fast his wealth. Poor indeed is that man who comes in sight of truth, and has come in search of it, and yet turns away from it for any earthly consideration.

4. Deeply consider the value of truth. Nothing but that can stand in the final trial; all else will be but wood, hay, and stubble, and perish then. Better part with such trashy materials now, and accept truth in lieu thereof. Let all that hinders our buying the truth be laid aside now and forever, that we may possess the truth in all its purity and glory. Honor, riches, worldly greatness, nor any of earth's pleasures have any value when truth is in the market.

It must not only be bought, but it must not be sold. Many have sold it for "a mess of pottage," or for some worldly consideration. Judas sold it for "30 pieces of silver;" others have sold it for much less, and have virtually "hanged themselves," destroyed their usefulness, if not sold their eternal life inheritance. "Sell it not." Let no considerations the world can offer turn off your eyes from the contemplation of the glorious beauty of truth, and of the eternal wealth it will bestow on such as hold it fast to the end. Whatever you may be called to suffer or do for the truth's sake, esteem it as of no account compared to the glory that shall be revealed in those that hold it fast to the end. The truth proclaims, "I WILL GIVE THEE A CROWN OF LIFE."

To sell the truth is to renounce God, the fountain of it, it is to renounce Christ, the medium of it, to reject the Holy Spirit, the dispenser of it. It is to accept *death* eternal in exchange for Life eternal. Can greater folly and madness be manifested than such a course as this?

Let the language of our text be ever in our ears, and let us heed the injunction always and everywhere—"Buy the truth and sell it not."

THE COMING OF CHRIST.

SAID a minister, the other day, in a discourse delivered to an audience composed of several hundreds of very intelligent listeners, "There are those calling themselves Adventists, who are looking for the second coming of Christ in the flesh. Their expectations will never be realized." In connection with the above, the speaker took occasion to explain that he held the scripture doctrine of the second coming of Christ to be a spiritual manifestation in the heart of every believer. A very large portion of those religionists who profess to found their faith upon their understanding of scripture testimony, believe in the personal return of Jesus to the earth; but we know of none who look for his coming in the flesh, if by "flesh" is meant that mortal, corruptible, which, at his resurrection, put on immortality, incorruption, except the Jews who reject him entirely, and consequently yet look for the first advent of the Messiah. We suppose, however, the *personal* coming of Christ is what the preacher alluded to. That members of the church of God are, by grace, blessed with an in-dwelling of something foreign to their natures, sent of God, and consequently spiritual, we, of course, maintain; but whether it is Christ, or something else, let us consider.

We say, the word of God being our standard of appeal on all points of doctrine, it is the "Spirit of truth," which Jesus again and again promised he would send after his departure. He told his disciples, John xv., 26, "When the Comforter is come, whom I will send unto you from the Father, even the spirit of truth, which proceedeth from the Father, he shall testify of me." Mark, Jesus says of the Spirit, "whom I will *send* unto you." This could not be true if what we receive is himself, in *any* form. Neither would it be true that "*he* shall testify of me," if Christ, strictly speaking, is in us testifying of himself. He, John xvi., 7, talked more plainly to them, saying, "nevertheless I tell you the truth; it is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you." If Christ is this "Comforter," this "Spirit of truth," then the disciples had that blessing while Jesus was with them; but he says, about as plainly as it is possible to speak it, that he is not the "Comforter," that they have it not, and will not have it until he goes to the Father and sends it to them. A part of the work to be accomplished by the Spirit was stated by our Lord to be to "reprove," or as the margin more correctly has it, "convince," "the world of sin.". Do we not know this to be the case? Every follower of Christ has, we think, experienced the power of the Spirit to convince of sin. Christ also told the disciples that when "the Spirit of truth is come he will guide you into all truth: for he shall not speak of himself," etc., John xvi., 13. This is a singular way for Jesus to talk, if himself is the subject of his remarks. Now let our brother in Christ, if he recognizes advent believers as christian brethren, compare the language in xv., 26, "he shall testify of me," with that in xvi., 13, "he shall not speak of himself," and then show us how he harmonizes the two expressions, so very contradictory, in view of the position that it is Jesus who connects us.

But let us, in the light of revelation, examine the speaker's assertion that they who look for the personal coming of Christ will be disappointed. The Bible says so much upon this very important subject that were we to produce all the evidence, many numbers of the paper would be required to contain it. A few texts, therefore, must suffice. By the mouth of his prophet Isaiah, God says, Isa. ix., 6, 7, "For unto us a child is born, unto us a son is given, and the government shall be upon his shoulder . . . of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice," etc. That a part of this prophecy was fulfilled in the Saviour's first advent admits of no doubt, but was the rest ever fulfilled? Did Jesus ever reign "upon the throne of David, and upon his kingdom?"

The prophecy by Ezekiel is "I will overturn, overturn, overturn it, and it shall be no more, until he come whose right it is: and I will give it him." What was it that should be "overturned," and "be no more?" Why, the kingdom of David, then degenerate and corrupt, and reigned over by the "profane wicked prince," Zedekiah. Has not God fulfilled his threat of overturning and destroying it? Undeniably so. Will he ever restore it? "It shall be no more, *until* he come whose right it is; and I will give it him." Well, whose right is it? Jesus Christ's, the son born, the child given. Did he reign on that, or any other throne at his first coming? No, he was despised, persecuted, and put to death. That was not the time appointed of his Father for him to take it. He might have taken it then, by yielding to the entreaties of the adversary, the inclinations of his human nature, and neglecting what the Father gave him to do. He chose to do the will of his God, which was that he should die, be raised from the dead, and ascend into heaven. Since, therefore, Jesus did not receive the throne of his father David at his first coming, and God has said he shall, the conclusion is absolutely unavoidable that he will *come again* and receive it. What is the testimony of Jesus himself? For the Son of man shall come in the glory of his Father, with his holy angels, then shall he reward every man according to his works. Matt. xvi., 27. Does he say anything about having a throne when he comes in glory with his angels? "When the son of man shall come in his glory, and all the holy angels with him, *then* shall he sit upon the throne of his glory." Matt. xxv., 31. Did the disciples understand the coming and kingdom of Christ to be figurative, or literal? In answer to the question as to what should be *their* position in the government of that kingdom, Jesus replied, ye which have followed me, in the regeneration, when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel. Matt. xix., 28. If the second coming of Christ is a spiritual one, according to the general acceptation of that term, and the throne on which he reigns is the heart of believers, then the thrones of the "twelve" must be the same; in which case, how does our Christian brother know whether he has Christ or one of the apostles reigning in him? There would be twelve chances to one in favor of the latter. We think such a conclusion rather too nearly allied to "spiritualism," whither the generally accredited theory of man's nature inevitably tends, to suit the generality of even our spiritualizing friends.

During the last few moments that Jesus dwelt on earth, himself and his disciples were assembled on Mount Olivet, conversing, and he finished the conversation by telling them, "ye shall receive power, after that the Holy Ghost" (not himself) "is come upon you," etc. Then he "was taken up" from them: "and a cloud received him out of their sight." While, with eager, longing gaze they watched their ascending Lord, two beings, clothed in white apparel, stood by them and said, "Ye men of Galilee, why stand ye here gazing up into heaven? This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go up into heaven." Here we have the testimony of angels. What is it for one to "so come in like manner" as he goes? Is it to go visibly and come invisibly? to go personally and come otherwise? to go literally and come figuratively? Surely no lover of truth can accept such a senseless interpretation of so plain a promise. Was it the Jesus who died on Calvary, and who rose from the dead, that triumphantly ascended from Olivet? He it is that will come; he, and no other. Was he a person having form and substance? *So* shall he be when he returns in the glory of the eternal Father. Did he go visibly, beheld of men? *So* shall he return. "Then," said he, speaking of his future coming, and the accompanying judgments, "shall appear the sign of the Son of man in heaven . . . . and they shall *see* the Son of man coming in the clouds of heaven, with power and great glory." Matt. xxiv., 30. Paul, writing to the brethren at Thessalonica, commended their faithfulness, which was admired by people round about, and said, "for they themselves show of us what manner of entering in we had unto you, and how ye turned to God from idols, to serve the living and true God." 1 Thess. i., 9. He says the Thessalonian brethren were so zealous and consistent in sounding "out the word of the Lord" that they "were ensamples to all that believe in Macedonia and Achaia." If the second coming of Christ is to the heart of individual believers, then those faithful servants at Thessalonica must have witnessed his second advent, and have had no need to wait for it. But was this so? No, Paul says they turned to God from idols, to serve the living and true God; "and to wait for his Son from heaven, whom he raised from the dead, even Jesus, which delivered us from the wrath to come." Paul's explicitness in testifying that the *same Jesus* who died and was raised from the dead, will come again, forbids all question as to his faith in Christ so coming "in like manner" as he went "up into heaven." The fact that the apostles, who were in an eminent degree subjects of spiritual manifestation, looked and waited for the personal return of Jesus, is of itself *altogether destructive* of the idea that his return will not be personal and literal. Paul again says, 1 Thess. iv., 16, the Lord himself (not a figurative representation of him) shall descend from heaven with a shout, with the voice of the archangel, and and with the trump of God; and the dead in Christ shall rise first: then we, which are alive and remain, shall be caught up together with them in the clouds, to meet the Lord in the air, etc. Here, then is a work, the resurrection of the dead, the accomplishment of which awaits his coming. If the preacher, some of whose remarks we have shown to be at variance with revealed truth, could cast aside the traditions of men, it would be no hard task to prove to his satisfaction, by scripture evidence, that a future life can *only* be had by a literal resurrection from the dead, or a change, if living at the second personal coming of Christ. And we trust he will take note of this, that God has *nowhere* and at *no time* promised to take people, or any part of them, to heaven when they die. That doctrine, though so extensively held, is purely of human invention. The second coming of Christ, then is a doctrine, the importance of which, when viewed in the light of truth, is not easily over-estimated. It is all important, for on the occurrence of that event depends the fruition of the only hope of a future life contained in the promises of the gospel. So, seeking to be both faithful and patient, we say, with the Revelator, "Come Lord Jesus, come quickly."

L. C. T.

NEW YORK, June, 1868.

POWER OF CHRIST'S RESURRECTION.

THIS striking phrase, like many others in the New Testament, challenges our attention to the resurrection of Jesus as one of the mighty forces employed to carry out the work of redemption. Its power is that of a fact in this world's history closely related to other facts and to events yet future.

1. It has power to awaken souls that are dead in sin. The resurrection of Christ, in its relation to all his preceding history, makes the culmination of proof that his claims were just. His resurrection was a more convincing proof of his divinity than if he had been translated like Enoch; more satisfactory to the race of men than if he had accepted the challenge of his enemies and come down from the cross before life was extinct. Not till he had left the tomb was his life-work crowned with honor and glory. Not till he was received up into the heavens was the message of glad tidings complete and the way made ready for the advent of the Holy Spirit. And from that day the disciples were to preach, not Christ crucified alone, but Christ who had risen to die no more. Then the power of the resurrection began to be seen in convicting men of sin: for when Peter told on the day of Pentecost how God had raised from the dead the Crucified One and made him both Lord and Christ, they that heard asked anxiously what they should do. If he were dead and buried, as the rulers and priests wished him to be, they might rest in quiet; but if God had brought him to life and given him power over his enemies, it was time for them to ask how they could obtain mercy. The fact of the resurrection, if it were a fact, could not but alarm those who had cried "Crucify him," and had said, "His blood be on us and on our children." Nothing more astounding could have occurred to that generation. That a man should die was nothing strange, but that the Crucified One should live again was marvellous beyond degree. It was not merely the coming to life of a dead man; not as if an ordinary mortal had returned to this world in bodily form to seek redress for his assassination and murder, but it was the resurrection of one who had claimed to be divine and had been condemned for that claim; who had been rejected by the very people whom he came to bless, and who was now giving tokens that he had a throne as King and Lord. Such was the power of Christ's resurrection among the people who had seen his mighty works and who fifty days before had clamored for his crucifixion.

But its efficiency was not limited to Judea, for as we read the history of the founding of Christian churches, and study the letters of inspired men to the first believers in Christ, we see this announcement of his resurrection relied upon as a clarion note to rouse men from stupor and sin, and compel them to think and gaze upon Jesus glorified and exalted. And after eighteen centuries it retained this power. This truth is now like a sword to pierce the unbeliever's heart. For while there is much of comfort in the assurance that Jesus lives, it is comfort for those only who trust in him, and the promise of his coming is alarming to his foes. "If any man love not the Lord Jesus Christ, let him be Anathema, Maranatha; the Lord will come." It is from the wrath of the Lamb that men will one day seek to escape, and it is the risen Christ who is to judge of all at the last day.

So this one great event of the past towering up to the view of all generations, has power to awaken men that are dead in sin.

2. Christ's resurrection has power also to confirm our hopes of acceptance. Had Jesus disappeared from history and from the knowledge of men, from the moment when with a loud voice he cried "It is finished!" and gave up the ghost, we might have the comfort of "a reasonable, religious and holy hope" of remission by his blood. Even then, we could ask for pardon for his sake and hope for eternal life procured for us by his death. But a new aspect is put on the case, when it is testified that he liveth; that he who went down into the grave is the same who now appears for us in heaven; that our advocate is none other than he who was nailed to the tree for us; at his Father's right hand, in glory, is seen the Lamb as it had been slain." Here is a foundation of hope. "It is Christ that died, yea, rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us." Being reconciled by his death, much more we shall be saved by his life.

3. Christ's resurrection has power also to give definiteness to the hope of our resurrection.

How much more clear the promise that the dead shall be raised, than if we had no living and indisputable pattern of the resurrection. Without this we might have some vague idea of glory in reserve; some confidence that a coming day will bring to pass wonders such as the earth had not known; but it needs Christ as the first fruits to give aid to our faltering faith. And that event which we commemorate every "Lord's day" gives us assurance that in Christ all his people shall be made alive, so that we believe and confidently affirm that "the dead shall be raised incorruptible and we shall be changed."

4. Christ's resurrection has power to confirm our hope of sharing his final triumph.

The fact of his resurrection is linked with the promise that he will come again to the earth. For when he was taken up and a cloud received him out of sight, that was not the end as if a rainbow had appeared and vanished, but the twelve had a moment's glimpse of enduring glory such as Stephen afterward saw. And now our citizenship is in heaven, from whence also we look for the Saviour, the Lord Jesus Christ, who shall change our vile body—the body of our humiliation—that it may be fashioned like unto his glorious body. It is our hope that when he who is our life shall appear, *then* we shall also appear with him in glory.

Now, whatever other elements of power there may be in the resurrection of Christ, these four particulars show that that glorious and completed fact rises up to human view as no other event in the history of the universe; stirring up souls that are dead in worldliness, confirming our hopes of acceptance, giving assurance of a future resurrection, and of participation in his victory. Who will not open his heart to this power? Who would consent to give up a knowledge of these things and go back to the ignorance of the heathen as they grope blindly through life, wondering and dreaming vague dreams of the future? Who would withdraw himself from the power of this fact to elevate and purify the heart. To know the power of Christ's resurrection is to know him as one who could not be holden of death; and we may well, like Paul, count all things but loss, if only we may know him and be known of him.—*Selected.*

THE cross of Christ is the sweetest burden that ever I bore; it is such a burden as wings are to a bird, or as sails to a ship, to carry me forward to my desired haven.

Remarks on 2 Corth. v. 17.

BY JACOB GRIM.

"Therefore, if any man be in Christ, *he is* a new creature: old things are passed away; behold all things are become new."

Suppose we read, Therefore if any man be in Christ, *there is* a new creation.

What is the aim and object of the Apostle in this language? At the time this Epistle was written there was a fierce controversy going on in the early church on the question of Judaism, between Paul, James and Cephas; the two last were carried away with their Jewish prejudices and institutions. Peter was quite carried away. But Paul, standing up for the principles of the gospel, contended manfully for the truths taught him by revelation. It is asked by some, What had Corinth to do with Judaism; it belonged to the Gentiles? But one thing must be borne in mind. In all the early churches the foundation was laid by Jewish converts, and was built upon Jewish stock. We recognize this fact in Acts xviii., 8. And Chrispus, the chief ruler of the synagogue, believed on the Lord with all his house; and many of the Corinthians believed and were baptized; and he (Paul) continued a year and six months, teaching the word of God among them.

In 2 Cor. xi., 21, 22, we recognize this same Jewish element. Howbeit whereinsoever any is bold (I speak foolishly), I am bold also. Are they Hebrews? so am I; are they Israelites? so am I. Are they the seed of Abraham? so am I.

In this fifth chapter we find these words, "For we commend not ourselves again unto you, but give you occasion to glory on our behalf. For whether we be beside ourselves, it is to God; or whether we be sober it is for your cause; for the love of Christ constraineth us; because we thus judge, that if one died for *all*, then were all dead: and that he died for all, that they which live should not henceforth live unto themselves, but unto him which died for them and rose again."

This 14th verse reads better from an English translation that we have, "That if one died for all, then were all in a state of death." In Gal. ii., 19, 20, we recognize this same fact. "For I through the law am dead to the law, that I might live unto God. I am crucified with Christ; nevertheless I live; yet not I, but Christ liveth in me; and the life which I now live in the flesh, I live by the faith of the Son of God, who loved me, and gave himself for me." Who then are the *all* for whom Christ died that were in a state of death? We answer: Those under the first covenant; and as the death of Christ closed up that covenant, and as it was a covenant of the flesh, and a covenant of death; therefore as Christ died and rose again, "Wherefore, henceforth know we no man after the flesh. Yea, though we have known Christ after the flesh, yet now henceforth know we him no more. Therefore, (because by the death of Christ the old covenant and all pertaining to it is done away), if any man be in Christ Jesus there is a new creation" (under the new covenant; and any man in that new covenant is a new creature) and the old things of the old covenant have passed away, behold all things are become new. And now, says Paul, from this point we know no man after the flesh. The Jews had been pleading their relationship to Abraham and the blessings to flow from it. Paul carried this discussion so far, on one occasion, as to break out in the following language, "Are they Hebrews? so am I. Are they Israelites? so am I. Are they the seed of Abraham? so am I. Are they ministers of Christ? (I speak as a fool) I am more."

Now then, in our text, Paul would say, "Wherefore:" for which reason, because of. What is the cause that produces the change in the condition? We have known Abraham, Isaac, Jacob; yea, we have known Christ after the flesh; but henceforth we know no man after the flesh. And why Paul, what has produced this change? Well, the fact is, *all* under the covenant that made those persons what they were, were in a state of death; yea, they were all dead under the *law;* and as Christ in his representative character died for them and rose again, that puts an end to all the relationship, and all connected with the first covenant; so now then, as the relationship between these boasting Jews, and Judaising teachers was only a relation to Christ through the law of the flesh, and as that flesh all died or was in a state of death under the law; and as Christ has risen from that relationship into the resurrection state and become the minister of the new covenant, henceforth we know him no more in his old capacity, as the minister of the circumcision; but we know him as a new creature; and as there is a new creation; old things are passed away; behold all things are become new: to wit, that God was in Christ reconciling the world unto himself. Now then, says Paul, we are ambassadors for Christ; no longer under the old covenant but under the new. Paul speaks of this new creation in Eph. ii., 9, 10. "For we are his workmanship, created in Christ Jesus. Again, in Eph. iv., 24, "And that ye put on the new man, which after God is created in righteousness and true holiness." "If any man be in Christ Jesus there is a new creation," of which he is a member; "old things have passed away; behold all things have become new."

Philadelphia, June, 1868.

The bitterness of humility is a tonic to the spirit. To humiliate yourself is as necessary in this wicked world, as it is for travellers through African jungles to take, every now and then, a draught of quinine.

THE HERALD OF LIFE.

NEW YORK, JUNE 17, 1868.

NO IMMORTALITY NOR FUTURE LIFE, EXCEPT IN JESUS CHRIST ALONE, AND BY A RESURRECTION AT THE LAST DAY IF DEAD, OR A CHANGE IF ALIVE.

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Its Restraining Influence.

It is sometimes urged that, if the wicked are led to believe there is no resurrection for them, and no torment beyond the grave, there would be many who would commit suicide; but the fearful looking for of judgment beyond the grave, would restrain them from the rash act.

Now, we see no restraint arising from such a consideration that is not found equally and more effectual in our view of no future life to the wicked. A punishment certain and near is far more effectual in restraining disobedience than one that is distant, and may be, for that very reason, uncertain. Besides, the punishment must be one that commends itself to a man's reason or judgment as right, and not needlessly severe. A petty schoolmaster may think to threaten to "cut your ears off" is a very "salutary restraint," but the thinking scholar either does not believe he will do it, or he thinks him a barbarian, and loses all respect for him. He may dread him, but can never love or respect him.

Sinners can have no definite sense, if the threatened punishment is death, of the justice of making them alive from the dead to torment and kill them again, any more than they can of interminable torment. In principle and spirit they see no difference. "When dead, why not let us remain dead?" they ask: "and why make us alive to torture us without a chance of asking or receiving pardon, when thus made to see God's justice?" "Surely," they say, "no reason can be assigned for this short and hopeless torturing that is not equally valid for a longer one: either is for no end of our improvement or that of others, and seem alike to be an act of simple revenge."

If death—a deprivation of all life—and the certainty of having no part in the resurrection life will not operate as a check in the sinful career of wicked men, we have no faith that the idea of being made alive from the dead and tormented ten, twenty, a hundred, or a thousand years, then to be killed again, will ever commend itself to their consciences so as to produce conversion to righteousness. Paul said to the contradicting and blaspheming Jews, Acts xiii., 46: "Seeing ye judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles." He did not try the experiment of teaching them, so far as the record informs us, that they would be made alive from the dead, and beaten with many stripes "beyond the grave." No such sentiment did he ever utter, nor any other inspired teacher of Christianity. If they did, where is the utterance?

Whether "the fearful looking for of judgment and fiery indignation of a holy God, beyond the grave," has ever withheld persons from committing suicide or not, may be a matter of doubt. One thing we know, so far as our personal observation extends, self-murderers have been, in a large majority of cases, persons who believed in the torments of the wicked "beyond the grave." Such doctrine was not potent enough to keep them from the rash act of suicide. Even if the fear of torments after death has prevented some from taking their own lives, it is no evidence whatever that such doctrine is true. What superstition is there that has not done the same thing? Purgatory, ghost-stories, etc., have all had their influence on ignorant and superstitious minds: and if a little torment "beyond the grave" is so effectual in preventing "self-destruction," a great deal, yes, eternal torments ought to be expected to prevent more; and precisely in this way our opposers talk who reject the doctrine of the literal destruction of the wicked.

We are of opinion that the true doctrine of Life and Death, showing that there is no future life at all, except through Christ, and that those who suffer the ills of this life, committing themselves into the hands of God through his Son, will certainly arise to a life, "beyond the grave," where sorrow, pain, disappointment and trial will never come, and where our enjoyment and glory will be increased by the roughness of the way through which we have come to that life, would do ten thousand times more to prevent "self-destruction" and inspire hope, than all the preaching of suffering to be endured "beyond the grave:" and it would have this mighty advantage, it would represent the love of God in such a light—in opening such a life for the wretched children of Adam—as would be likely to strengthen them to endure the heaviest storms of this life, in the confidence that that kind and gracious Being, who had given his Son to show them the path to such a life, would cause all things to work together for good to them, if they love and obey him.

To us, no more terrible thought can be suggested than that of perishing like a beast—cut off from all hope of revival into life—never to see God, or his Son, or holy angels, and the holy ones of Adam's race who have washed their robes and made them white in the blood of the Lamb: never to see the new and renovated earth—paradise restored, and all tears wiped away. The thought of missing the sight of all these things is one too painful to be endured; and no trials, no sorrows, persecutions, scorn, hatred of men, or slight by men, is too much to be endured to obtain the blessed vision of these glories to be revealed.

To any sane mind such considerations are ample to prevent "self-destruction;" and when reason has left its throne, no consideration, however awful, can prevent it. Some have believed themselves certain of the theological hell "beyond the grave," and have killed themselves that they might "know the worst of it at once."

Teach men that God has set life and death before them, and calls them, in infinite compassion, to "choose life that they may live:" teach them that life itself would be a curse if they are out of harmony with the Author of life; and exhort them first of all things to become "reconciled to God" through "his beloved Son;" who "is the way, the truth, and the life," and let them know God has "no pleasure" in their death; and show them "God is love," and see if it does not save men from rushing into death as self-destroyers. If this will not do it, nothing can. So it seems to us.

"A Terrible Story."

The *Advance*, the new Congregational paper, at Chicago, has an article on "Children and the Church," showing how much they are neglected in the pulpit exercises on the Sabbath; but, "of course the children must go to Church, Sunday after Sunday, twice or more: must sit with rigid limbs, eyes direct, and ears intent on the pulpit," etc. The writer then speaks as follows:

Oh yes! They must go to church; but "if the minister wants to preach to the children, why don't he do it some *Saturday afternoon in the vestry!*" Shall I tell you a terrible story —terrible because true—of which this verbatim quotation somewhat indirectly reminds me? There was a little girl, not long ago, whose religious training had been peculiarly constrained and sombre. The Sabbaths of her life were distinguished by the abstraction of every amusement and occupation which brightened the week-days, and the substitution of nothing suited to her childish apprehension and taste. The grown-folks' church-service, the grown-folks' unintelligible books, the awful hush of grown-folks' meditation—these were the only associations which the Lord's day had gathered to itself during her little life. One Sunday afternoon, when the sacred time had seemed peculiarly oppressive and interminable, the little soul suddenly burst out with the startling inquiry: "Mother! do there be any Sundays up in Heaven?" The shocked mother replied severely: "Any Sundays? Why heaven is one everlasting Sunday." Who can tell what impious caricature of the city of God was painted by that single stroke before the child's vision? After pondering it some time in the light of memory, in ominous silence, she at last sobbed out, "O mother! Do—don't you think that if I was just as good as I could be all the week, after I get up *there*, that may be He'd let me go down to Hell, and play a little while *Saturday* afternoon?"

Such is the natural result of excessive "Sabbath keeping." Even if we were to admit the binding obligation of the Jewish, or Law-Sabbath, it prohibits nothing but "work;" it was to be a day of *rest from work*. No other thing was prohibited that was lawful on any other day in the week. To insist on such an observance of the Sabbath, whether on men, women or children, as naturally includes *unrest*, is a perversion of the day, even as a Law institution. To chain up children in silence, and prevent them from any innocent exercise, such as is essential to real rest, is a violation of even the Law-Sabbath, because it prevents their "rest." If any feel bound to keep one day for a Sabbath, let them take care that they do not make it a burden and weariness instead of a rest.

The terrible result of improper Sabbath keeping, in the foregoing account, is not a solitary case. Many children have been made to hate the Sabbath and to hate "heaven," where they have been taught that "good children go when they die," by a false idea of each, begotten by the ignorance or superstition of parents and other religious teachers in these matters. No service of God is acceptable to him, that is forced, or unwillingly offered. Let His service be made a pleasure and a delight, even to children, if we would lead them in the ways of life and peace.

The Gospel of the Kingdom.

What is it? Says one "The final destiny of the wicked is not the gospel of the kingdom; and too much should not be said about it, to the exclusion of other matter."

We repeat our question, What is the gospel of the kingdom?

I suppose the gospel is the same now, that it was when Paul uttered these words, "And the Scriptures foreseeing that God would justify the heathen through faith, preached before the gospel to Abraham, saying, In thee shall all nations be blessed." Gal. iii., 8.

Now I suppose this gospel of justification, through faith, is the same gospel, as the gospel of the kingdom. Very well, suppose we try to preach it and say nothing about the wicked. Well, who are to be justified? You answer, Those who exercise the faith spoken of in the text. But from what are they to be justified? O, "now you are bringing in the subject of the wicked again." No, we are not bringing in the wicked at all; for they are already in; and it is to the wicked only that the gospel is to be preached. "Jesus came not to call the righteous, but sinners to repentance." The fact of the case is, the gospel is offered to some persons. And we find in the Scriptures this record, that, "God so loved the world that he gave his only begotten Son, that whosoever believeth on him should not perish, but have everlasting life."

Here, now, are three important facts which we will use as a starting point. First, the people of the world are in a perishing condition. Second, God makes a proclamation to them. Third, He offers them life on the condition of believing on his Son. Is it possible to preach the gospel of the kingdom, and leave out the condition and destiny of the wicked? Says one Br., what do you gain by telling men they are material, or are wholly mortal? Why do you not exhort them to be good, and tell them to love God? We answer, first, Man must have a motive to love God, before he moves in the matter. Second, he must first be made to see his danger before he seeks relief from it. And third, he must be satisfied he is going to better his condition before he moves in the matter.

Now, it always seemed to me like rowing a boat against wind and tide to preach to man about the coming and kingdom of Christ until you first make known to him his condition. What does a man or woman care about the coming and kingdom of Jesus, if they believe they have immortal souls and go to Jesus at death? Our plan is, first of all, teach men that God has made a promise to Abraham that he would give to Abraham and his seed, Christ, an inheritance in this earth, called a kingdom, which should be shared by all justified believers in Christ; and then show them, as Paul says, in Eph. iii., 3, "How that by *revelation* he made known unto me (Paul) the mystery; (as I wrote before in few words, but now will make more plain) whereby, when ye read, ye may understand my knowledge in the mystery of Christ. Which in other ages was not made known unto the sons of men, as it is now revealed unto his holy apostles and prophets by the Spirit, that the Gentiles should be fellow-heirs of his promise in Christ by the gospel. Here, then, we have Paul's testimony, that the mystery hidden in ages past was made known by the Spirit; and that mystery was, that it was not God's purpose or plan that the Jew was to be the only recipient of his favor; "And the Scriptures foreseeing" this, preached before this gospel of faith, through Jesus; know, says Paul, the mystery is of Christ. Here, then, we have an inheritance promised; and this promise is *in* Christ; and this has been made known by the Spirit; and the proclamation includes all, Jew and Gentile; the only condition is, they must be in Christ, justified in him through belief of the gospel.

Here we come back again to our starting point—What is the gospel? and what is belief in Jesus Christ? First, it is necessary to believe in the full and complete mortality of man, in whom there is no help. "Cease from man whose breath is in his nostrils, for wherein is he to be accounted of?" Second, that man is under the condemnation of death; and that death is just what God said it was—returning back again to the dust from whence he was taken. Here, then, is man's true condition; and in himself there is no help. When man is led to see his condition in this light, he is ready to choose for himself whether he wishes to change his condition.

Now the gospel comes in with its conditions. First, it presents its inheritance: a land that God promised his Son, and promised to share it with all those who believe in him, and thereby become united unto him. What then is it to believe in Christ, according to the gospel?

Almost every man we meet believes in Jesus Christ. That is, they have a historical belief in him, as we believe in Washington, or some other person of eminence. But what is it to believe in Christ in a gospel sense, or a saving faith?

For "the just by faith shall live again." What is this faith that makes a man live again? The immortal-soulist cannot have it, for he does not believe he ever dies. Therefore, the man to exercise this faith must first realize his condition to be, that he is mortal; and must wholy perish unless he receives help from some source outside of himself. We will illustrate our meaning by giving an example of belief and faith. We discover a house on fire; the building is enveloped in flames; two children appear at the windows; the father is below. He cries out to the eldest, Mary, jump and I'll save you. She hesitates, and says, father go get a ladder, and I will come down. He calls out to the younger, Jump, Jane, and I will save you. Jane asks no question, her faith is in her father; she has perfect confidence in his plan and in his ability, and for the moment she loses sight of herself; and with her eye fixed firmly on her father, she jumps and finds herself in the arms of her parent. This is saving faith, a firm belief and confidence in the means and the ability provided for her salvation. The elder had the same belief, but lacked faith in the plan and ability of the father; and while waiting to choose her own way and means, perished in the flames, because there was no ladder by which means she might help herself.

Now this is what the gospel asks of us; to lay aside self, and give up all means and conditions of our own, and accept the plan and conditions that are laid down in the gospel. They are that the natural man, and all the laws and conditions for his improvement or salvation, are failures. And that God has devised a new condition, and a new plan, and that is to make a *new creation* in Christ Jesus. Therefore man must do as Paul says, "Although we have known Christ after the flesh, from henceforth we know him no more." We view him now in the new light, as the head of the new creation: and if we be in Christ, according to this new and living faith, we are new creatures, created anew in Christ Jesus, and are justified from death, and have the Spirit of God dwelling in us, the earnest of our resurrection from the dead, and inheritance into the kingdom of God's dear Son. What then becomes of the wicked? They are left, for want of this faith, and they perish. Shall we not tell them so? Jacob Grim.

Philadelphia, June, 1868.

What do you Think of it?

Br. Grant: I was in a prayer and conference meeting a short time since, where one took the position that the wicked were not to become as though they had not been until *after* they had been punished according to their deeds done in the body; and as I have no recollection of ever seeing anything of the kind appear in the columns of the *Crisis*, I thought that I would pen these lines to you and see if you would not be so kind as to express your opinion upon such an *idea*, for if it be *true* that the punishment of the wicked is to take place *before* they become as though they had not been, then it seems to me that it is high time that it should be published in the *Crisis*, for if it be true (as I said before), then it follows that the wicked are punished *before* they die. Yours for light and truth.

A. S. Whitney.

The Bible nowhere says the wicked shall "be punished according to their deeds done in the body." If they are to be punished *before* they die, then their punishment must end when they die. This cannot be true if the wages or punishment of sin is *death*, as the Bible declares. As the punishment is *death*, it does not *begin* till they are dead. If, after they have died "the second death," they never come to life again, then their punishment will be eternal—not eternal torment, but eternal death. As eternal life is the highest possible reward, its opposite, or eternal death, is the highest possible punishment.

The foregoing is from the *Crisis*. We copy it just to add our approval of Br. Grant's reply, and to ask "If after they have died, they never come to life again, then their punishment is eternal," is it not equally true that all sinners now in death are in eternal punishment as much as they ever can be? If so, what reason can be given for making them alive to torment, and then put them under death again, that is not equally good for supposing their punishment must be, at least in part, torment "according to the deeds done in the body?" "Eternal life, the highest possible reward" embraces in it the resurrection from the dead; "its opposite, or eternal death, the highest possible punishment," must be, then, to fail of any resurrection. When the righteous come to life, the wicked "*remain* in the congregation of the dead." Prov. xxi., 16; "shall not see life, but the wrath of God abideth on them." John iii., 36.

External Ceremonies.

We find the following statements in the *Christian World*, showing some of the practices of Romanism. If some of the devotees to *rites*, to "make Christians," should happen to discover the origin of their views, in the Romish practices, we hope they may at least learn charity, and remember that, "God looketh on the heart." The writer in the *Christian World* speaks as follows:

Instead of eradicating the superstitions of paganism, the missionaries only put them into Romish form, and thus fostered that predominating element of the African mind in which paganism found its most genial soil—it was essentially pagan still. The Conghese mother, when heathen, had bound a cord, with bones and teeth of certain wild animals attached, around the body of her new-born infant, as a charm to preserve life and health. On becoming Christian, she was enjoined to discontinue this, as a great sin, and substitute a cord made, "of palm-leaves which had been consecrated on Palm-Sunday; and moreover guard them well with such relics as we are accustomed to use at the time of baptism." It was a heathen practice to interdict to every person at birth some one article of food which was never to be tasted. This was forbidden as specially heathenish: and in its intead it was ordered that the person should "fast on Saturdays and eat no flesh on Wednesdays." As heathen they guarded the fields by *fetiches*, which were supposed to have the power of punishing tresspassers. As Christians, they were "to use consecrated palm branches for this purpose." If there is any change of principle in this change of practice, Romish acumen alone can detect it.

In short, the whole change from paganism to Christian piety was effected through the efficacy of outward forms and ceremonies. Carli, one of their most eminent missionaries, regards *baptizing* and *making Christians* as synonymous. Speaking of young children, he says: "In this place we baptized thirty, each of us fifteen, to our great satisfaction, they being the first we had *made Christians*. That the Conghese so understood is evident from what Merolla, another of their missionaries, relates of a high chief who had been severely censured by Father Benedict for trading with the English and Dutch because they were heretics. The chief, exasperated, replied: "What heretics! What Christians! What Catholics! *Are we not all to be saved by baptism alone?*" Thus the one taught and the other believed that the application of a little water changed a pagan to a Christian, and raised him from being an heir of hell and "made him an heir of heaven." Of doctrinal instruction, they gave next to none. Few of the missionaries gave themselves the trouble even to learn the native language. Is it not therefore just to say, that of the spiritual truth of God's word, those missionaries did not pretend to communicate more than an infinitesimal portion? Why then should the results of sanctification be expected in their converts? Christ prays the Father to sanctify "*through the truth*," not without it.

To Whom it may Concern.

The following information we find in the *Independent* of this city:

The question has been discussed in English ecclesiastical journals whether Dean Atlay, lately created Bishop of Hereford by the government of Disraeli, is a High or a Low, a Broad or a Narrow Churchman. The following extract from a printed notice, widely circulated in his parish, and bearing his signature, may help to settle the question. It was drawn up for the purpose of correcting an error into which it was thought parents might possibly fall, in supposing the registration of the birth of a child rendered baptism unnecessary, and is expressed in the following words. The italics are from the original copy:

"Registration does not make us Christians. Baptism does make us Christians, and by baptism only are we made such.

"Registration does the soul of a child *no good whatever*, and has nothing to do with baptism. Baptism does the soul *very great good*. It is by baptism that we are made Christians.

"N. B.—No charge whatever is made for baptism!"

Nothing can be cheaper than such Christianity. It is "without money and without price"—and without value.

In consequence of the severe storm, last week, the tent did not go to Dover, according to appointment, but will be pitched there for meetings on Wednesday of this week, and hold over Lord's day, 21st inst.

S. W. B.
E. W.

Letters and Extracts.

"ANNIHILATION."

THIS subject was discussed at length last Sunday evening, by the Rev. Theodore W. Wells, Pastor of the Reform Church at Bayonne, N. J. He went from Genesis to Revelation to prove that man was, or had inherent immortality; and stated among other quotations that Christ died as a sinner, and if annihilation be true, Christ must have been annihilated. He also quoted, "I have seen the wicked in great power, and spreading himself like a green bay tree." Psa. xxxvii., 35, forgetting to quote the 36th verse, "Yet he passed away, and lo, he was not; yea, I sought him but he could not be found."

Now let us see if inherent immortality and eternal conscious misery be true according to the pastor's theory. He said that Christ died as a sinner, and if annihilation be true, he must have been annihilated.

Let us look at the orthodox views. If the pastor be correct that Christ died as a sinner, he must have suffered as a sinner. Then he must have gone into eternal conscious misery, according to his own theory! So much for the orthodox perversion of the Scriptures.

Inherent immortality is all the theme here, at present, touching the Scriptures. The pastor of the M. E. Church, at Bayonne, has preached on this subject; and another is to take up the same subject as soon as he can get ready.

Thank the Lord, the more they preach on it the more the people will be enlightened, as they can hear both sides, and with a mind unbiased can soon see that "the soul that sinneth it shall die." So says God's word, Ezek. xviii., 20. May they feed on husks no longer; but lay hold on eternal life by believing on Christ, who is our LIFE-GIVER, and has promised to give life eternal to all who put their trust in him, "at the last day," and not at death.

JASPER A. CADMUS.

Saltersville, N. J., June 9, 1868.

REMARKS BY THE EDITOR.—It is truly strange that intelligent men can make use of the argument that, if the wages of sin is annihilation, then Christ must have been annihilated; but he was not annihilated: therefore, the doctrine of annihilation is false. Such logic *annihilates* "eternal torments;" for, if the wages of sin be eternal torments, then Christ must have gone into eternal torments: but Christ did not go into eternal torments; therefore, the doctrine of eternal torments is false. What can be plainer? A theory that has to be propped up by such logic is weak enough; and it happens there is no difficulty in seeing through such vapor. Let the "Reverends" continue to preach on the subject. They do not know their strength consists in keeping silence; their theory cannot bear the light, and they only expose their ignorance when they attempt to prop it up.

The writer of the above communication is a member of an orthodox church, and has only recently got his eyes open: but he is a worker; and that accounts for the pastors opening fire on the question. They are doing a good work, though they know it not. All truth asks is, to have a fair fight. The Bible, "the sword of the spirit," is all the weapon we need use to meet and rout all the Goliahs our opposers can bring into the battle. Dagon—inherent immortality—cannot stand with the Bible battery opened on him.

FROM CATHARINE E. CONKLIN.

SENECA FALLS, N. Y., June 1, 1868.

BR. STORRS: In looking over the HERALD OF LIFE to day, my eyes rested on Father Wilson's *Obituary*. I had often wondered if the good old pilgrim was still among the living. He fought the good fight of faith for many years; but his course is finished. No doubt scores have called him blessed, during his long ministry, for pointing them to the Lamb of God that taketh away the sins of the world. How much I loved the dear old man, for it was he that first called my attention to the precious doctrine of "No life out of Christ," or the non-living again of the wicked dead. I shall never forget my reply to him: "Father Wilson, that looks just like God; but it cannot be true; there is too much Scripture to refute it." "Not as much as you may suppose, my sister," he replied. I commenced at once to examine the Scriptures with reference to it. But it was not until after I read your pamphlet, "LIFE FROM THE DEAD, or the righteous only will live again," that many passages, which before had been very intricate, were made plain. How my heart was made to rejoice. How lovely my heavenly Father appeared! Not the vindictive judge that we had been taught to believe him to be—to raise the wicked dead for the purpose of slaying them again. How many times I had tried to banish the horrid thought from my mind, when I thought of the dear ones, who had become sceptical by the God-dishonoring doctrine of eternal torment, and had died out of Christ; that they would be permitted to sleep the sleep of death, and not be called to life, to suffer the vengeance of God's wrath. No, no: "the wages of sin is death." Punishment enough to be punished with everlasting destruction from the presence of the Lord, and from the glory of his power—And yet, how many say, that would be no punishment at all. No punishment to lose *eternal life!* How inconsistent. Men will endure any amount of suffering to add a few days to their mortal life. When we take the Scripture with reason and common sense combined, how beautiful and harmonious they appear. May God grant us that faith which works by love and purifies the heart.

I give you a definition of second death, taken from a small book called, "Bible Studies for Youth:"

"Second death. Rev. ii., 11. "A death beyond the grave; a state of misery and punishment which never ends, and in which the lost soul is always dying."

Yours, in Christian love.

FROM WM. R. MCCARTER.

GUELPH, C. W., June 6, 1868.

BR. STORRS: I have been much gratified with the weekly visits of the HERALD OF LIFE. The doctrine of Life only in Christ is, to my mind, in accordance with revelation, and I think investigation only leads to firmer conviction. It is very pleasing to hear of the advance which the truth is making in many quarters; for I know that enemies of every kind have to be encountered; but God is manifesting his love by saving many from the power of strong delusion. I would not trespass upon the space in the paper which others older in the faith will occupy so much more profitably. I am satisfied to follow at an humble distance and profit by their superior knowledge.

The energy and spirit with which the work is being prosecuted is very praiseworthy, and I sympathize with those who are laboring in the vineyard.

To all the brotherhood I would express my most heartfelt regards. These are days of persecution, and we are looking forward to the coming of Christ as the only sure hope.

There is a small number of persons here who have constituted themselves a body—the "Christadelphian Association." They hold meetings occasionally, but do not attract much attention. I am glad the mortal resurrection and second death theory, has been so ably handled in the paper. Truth is precious and requires to be guarded with unceasing vigilance. I have no doubt that God will abundantly bless those who are laboring for his cause; and that the light on the Divine record, which the HERALD OF LIFE has been establishing to spread abroad, will find many able and earnest advocates.

Yours, in hope of life through Christ.

FROM WILLIAM LUCAS.

PEEKSKILL, N. Y., June 8, 1868.

BR. STORRS: A man named Chatterton, has lectured here three Sabbath evenings on the teachings of Swedenborg. Chatterton having become dissatisfied with the teachings of the Methodist E. Church. I have no reason to doubt his sincerity, and he gives the old theory of hell torments some pretty hard knocks; yet his theory is but little better; it teaches Spiritualism, which he denies; but when cornered close, calls it "Spiritism." The first time I heard him, he made the assertion that we are spirits, and that spirits are all around us, but we cannot see them or they us. But yesterday, in speaking of spirits he said, Swedenborg saw them and talked with them. His theory of hell is, that the wicked gravitate towards each other and sin on and are being punished for their sin. A pretty hard hell that, I think.

I talked with him a little, and asked him some questions which he did not answer satisfactorily. First: How can thought exist without brain? He said the body is only the outside covering, but the spirit is *the man*, and is immaterial. He was then asked if he could show the hole where it comes out of the body? But, with a laugh, he told me I had better go and look for it. I then asked if he could tell what is spirit? He spoke of God's being a spirit, or immaterial substance; which I think would puzzle a Virginia lawyer to explain. I then asked how it could be, or why it is, that the spirit in man, being the propelling power, would cause its covering to go up to the bar and drink and get drunk, then roll its own house, or covering, in the gutter, and then go to sleep with hogs? He said, that had nothing to do with the case; it could do what it pleased. I informed him, I thought the spirit must be a poor affair to act so.

Yours, in hope of Life by a resurrection, or a change at the coming of the Redeemer.

FROM F. WINANS.

CHICAGO, ILL., June 7, 1868.

BR. STORRS: As I informed you some time ago, so I have continued to keep the two works, viz., the "DEFENCE OF THE BIBLE" and "LIFE TO THE RIGHTEOUS ONLY," going. Just as soon as read and returned, I start them again; also some other tracts, full as well supported by the word of God and sound argument as the above named. You cannot tell what a breeze is stirred up. We have had one wonderful restitution discourse, in which we were informed that every man, woman, and child, that had ever lived since Adam's dust was formed into man, would live again. The living substances, destroyed in the deluge; the burned Sodomites; the Egyptians at the Red Sea; the poor Jerusalen sinners, that ate the fruit of their own bodies in the straitness of the siege: all the heathen and idolaters that sinned without law, and were therefore considered worthy of death, without one solitary warning by prophet or seer, by God or angel, must be dragged from their gloomy caverns to suffer another death, of which they never had one note of warning. I cannot tell you what a great cross it was for me to keep silence; but I did; in my patience I possessed my soul. I knew the foundation would not bear such a superstructure; so I stood from under, and departed with the sweet consciousness that Jesus had risen from the dead and become the first fruits of them that sleep *in* him: the remainder have the sting of death, which is sin, so deep in them that they will never get from under its power.

I do not know what you will think when I tell you that I have had a committee to wait on me, to inform me that I was within their jurisdiction, circulating that which they considered false doctrine; and a request for me to desist from the same. I had a prompt answer to give the committee. My Master tells me, to "occupy till" he comes. Your church tells me, through you, to occupy *no more.* Now, "whether it be right in the sight of God to obey you, rather than God, judge ye," This answer has gone back to the council, and I await results. I am going it single handed among strangers. All I ask is, that you will show fair play. Victory will be on the side of truth and righteousness. Do not be afraid to help me extract this old dragon's tooth.

FROM ELD. WM. BRAYTON.

WATERLOO, IOWA, June 6, 1868.

DEAR EDITOR: I desire my paper sent to this place. I feel lost without its weekly visits. There is a goodly number here that believe in the glorious truth of "No life out of Christ." I am doing what little I can to spread the truth. There is much opposition from all quarters; the whole world seems to be combined together to overthrow the truth of life from the dead to the righteous only. While they are divided on other themes they are united in this.

We have just returned from a meeting in Story County, where the life views never were fully presented before. One of the editors of the *Herald of the Kingdom* was there, who holds that the saints will be raised mortal and stand before the judgment seat to have their characters tried, then those that are worthy to be changed will receive immortality. I met him with the sword of the Spirit, and had good liberty in wielding it. Many expressed their satisfaction in the way it was conducted. I trust many were convinced that the truth was mightier than this false reasoning of men. I fear the most that hold that unscriptural idea of resurrection are converted to Dr. Thomas rather than to God, for he seems to be "all and in all" to them." We also have to suffer slander from some unknown quarter through the *Gospel Banner* because of our faith and practice in the communion. We practice it yearly, but we have never required it of others, allowing them to use their own judgment in this matter, yet we are always ready to give our reasons for so doing, and many are coming into the same practice; and it is stirring up the enemy to bring his strong arguments to bear upon it, which are falsehood and slander. Surely such things never proceed from a heart filled with the words of the Spirit. We receive such things as a sign of our acceptance of God. Oh, may God keep us in the love of the truth.

I am one of the little ones that hope for life when Jesus comes. Soon may he come.

My former address was Cedar Falls. I could have distributed many tracts to good advantage if I had had them. I often go into the country to hold forth the word of life, and those silent preachers would be a great help in feeding the hungry with the bread of life.

FROM BERLINE S. ERWIN.

PHILADELPHIA, June 12, 1868.

BR. STORRS: Your tracts have been received and have been put at work. They are serving to strengthen those who have already investigated the Bible in an unprejudiced manner, and who desire to come to a full knowledge of truth—not afraid of unlooked-for consequences, viz., the casting out of synagogues by those who think they are thus doing God service, and also receiving revilings of men who think differently.

I have read your publications with great avidity, and have been able to say, Amen, to a great many new truths that I had never before noticed, nor even dreamed of.

In meeting friends of mine in the store, upon the street, or in the social and family circle, I have broached the all-absorbing topic, "Life from among the dead only through the Prince of Life," who was the first fruits (of them which slept), over 1,800 years ago.

Conversations have arisen upon this subject which have lasted until near midnight in some cases: in one case, a friend, for the sake of argument, admitted that the wicked dead were actually out of existence forever; but, said he, how about the righteous who have died? Show me some way of identifying them personally during the interim between death and the resurrection, and I shall then be more likely to accept your theory. I proposed to him to answer me by explaining the text. "Them that *sleep* in Jesus will God bring with him." I also told him that "Our life is hid with Christ in God." Still, I should like to have some Scriptural evidence with which to convince him of the truth of our views, and at the same time satisfy his inquiry. Would you, if possible, enlighten me, and through me this friend, upon the above? By thus doing you will oblige your brother.

NOTE BY THE EDITOR.—If men will not believe till they can have demonstration of the *how* a thing is to be done, we know of no way to remove their unbelief. If God has said he will raise up the dead in Christ, we have no fears about the matter but what "He knoweth *how*" to preserve their identity. Those who doubt in this matter may find they "err, not knowing the Scriptures, nor the power of God." A child is told by his father that he will do a certain thing for him. But, saith the child, I do not see *how* you can do it. Very well, saith the parent, you may not see how it can be done, but nevertheless, I will do it. If the parent always has performed what he has promised, is it becoming in the child to insist on knowing how his father is to do what he has now promised? Would he act faith by such a course? God has pledged himself to raise up from the dead "them who sleep in Jesus." The *how* he is to do it is his concern, not ours. Our business is to believe he will do it.

FROM WM. R. WARNER.

BOSTON, MASS, June 12, 1868.

"THE angel of the Lord encampeth round about them that fear him, and delivereth them."

It is now as it was when this was written. God has a special care for those who love and fear him, and regard his *truth*; and although they are few that walk the straight and narrow way, few that will stand up for the truth and speak out the truth, yet these do realize the truth of David's language in regard to the righteous.

God has always had his faithful witnesses, in all ages, who would not bow down to error; those who would not bow down to the image that the king had set up in the plain of Dura. Some like Phineas ready to take the javelin in his hand and go and smite it through those who transgress and lead away others; no matter if they are princes or leaders. There are some, like William Tyndale, in our day, who are not afraid to speak out the truth in regard to the Pope and the King, and tell them to their face the whole truth, though it cost him his life. While his words were and are now respected by his worst enemies, those who tried to flatter the king and conform to his notions and the popular erroneous opinions of that day, are forgotten, are perished. It is as was spoken by Solomon, "The name of the wicked shall rot."

I never could have sympathy with those who know the truth, yet are afraid, or make some excuse for not speaking it out. They must certainly lack faith in God. They cannot believe that God is able to take care of them, and of his truth that he has committed to their trust. Will not God punish this weakness or wickedness as he did old Eli, whose sons made themselves vile and he restrained them not? If all who know the truth would act without fear of men, as did those poor illiterate fishermen of Judea who were with Christ, could God's holy truth be perverted by men, as it is now? No.

I like your article in last week's paper, "No Life out of Christ." It is to the point, and clear. I've read it to several; also your answer to W. E. Manly, on the nature of man. Its true, is Scriptural, and cannot be answered. I love to see these cities of refuge which the enemy flee to, besieged and taken.

No matter how many believe error, or how deeply it is rooted, Jesus says, "Every plant which my heavenly Father hath not planted shall be rooted up." Please send me the "Three Campaign Documents," spoken of in your last paper. Two of them I have never seen.

I have been circulating those tracts you sent me last Fall. Mostly in the church to which I belong, among the Baptists; and although I have received severe persecution and bitter words from those of my own denomination, who ought to show more of the spirit of Christ, I will not complain, but will strive with all my power to bear the cross where it is his will, who bore the weight of all our sins before us. Yours as ever.

ELD. LIBERTY WETHERBEE, Bangor, Me., writes: I would say to our Brethren, who travel this way, that there is an open door for the gospel to be preached in old Kenduskeag, although a new place. Some twenty believers have come out on the Lord's side; and are expecting life only through Christ. This glorious God-honoring doctrine is gaining ground fast in these regions. The common people are becoming satisfied that the old theological notions about heaven, hell, a personal spirit-devil, and the judgment, together with the idea of making alive the wicked dead to torment and kill them again, are all unsound and false. Hence, when we bring out Paul's weapons of war, and Peter's ammunition, and place all on God's battery, with the love of truth in our hearts, the old theories tremble to their foundations, which are sandy indeed. Men are led to say, "O the goodness of God." Do not forget us in this field. Preaching brethren give us a call, and help on the truth.

DAVID C. JOHNSON, Toms River, N. J., writes: I had no knowledge of the HERALD OF LIFE till last winter a good brother sent it to me. I have not seen him since to thank him. I thank you and the other Life believers for the words of truth you have sent me. I thought, at first, I could not advocate the doctrine of the non-resurrection of the wicked dead, but I have become fully persuaded that is the truth. Now when I go to the Methodist church and hear them talk about going to heaven at death, and eternal torments, I think it is the greatest error in the world. But some will not listen to the truth: it may be imputed to their ignorance. I hope and pray that the blessing of God may go with you all in the Life theme, and help you to sustain the cause you advocate. Your brother, in hope of eternal life, when the LIFE-GIVER comes.

DANIEL M. MILLER, Adell, Wis., writes: I thank you for the Bible truth I have received from your paper and other works. I pray the Spirit of God may help you, and hope the lovers of truth will be able to furnish the means to have it published through the world, so that it may be understood by "the common people" and prove a blessing to them. Pray that God may aid me by his Holy Spirit that I may so run that I may gain the prize of our high calling and meet you in the holy land.

ELD. J. LEWIS, at Mode, Ill., June 3d, writes: The thought of the nearness of the coming kingdom deeply impresses my mind. I wish to be ready for it, and I ask myself, have I done all that I could to get the truth before the people, so that the "Well done" may be mine when the blessed Redeemer comes? I shall be sixty-nine years old one week from this day. I remember one year ago of resolving to devote all my time and strength to the glory of God through the year, if spared. I now look back and see that I have travelled hundreds of miles where no one but myself would think of exploring; and all with little pecuniary aid. Money is almost out of the question until after harvest; but we feel no less determined, by the help of God, to persevere in sowing the good seed of the kingdom. What we do must be done quickly; for the signs of the times indicate that the kingdoms of this world are soon to become the kingdom of our Lord. Let us watch and be sober.

ELD. E. B. TAFT, Stockton, Cal., sends us this week two more new subscribers, and an order for more books and pamphlets, and says: The great fundamental truths of the Scriptures begin to shine in this place. Many seem desirous to look into these matters for themselves. I have no doubt but that I could circulate a much larger number of the works on Life to good advantage the coming winter; this, however, may be making calculations too far ahead in these eventful times. I am fully persuaded that great changes will soon take place. The second advent of our glorious Redeemer cannot be far distant; and however much we may admire the present reign of peace, the glory attending the personal reign of Christ causes many of his true disciples to exclaim with the Revelator, "Come Lord Jesus, come quickly." Your brother in the faith.

"FORGOTTEN LOVE."

THE following is an extract from an article on reading religious papers, published in London in 1793.

To reading and reflection, some part of every day if possible, should be inviolably sacred. He who never reads, forgets he is rational; and he who never reads with a thirst for spiritual knowledge, forgets that he is a canditate for immortality. As our understandings improve by our acquaintance with divine revelation, and with the writings of great and good men, we shall, in our progress through this vale of imperfection and sorrows, participate of unnumbered joys to which the trifling and the indolent are strangers.

"Sorrow," says a writer, "is a kind of rust to the soul, which every new idea contributes in its passage to scour away. It is the putrefaction of stagnant life, and is remedied by exercise and motion." The ignorant are like ships on a boisterous sea without cargo and without ballast. Let this not be read as something that relates only to another. Time will shortly moulder in the dust the hands that now write, and still the breast that now throbs at the reflection."

THE MOTHER BLESSED BY HER LITTLE CHILD.

A LADY who had charge of young persons not of kindred blood, became, on one occasion, perplexed with regard to her duty. She retired to her own room to meditate, and being grieved in spirit, laid her head upon a table, and wept bitterly. She scarcely perceived her little daughter, seated quietly in a corner. Unable longer to bear the sight of her mother's distress, she stole softly to her side, and taking her hand in both of her own, said:

"Mamma, once you taught me a pretty hymn:

'If e'er you meet with trials,
Or troubles on the way,
Then cast your care on Jesus,
And don't forget to pray.'"

The counsel of the little monitor was taken, and relief came. The mother was repaid for rightly training her child by having her become her own blessed teacher.

"Out of the mouths of babes and sucklings God hath ordained praise."

COLLINS, the infidel, once meeting a plain countryman, inquired where he was going. "To church, sir." "What to do there?" "To worship God." "Pray tell me, is your God a great or a little God?" "He is so great, sir, that the heavens cannot contain him, and so little that he can dwell in my heart." Collins afterward declared that this simple yet sublime answer had more effect on his mind than all the volumes he had ever read.

KNOWLEDGE, planted by the hand of affection, in the hallowed sanctuary of home, is wont to take deeper root than "seed sown by the wayside." Parents who write with their own pencils lines of heaven on the fresh tablets of their children's hearts—who trust not to the hand of hirelings their first, holiest, most indelible impressions—will usually find less than others to blot out when they read it in eternity.

MEETINGS IN NEW YORK CITY.—Believers in the Second Coming of Christ at hand, and future Life for the Righteous at his Coming, meet for worship every Sunday, at Botanic Hall, No. 68 East Broadway. Service at 10½ A. M. and 3 P. M. Seats free.

A TRUTH.

"As the twig is bent, the tree is inclined."

IT is all but impossible to eradicate early impressions; especially those gathered from those in whom we have confidence and implicit trust. How important, then, that we strive, earnestly strive to inculcate into the minds of the young, *especially our own* children, those truths which to us are dearer than life itself. I say "our own children" because preachers, as well as those who undertake to teach children, do better abroad than they do at home! It's a truth, it's a lamentable fact.

G.

THINK.

THOUGHT engenders thought. Place one idea upon paper—another will follow it, and still another, until you have written a page. You cannot fathom your mind. There is a well of thought there which has no bottom. The more you draw from it, the more clear and fruitful it will be. If you neglect to think yourself, and use other people's thoughts, giving them utterance only, you will never know what you are capable of. At first your ideas come in lumps, homely and shapeless; but no matter—time and perseverance will arrange and refine them. Learn to think, and you will learn to write; the more you think, the better you express your idea.

THE "GENEROUS OFFER" REVIVED.

It will be remembered that the Hon. O. S. HALSTED, last winter made the offer to send his work, "THE THEOLOGY OF THE BIBLE," to any subscriber of the HERALD OF LIFE for $2, and himself prepay the postage. The retail price of the work is $3. By accepting the judge's offer, you, in fact, get this invaluable work for a little more than half price; as the author gets but $1.68 after paying postage. The book is one to *study;* and with it, your Bible will be more perfectly understood. The offer is a most generous one, and we hope many more will avail themselves of it. It is not restricted to your taking one copy at this rate. You can have any number you choose to send the money for. Send $2 for each copy; writing your own name and Post Office address plain, and the work will come to you free of any other expense.

Direct your communication to "HON. O. S. HALSTED, 417 Broad St., NEWARK, N. J.

TENT MEETING.

The Life and Advent Mission Tent will be pitched near Dover, Morris Co., N. J., Lord willing, to commence meetings Saturday 13th inst., and hold over the two following Lord's days. The cause there is in its infancy, and there are many adversaries. We beg an interest in the prayers and sympathies of all that love the appearing of our Lord; and hope as many as can will cheer and encourage by their presence. It is on the line of the Morris and Essex R. R., running from New York to Easton, Pa.

S. W. BISHOP.
E. WOLCOTT.

BUSINESS MATTERS.

One Dollar each from—Carlton Ferris, Ansel Litchfield, J. M. Garnett, John Rader, Wm. F. Shaw.

Two Dollars each from—David C. Johnson, Wm. R. McCarter, B. S. Erwin.

Various Sums—John Noyes, $2 25.

TO CORRESPONDENTS.

F. C. Upson, $2 for the Tract Fund. Shall we send you tracts? and if so, please say *what ones.*

WORKS SENT TO THE FOLLOWING PERSONS:

Alsop S. Sexton—as ordered........by mail.
Lory Jencks........" "
David C. Johnson........" "
J. M. Darrow........" "
Wm. Sunter........" "
David M. Miller........" "
Wm. R. McCarter........" "
Wm. Steele, to order........" "
Ansel Litchfield, 2 packages........" "
Dr. S. F. Whaley........" "
Dr. E. G. Shrack........" "
Aaron Kimball........" "
John Rader........" "
S. F. Bradley, sent to order........" "
A. W. Bradford........"
C. H. N. Merriman........" "
B. S. Erwin........" "
Stephen Munroe........" "
M. P. Bush........" "
Wm. R. Warner........" "
Jno. Fontaine, Esq........" "

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Poetry.

THE CHRISTIAN AND HIS ECHO.

TRUE faith, producing love to God and man
Say, Echo, is not this the gospel plan?
The gospel plan.

Must I my faith and love to Jesus show,
By doing good to all, both friend and foe?
Both friend and foe.

But if a brother hates and treats me ill,
Must I his faults as carefully conceal?
As carefully conceal.

But if my name and character he blast,
And cruel malice, too, a long time last;
And if I sorrow and affliction know;
He loves to add unto my cup of woe;
In this uncommon, this peculiar case
Sweet Echo, say, must I still love and bless?
Still love and bless.

Whatever usage ill I may receive,
Must I be patient still and still forgive?
Be patient still and still forgive.

Why, Echo, how is this? thou'rt sure a dove,
Thy voice shall teach thee nothing else but love.
Nothing else but love.

Amen! with all my heart then be it so;
'Tis all delightful, just and good, I know;
And now to practice I'll directly go.
Directly go.

Things being so, whoever me reject,
My gracious God me surely will protect.
Surely will protect.

Henceforth I'll roll on him my every care,
And then both friend and foe embrace in prayer.
Embrace in prayer.

But after all these duties I have done,
Must I, in point of merit them disown,
And trust for heaven through Jesus' blood alone?
Through Jesus' blood alone.

Echo, enough! thy counsels to mine ear
Are sweeter than to flowers the dew-drop tear;
Thy wise instructive lessons please me well;
I'll go and practise them. Farewell. Farewell.

—*Selected by* HELEN ROBERTSON.

Children's Department.

IRVING AND THE THIEVING BOYS.

MR. IRVING was full of the milk of human kindness, but even he couldn't submit composedly to the robbery of his orchards. The following incident will show how he stopped it:

When he first moved into this region he was much annoyed by thefts which some bold boys perpetrated upon his fruit. He determined to stop their visitations by a method peculiar to himself. Learning from the gardener that they were on the premises, after placing him in a certain spot, with instructions how to act, he, from the opposite side, came upon the boys unexpectedly, but having recently settled in the neighborhood, they were not familiar with his appearance, and kept pocketing the apples with the utmost nonchalance. He singled out the lad who apparently assumed the post of leader, and thus addressed him:

"Boy, those are very poor apples. I know of a tree on which there are far better ones."

"Where is it?" asked the wary marauder.

"Over yonder," pointing to the cottage.

"We're afraid of the old gentleman."

"He is not there now. You will be perfectly safe; but make no noise lest we be overheard."

In a few moments the party were on the march for the new foraging-ground, Mr. Irving leading. They advanced in single file, and sought the shelter afforded by the east side of a prickly hedge. Ere long the voice of the gardener was heard near them.

"Be quiet," said the leader, "or we shall be discovered. Keep near the hedge, every one of you."

Fear made them hug closely to the covert, which they imagined only concealed them from the dreaded proprietor. The thorns pricked them sorely, but the greater danger which was imminent made them indifferent to the pain inflicted by the thorns.

Soon they approached the desired apple-tree, and as they gathered round it saw the gardener approaching from a direction which made escape impossible.

"Boys," said Mr. Irving, "this is the tree I spoke of, and I am the owner—Mr. Irving. Do not be afraid," he continued, "I shall not punish you; the prickly hedge has done that sufficiently already. I only ask that when you want to eat my fruit you will come to me and ask for it. I do not like to have my property taken without my permission."

The ringleader in this affair gave the writer, in after years, the details of it himself, and added that the rebuke was so thorough he never robbed Mr. Irving's or any other apple orchard again.

FANNY AND HER MOTHER.

LITTLE Fanny reminded her mother, as they sat at work one morning, of her promise to continue the conversation on the subject of the talents; and inquired if the present were not a suitable opportunity.

"Yes, my love," her mother replied, "and a trifling circumstance which occurred this morning, brings to my mind one among the number of your talents, which it is highly important that you should remember and improve."

"What is that, mother?"

"It is the talent of influence. You look surprised, Fanny, as if you thought it scarcely possible that such a child as yourself could possess any influence. But consider, though you are young, yet you have a brother and sister still younger than yourself, and to them your example is of great consequence. There is comparatively but little difference in your ages, yet they consider you much older, and it is natural for them to look up to you, to watch your actions, and, as far as they can, to imitate them. How careful this should make you to set them a good and proper example.

"The circumstance I allude to is this: I believe you will be sorry to hear it, and I think it may prove a useful lesson to you. I told you all the other day, not to dig in my flower border, as you would injure the flowers just put there. Early this morning I found Robert and Mary digging there, and a fine plant broken off, and when I reproved them for disobeying me, they told me Fanny had been digging there yesterday, and pointed to the place. Now, though this does not lessen their fault, yet I think you will own that your example led them to it, and that if you had not first broken my command, they most likely would not have done it. Do you not see this?"

"Yes, mother, and I often wish they would not do whatever they see me do."

"Well, my dear, you can then understand what I mean, when I tell you that even you have the power of doing good or evil by your example. Be careful to use this talent aright. If you should live to grow older your means of usefulness in this way will greatly increase; and I may be spared to see my Fanny an ornament and a blessing to society, by rightly exerting on all around her, that which God has given to her care, *the talent of influence.*

—*Selected.*

HEATHENISM: OR, MONGREL CHRISTIANITY.

"THE heathen are at your door," was the remark of one who in his day was called eccentric. To-day, *especially* were he enlightened in the gospel truth of life and incorruptibility alone through Jesus Christ, he could well say—"The heathen are at your door." Never was this more forcibly presented to me than on reading a modern piece of poetry—called a hymn! It is one that has been extensively sung by children of Sunday schools at a recent anniversary. Its name is "THE ANGEL BOATMAN." The sentiment expressed is so like heathen notions among ancient Greeks and Romans, that I could not help comparing, and placing in parallel columns the views of the ancients and those of the moderns, and thereby showing to whom we are indebted for much that passes current; aye, is verily believed to be according to truth.

Before presenting the two pictures, which are easily blended in one, let me ask in all candor and earnestness those who are believers in the glorious gospel of the blessed God, who has revealed himself as the Father of light, the fountain of life, and who, it is positively stated, "only hath immortality," let me ask you, are you in the path of duty when you allow your children, who are as precious to you as the apple of your eye, to assemble with, either in Sunday school or church relation, such as sing such folly as,

"One by one we cross the river,
One by one we're ferried o'er;
One by one the crowns are given,
On the bright and distant shore.
Youth and childhood oft are passing
O'er the dark and rolling tide,
And the white-robed angel boatman
Is the dying Christian's guide,
And the white-robed angel boatman
Bears them o'er the rolling tide."

This is one verse of three which are like unto it; and now I will copy from *Tooke's Pantheon*, a work of acknowledged authority so far as it gives the history of the ancient mythology of the Greeks and Romans.

"Charon" is called one of the "Infernal Deities," and first is described his place of residence:

"Deep was the cave, and downward as it went,
From the wide mouth, a rocky, rough descent,
And here the access a gloomy grove defends,
And there th' unnavigable lake extends,
O'er whose unhappy waters, void of light,
No bird presumes to steer his airy flight,
Such deadly stenches from the depth arise,
And steaming sulphur, which infects the skies:
Hence do the Grecian bards their legends make,
And give Avernus to the lake."

"The passage that leads to the infernal regions was a wide, dark cave, through which you pass by a steep, rocky descent till you arrived at a gloomy grove, and an unnavigable lake called Avernus, from which such poisonous vapors arise that no birds can fly over it, for in their flight they fall down dead."

"The monsters at the entrance of hell are those fatal evils which bring destruction and death upon mankind, by means of which the inhabitants of these dark regions are greatly augmented; and those evils are care, sorrow, diseases, old age, fright, famine, want, labor, sleep, death, sting of conscience, force, fraud, strife and war.

"The Furies' iron beds, and strife that shakes
Her hissing tresses, and unfolds her snakes."

If modern theologians can better describe a modern hell, let them come on. But "Charon" is an old, decrepit, long-bearded fellow: his name denotes the ungracefulness of his aspect. In the Greek language he is called *Porthmeus*, that is, *portiton;* "ferryman." Virgil thus describes him:

"There Charon stands, who rules the dreary coasts;
A sordid god: down from his hoary chin
A length of beard descends, uncombed, unclean;
His eyes like hollow furnaces on fire;
A girdle foul with grease binds his obscene attire.
He spreads his canvass, with his pole he steers;
The freights of flitting ghosts in his thin bottom bears.
He look'd in years, yet in his eyes were seen
A youthful vigor, and autumnal green."

Again let me ask the personal devil, hell fire and brimstone believer, can you better picture his majesty than has already been done? But now comes the agreement between the children's hymn and heathenism. "He is waiting to take and carry over to the other side of the lake the souls of the dead, which are seen flocking on the shores in troops. Yet he takes not all promiscuously who come, but such only whose bodies are buried when they die; for the unburied wander about the shores an hundred years, and then are carried over."

"But first they pay Charon his fare, which is at least a half penny. There are three or four rivers to be passed by the dead. The first is Acheron; the second Styx; the third Cocytus; the next Phlegethon—so called because it swells with waves of fire, and all its streams are flames.

"When the souls of the dead have passed over these four rivers, they were afterward carried to the palace of Pluto, where the gate is guarded by a dog—Cerberus; he has three three heads, and his body is terribly covered with snakes, instead of hair."

So much for the "*Angel Boatman*," and so much for "Charon," *his other name*, given unwittingly by those who would consider themselves highly insulted were you to tell them the truth; and shall we fear to tell God's blessed truth when we see and hear so much that is not in harmony therewith? when a heathen god takes so much credit, and men, women and children are said to follow at his call *if* they have been (their bodies) buried, and have the half penny to pay Mr. Charon.

Now what is the lesson drawn from the foregoing? Why, Death (Charon, if you please), is a good fellow if you pay him. What saith the Scriptures, "The last *enemy* that shall be destroyed is *death.*" Is he a friend or an enemy? Shall we woo him? or shall we seek refuge in Christ? who has promised, if any be in him, he will "raise him up"—not by crossing four rivers—"at the last day." Will Christ always be robbed of his glory? Rather will he not soon, very soon, come in the glory of the Father, his own glory and the glory of the holy angels, to deliver those who through fear of death were all their lifetime subject to bondage? He will; and he which hath the keys of *hades* and of death will soon unlock the prison house of bondage, the captives will go free; their life, future, will be without money, without price, other than that already paid, his precious blood—his life—it was taken from him, he has it again; an endless life. Trust not, then, in an "angel boatman" to do what Christ is pledged to do himself: "*raise us up*," NOT "ferry us over;" make us to inherit with him the throne of his glory, and reign on the earth —not in the abode of Pluto, nor above the stars, or "beyond the bounds of time and space;" but "*on* the earth."

GEO. W. YOUNG.

New York, June 8, 1868.

THE CHURCH OF GOD.

IT is founded upon the Apostles and Prophets, Jesus Christ being the chief corner stone. (Eph. ii., 20.) To become a member of this church, each individual must make an intelligent confession (as Peter did) that Jesus is the Christ, (Anointed one) the Son of the living God. Matt. xvi., 16. Now, to understand this confession, we must know something about the anointing of the kings of Israel. God was Israel's King, from their departure from Egypt to the days of Samuel. They then rejected God, and wanted a king like other nations. 1 Sam. viii., 1–8. Samuel anointed Saul King of Israel, according to God's command. 1 Sam. x., 1. Saul departed from the law of God; (1 Sam. xv., 10, 11.) Yet while he was still king, (though a rejected one) God commanded Samuel to go and anoint David king. 1 Sam. xvi., 1–13. And according to the history, David was anointed king some time before he took the kingship. So it was with a vial, or horn of oil that the prophets anointed the kings of Israel. While David reigned as king over Israel, God made oath to him, that he should have a son, to reign on his throne forever. 2 Sam. vii., 12–16; Ps. lxxxix., 35–37. But the anointing of this promised Son of David, was not given to a prophet. Jesus came through the prophetic door. John x., 1–2. A virgin conceived and brought forth a son, and called his name Jesus. Isa. vii., 14; Matt. i., 23. He was born in Bethlehem of Judea. Micah. v., ii., Matt. ii., 1. He is to rule God's people Israel, and reign on the throne of his father David. Isa. ix., 7; Matt. ii., 6; Luke i., 32, 33. Near the age of 30 years, he was baptized by John in Jordan. Luke iii., 21–23. And when he came up out of the water, God anointed him, not with oil, but with the Holy Spirit, sent down from heaven in a bodily from like a dove, and resting on him. Matt. iii., 16–17. This act did not make him King in fact, but one only by appointment. He is the anointed king of Israel; and has been, ever since he was baptized of John in Jordan and the descent of the Spirit, sent on him. By this anointing, Jesus became the Christ of God, or the anointed of God. He was consecrated, set apart, by this act, to reign over Israel. Or, as Peter confessed, "thou art the Christ, (the one God has chosen to reign on David's throne), the Son of the living God." God acknowledged him as his Son on the banks of the Jordan; so flesh and blood did not reveal this to Peter, said Jesus, but my Father which is in heaven. Matt. xvi., 17. Jesus then declared, that upon this rock (this confession) I will build my church, and the gates of *hades* (the state of death) shall not prevail against it. Although its members may go down into hades, Jesus has the keys of it, and will deliver all his followers from its dominion. Jesus then commits to Peter the keys of the kingdom of heaven. A key literally is used to open a way, or door into a house. A key figuratively, means knowledge, or power. After Jesus committed the keys to Peter, He commenced teaching his disciples that he must go to Jerusalem, suffer many things, be killed, and be raised from the dead the third day. Matt. xvi., 21. This was all fulfilled to the letter. The high priest, recollect, had a hand in taking the innocent blood of God's Son. Matt. xxvii., 1; Mark xv., 1; Luke xxii., 54, and xxiiid chapter. So they killed him, fulfilling Isa. liii. But on the third day he rose from the dead. Luke xxiv., 20–23; Matt. xxviii., 11–15. He was then with his disciples forty days, teaching them the things concerning the kingdom of God. Acts i., 3. And his disciples believed to the very last that it was Jesus that would redeem Israel; and wished to know if he would not at that time restore the kingdom to Israel. Acts i., 6. Jesus left them under that impression; but they were not to know the time it would be done. But the Holy Spirit would bring to their remembrance what they had been taught. Matt. ii., 5; xix., 28; Luke xxiv., 21. Jesus told his disciples to tarry at Jerusalem for the promise of the Holy Spirit, which, saith he, ye have heard of me. So on the day of Pentecost the promise was fulfilled; and they were all filled with the Holy Spirit, and began to speak with other tongues, when this was noised abroad, the multitude came together, and were confounded, for every man heard them speaking in their own tongue. Some said, these men were filled with new wine. But Peter settled this matter by saying, "These are not drunken, as ye suppose, seeing it is but the third hour of the day." He then calls their attention to Joel's prophecy. Peter does not say that this is a fulfilment of Joel's prophecy; but says this is that which was spoken by the prophet Joel. Peter makes no application of Joel's prophecy: but Joel makes his own application of it himself. Joel ii., 26–32, and., iii., 1–2 When God's Spirit is poured out upon all flesh in the last days, then will be fulfilled. Ezk. xxxix., 29; Micah iv., 1—7; Isa. xi., 6–9. The Spirit was poured out upon the hundred and twenty on the day of Pentecost, in type of what will take place in the last days upon all flesh. Peter then calls the attention of the multitude to the miracles, wonders, and signs, which God did by Jesus in their midst, as they themselves also knew; yet, they had taken him by wicked hands, and crucified and slew him. This Jesus hath God raised up from death; because it was not possible that he should be holden of it. Psa. xvi., 8–11, Peter quotes to prove the above assertion. And as it was from one of their own prophets they seem to give this up. "Thou hast made known to me the path of life." In this verse the way of life is brought to view. Jesus lived a life of toil and suffering in the flesh; he was mistreated, even slain, was buried; but on the third appointed morn God raised him from the dead, to die no more. It was in this way Jesus got the life spoken of in Psa. xvi., 11. Will God give the sectarian world this life upon another principle? They nearly all believe that they are going to heaven as soon as they die, to be with God and Christ. And this doctrine is promulgated from nearly every pulpit in the land. But the Bible plainly teaches that everlasting life is a gift of God through Jesus, by a resurrection, or a change in the last day. Be not deceived, for God is not to be mocked. Gal. vi., 7. Peter continues, "Let me freely speak unto you of the Patriarch David, that he is both dead and buried." What! Peter; is David dead? Our divines tell us that David, and other saints, are alive in heaven. They positively contradict Peter; for he says, "David is not ascended into the heavens." Here is positive testimony showing that even righteous men do not go to heaven as soon as they die. But Peter continues, "David being a prophet, and knowing that God had sworn with an oath to him, (Psa. lxxxix., 34–37) that of the fruit of his loins, according to the flesh, he would raise up Christ to sit on his throne." Peter still keeps up the idea, that Jesus is to reign on David's throne: and God raised him up from the dead for this purpose. But Jesus is now exalted at God's right hand to remain there until his enemies are made his footstool. All Bible readers know, that David's throne and kingdom was in that land God promised to Abraham; and not in heaven where Jesus now is.

David also spake, (saith Peter) of the resurrection of the anointed One, that his soul was not left in hades, (the state of death) neither did his flesh see corruption: whereof we all are witnesses. Therefore, let all the house of Israel know assuredly, that God has made that same Jesus, whom you crucified, both Lord and Christ. Now when they heard this, they were pricked in their heart, and said unto Peter and the rest of the apostles, Men and brethren, what shall we do? These Jews become convinced by Peter's reasoning from their prophets, that they had taken innocent blood. They mocked, derided, scourged, and crucified an innocent being. And according to their law, it was death to do such a thing. (Exo. xxiii., 7; Psa. xciv., 21–23). So they became convicted and condemned to death; and their high priest also being guilty with them of the same crime, they now stood in doubt what to do. They could see no way of making restitution, and their high priest being guilty with them, they could not go to him to make an offering for them. Here, the way God had instituted for Israel to meet with him (which was through their high priest), was now closed up by the sin they all were guilty of. So they were placed in a dilemma. In this way the former, or Jewish dispensation, closed, and the Jews saw no way for them to meet with God. And this caused them to cry out, "*What shall we do?*" A key—the power to unfold the mystery, was committed to Peter. And he presented, at that time, to the Jews, a new truth, such as never was presented to mankind before. What was it? Was it, Repent and be baptized in water? or "in the name of Jesus Christ?" Why is it men will add to Peter's answer? Why not take him at his word? Here Peter opens the way into the kingdom under a new dispensation, which is the church. And I cannot see how any one can ever get into the kingdom any other way under this dispensation. The commission was, Go into all the world, and preach the gospel to every creature. But Peter and the rest of the apostles confined their mission to the Jews. Some eight years after Pentecost, God had to give a sign to Peter to go to the Gentiles, and preach the gospel. Acts x., 9–20. Peter obeyed the summons, and went down to Cesarea and preached, saying, "Of a truth, I perceive that God is no respecter of persons, but in every nation (Gentile as well as Jew), he that feareth God and worketh righteousness, is accepted of him." Here another new truth was divulged to the human family, never heard of before. Even the apostles thought the Gentiles would have no part with them in the gospel, up to this time. Here is the test by which God accepts men: in every nation, he that fears him and works righteousness is accepted of him; and this is all we should ask of any man as a test of fellowship. If to believe that Jesus is the anointed one, the Son of the living God, and work a work of righteousness, is acceptable to God, it certainly ought to satisfy us. So all who have the one faith, Matth. xvi., 16, then exhibit in their daily walk the fruit of the Spirit, which is love, joy, peace, long suffering, gentleness, goodness, faith, meekness, temperance; they constitute the one body, or church of God.

W. H. WHITMAN.

Cameron, Ill., June, 1868.

THE SAILOR'S QUESTION.

A SAILOR who had been a desperate character became a true convert. Resolving to serve his Saviour as faithfully as he had done his old master, he strove with untiring zeal to impart to all his shipmates the knowledge of that Redeemer who had become so precious to his own soul. He assured them that he now enjoyed more happiness in one week of his Christian life than he had done in all the years in which he had lived without the knowledge of his Saviour.

"But, Jim," questioned one of his shipmates, "how did you get this strange happiness? What did you do?"

"Do?" said Jim, "why, I believed."

"Well, shipmate, that's just what I want to understand about. How did you believe?"

"How did I believe?" repeated Jim, slowly, and with a puzzled look. "Well, I don't know as I can explain it to you. I quit swearing, but it wasn't just that. I left off drinking grog and chewing tobacco, but it wasn't that. I believed that Jesus Christ would save sinners, if they asked him to sincerely, and the thought came into my head—'He'll save me,' and I was saved—that's all I can tell you."

In this simple, artless narrative of the converted sailor we find both faith and works. First, he tells his shipmate of the outward change, the abandonment of evil habits, the forsaking of sin, "Yet it was not just that," he says, with deep consciousness that this was but the outer coating, the external folds of that kernel of truth which he wished to make clear to the mind of his companion, in answer to the question, "How did you believe?" He felt that the life and soul of that change which his shipmate wished him to describe, was a hearty belief in the invitations and promises of the gospel addressed to sinners, a personal acceptance of these invitations, a personal reliance on these promises. This acceptance of salvation, this faith, had brought forth its fruit in outward reformation, forsaking of old sins, and leading a new life of holy obedience.

These two, the inward change and outward manifestation of it, are inseparable. But there are those who seek to separate them, or put one in place of the other. The natural heart possesses a strange aptitude for the work of perverting truth, and in nothing is this more frequently shown than in the mistakes made on this subject.

Some seek to satisfy themselves with a faith that brings forth no fruit. Some fancy that external reformation is all that is required. External reformation without faith, is like cutting off some of the knotty, unshapely limbs from a dead branch. It may be less unsightly for the process, but it is a dead branch still. Faith engrafts the dead branch on Christ the living vine, and then it is no more dead. Had this sailor ceased from the sin of swearing and forsaken the use of ardent spirits and tobacco, without true repentance and faith, it would have been like the cutting off some of the unsightly limbs of a dead tree, but by faith in Christ the dead branch was grafted into the living vine.—*S. S. Times.*

GOOD ADVICE ABOUT DOING GOOD.—Why do you begin to do good so far off? This is a ruling error. Begin in the centre, and work outwards. If you do not love your wife, do not pretend to such love for the people of the antipodes. If you let some family grudge, some peccadillo, some undesirable gesture, sour your visage toward a sister or a daughter, pray cease to preach beneficence on a large scale. Begin not next door, but within your own door; with your next neighbor, whether relative, servant, or superior. Account the man you meet the man you are to bless. Give him such things as you have. "How can I make him or her happier?" This is the question.—*Charles Quill.*

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Dr. POST took up the subject under two heads of argument. First, "The Argument from Nature;" and second—"the Argument from the Scripture." The first of these appeared in *The New Englander* of February, and the other in May, 1856.

The REVIEWER followed these arguments in their order. The Review of the argument from Nature was written before that from Scripture appeared.

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THE OBJECT of this paper is to promulgate the truth of "LIFE ONLY IN CHRIST:" or, a future life and a resurrection from the dead, are both conditional; and only bestowed at the second advent of Christ, "at the last day."—See our motto.

Herald of Life

AND OF THE COMING KINGDOM.

"They which shall be accounted worthy to obtain that world, and the resurrection from the dead . . . are the children of God, being the children of the resurrection."

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SMALL THINGS NOT TO BE DESPISED.

A SERMON BY THE EDITOR.

"Who hath despised the day of small things?" Zech. iv., 10.

MEN are very apt to look upon small beginnings with a sort of contempt, as if it were folly to expect great results from that which at its commencement gave little promise of enlargement, or an increase that should prove important. Such persons are not disposed to regard small beginnings in anything, or cause, as hardly worthy their notice or examination, especially if it has a lowly origin.

When the children of Israel, after having been in captivity in Babylon for a long period, commenced to return to Palestine, under Zerubbabel, it was, no doubt, considered a small affair, and was little relished by a large portion of the Jews who had got comfortably settled in the province of Babylon. Most likely it was regarded by them as a foolish undertaking, after having become, as it were, one with the people among whom they had so long dwelt, and where most then living had been born. To rupture these relations, and to abandon the homes they had acquired in Babylon was, to them, a wild scheme, and one to be despised when connected with emigration to a land and to cities long since made desolate, and now in possession of their enemies.

Nevertheless, there were a few disposed to make the attempt, a wild scheme though it might be thought to be by the worldly wise. These set out under Zerubbabel to go up to Jerusalem, the ancient city of their fathers. The whole number that went up at this time was only 42,360. Ezra ii., 64. This must have been but a small portion of the Jews at that time inhabiting the province of Babylon; but few though they were, their hearts were in the work, for God had stirred up their spirit "to go up to build the house of the Lord at Jerusalem." Ezra i., 5. It was a "day of small things;" but a mighty work was to be accomplished.

Shortly after their arrival at Jerusalem, notwithstanding the gloomy prospect before them, they "set forward the work of the house of the Lord," and in a short period "the builders laid the foundation of the temple of the Lord." Ezra iii., 8, 10. But there were those among the people who had seen the first temple in its glory. These persons, while all the others "shouted, with a great shout," "wept with a loud voice." The present "small things," contrasted with their previous glorious temple, overwhelmed them, and they could not join in the general rejoicing on this occasion.

The work of rebuilding the temple and the walls of their city met with various hindrances and discouragements. Their enemies placed every obstruction in their way, and ridiculed their work as a contemptible undertaking. "What do these feeble Jews?" they contemptuously ask, "that which they build if a fox go up, he shall even break down their stone wall," is their language. Neh. iv., 2, 3. Truly a day of small things, that seemed to be. Nevertheless, the LORD said, "The hands of Zerubbabel have laid the foundation of this house; his hands shall also finish it." Then it is added, in the words of our text, "Who hath despised the day of small things?" Zech. iv., 9, 10.

From these introductory remarks we may learn the folly of treating with contempt any work because it has a small beginning, or because the persons engaged in it may be few and feeble. Its success depends on whether the work be of God or not, and that should be our first inquiry. Instead of this, most persons inquire, "Have any of the priests or rulers believed on him?" have any of our learned or popular men engaged in this work? If not, to them, it is a "small thing," not worthy their notice, except to despise it. How often is this the case in the things of religion. The inquiry, What does the Bible teach? is set aside in obedience to the will of men, whose temporal gains are connected with a system of theology adverse to the views which some humble souls may have learned from an examination of the Bible itself. We now come to

I. URGE THE INQUIRY.—"Who hath despised the day of small things?"

1. *The Cultivator of the soil does not.* See him prepare the ground, put in the seed, set out plants, watch their progress, wait for the maturity, etc. He shows no disposition to despise the work because things do not reach the highest perfection in a day.

2. *The Teacher does not.* He begins with the *a b c*, and labors on in his work through the various stages to the highest perfection of his pupil.

3. *The man of Philosophy does not.* He knows that the primary principles must first be understood before he can make progress, contented to add little by little to his stock of knowledge.

4. *The Mother does not.* The more helpless her babe, the more care and attention does she bestow upon it. She sees in her infant a man or woman, *to be*.

5. *Angels do not.* "In their presence there is joy over *one* sinner that repenteth."

6. *Leaders into sin do not.* They see the mighty results to follow small beginnings—the first oath, the first lie, the first sin of any kind, is a pledge of a mighty harvest of wickedness and death.

7. *God does not* "despise the day of small things." "A bruised reed—the smoking flax," a look, a sigh, a prayer, attracts his attention. "To this man will I look who is poor, of a contrite spirit, and that trembleth at my word," saith the LORD of Hosts.

8. *Christians should not*, in respect to themselves, personally, their families, those around them, in their attempts to spread the truth, nor in their labor for the conversion of men to the knowledge and love of God and his Son. Christianity was but a mustard seed at first—small indeed. At one time all but twelve forsook its Author; and after his ascension to heaven all his friends could assemble in an "upper room."

II. WHAT DOES THE DAY OF SMALL THINGS DEMAND OF US?

1. *Care and Attention.* Look again at that farmer, that teacher, that mother, to whom we have alluded. Do any of them expect to succeed without the strictest care and attention? They would consider it madness, and folly of the worst kind, to suppose success would attend them without this. We are not to expect an increase without effort continued.

2. *Watchfulness and Prayer.* There are dangers to be guarded against, blessings to be procured, that the things which are good may grow stronger, and go forward to increased perfection, till they arrive at maturity. This we cannot expect without the divine blessing, hence should seek that blessing in all our work.

3. *Faith and hope in God.* We shall not labor in vain. When Nehemiah was laboring to build the walls of Jerusalem, Sanballat was wroth and took great indignation; he spoke in the most contemptuous manner of the work in which the Jews were engaged, and his associates joined with him in contempt of the "small things" the Jews were attempting to do. Nehemiah resorted to prayer, stating before God the wickedness of their opposers, and seeking the divine aid against his and their enemies. Thus, having committed the case to God, they continued their work, "the builders, every one, had his sword girded by his side, and so builded." Our sword is "the word of God." Let us learn how to use it, not from some sectarian bigot, but from the Spirit of God, whose sword the word of God is. He can teach us how to fight as well as work. Nehemiah says, "So built we the wall: and all the wall was joined together unto the half thereof, for the people had a mind to work." Their faith and hope in God nerved and stimulated them in their work. We are not likely to overcome great difficulties and accomplish great things, arising out of small ones, unless we have in exercise a lively faith and hope in God.

4. The day of small things demands of us the *active use* of all the means God shall enable us to bring into the work "To him that hath shall more be given." He that had *one* talent made it *ten, by use.* That is God's order in bestowing. What work was ever anything else but small at its commencement? Our earth has been peopled by one pair, and after all the antediluvians were swept away by the flood it was re-peopled by one family. Abraham went out into a strange country alone, and after years of patient waiting had one son in his old age, and from him has come a seed multitudinous as the stars of heaven. If God be for us, what shall we fear though all the hosts of the great and high ones should compass us round about? In the name of the LORD we can run through a troop and leap over all the walls which they build up, even if they reached to the clouds.

Let us then not be weary in well doing, nor despise the day of small things. If the cloud is no bigger than a man's hand, if God has raised it, we shall get a great rain.

The cause of "Life only in Christ," after having been buried for long centuries under the Romish corruptions of Christianity, has once more, in the good providence of God, been born into life. It made its re-appearance in this country as a feeble infant, with no great names to sustain and nourish it, but it was born of God by just such humble means as he saw fit to use. The high and lofty ones have labored hard to strangle the infant, and have acted not unlike Herod of old, who slew the children of Bethlehem; but God has taken care that the precious and heaven-born child, "LIFE ONLY IN CHRIST," shall not be strangled, or its voice be hushed. Many have despised the day of small things, and predicted the speedy death of this infant, but it still lives and grows; yea, it bids fair to become a man.

Take courage, then, ye friends of Jesus, who love "LIFE IN CHRIST," and who look for it in no other way, or to any who are not *in* him. This star of glory waxes brighter and brighter; it is the morning star of the day of glory, soon to be ushered in. May God hasten it in its time.

GOOD WORKS.

EVERYTHING in religion is on the principle of cause and effect. A few texts of scripture will fully illustrate this idea. Christ says, Matt. vii., 17, 18, Every good tree bringeth forth good fruit. The fruit of the tree fixes with unerring certainty the essential character of the tree. We may make as many, and as strong efforts as we choose to get good fruit to grow on a corrupt tree, but such efforts will be wholly unavailing; for, every tree will bear its own legitimate fruit, according to its character, whether it be good or bad. Again, Paul lays down the rule, Gal. v., 16, that if we walk in the Spirit the inevitable consequence will be that, "we shall not fulfil the lusts of the flesh." The only Bible doctrine of good works then is this, genuine faith will always produce corresponding action. In other words, any principle of divine truth that we believe, in the sense of having real faith in that principle of truth, will cause us to act just as though that truth with us amounted to absolute knowledge. The consequence is that in its support we shall esteem it a sacred privilege to make any sacrifice it may justly demand, No matter how keenly we might feel that sacrifice, if not under the influence of a holy faith, still, actuated by the sanctifying power of a Bible faith, we shall not only go cheerfully to the work, but rejoice that we are accounted worthy to sacrifice for God and truth. Anything we do not, or rather would not feel, if destitute of the grace of God, is no sacrifice. To give of our abundance, and still retain not only a competency, but sufficient to enable us to live in ease and luxury, to lay up an abundance "against a rainy day" may indeed be an act of benevolence, and may bless abundantly those on whom we bestow our goods, but it is very far from being a sacrifice for God and his truth. Many doubtless will make a fatal msstake in supposing that such acts spring from a heart sanctified by a holy faith, when in fact they spring entirely from the love of being thought liberal, a desire to further the interests of our particular religious party as such, or through the influence of a physical organization that makes us naturally benevolent. While a genuine faith will necessarily make its possessor to hold the world with a loose grasp, still many who are very liberal are entirely ignorant of its saving power.

Another illustration of the principle that good works are the immediate result of being in a good condition of heart, brought about by a genuine faith, is found in Eph. ii., 10. "For we are his workmanship, created in Christ Jesus *unto* good works." The simple doctrine of the text is this, The man who is in Christ Jesus, as the unfailing consequence of being in him, will have good works. But, says the objector, does not James teach us that it is possible for us to have an imperfect faith, one that will not produce good works? I answer, if he does, he assures us that such a faith is just as dead as the body without the breath is destitute of life. And its being thus dead is the certain reason why it produces no works. He also declares that such a faith can never save him who possesses it. But it is urged again, that Abraham *perfected* his faith by his works. I answer, James does not intend to convey the idea that Abraham's works changed the nature of his faith. To suppose this is virtually to say that genuine, saving faith may be imperfect. If this be true, then, on the principle that like begets its own likeness, whatever faith proposes to do for us, that work may be done imperfectly. But that it is not true, is evident from the consideration that such a view of James's teachings makes him contradict all the rest of the Bible. The only idea in this text, James ii., 22, is this: he, Abraham, demonstrated the fact, both to himself and to all who shall read his history, that he had a genuine, perfect faith. This he did by having works exactly in harmony with his faith. In this sense, and in this only, was he "justified by works when he had offered his son Isaac." Abraham was reputed to be a man of faith. In his own estimation he was a man of faith. And when that faith was brought to the trying test, Abraham in his works proved that his faith was of the most genuine, the most perfect character; his profession of faith was most abundantly "justified" before God and men. That this view is correct is certain from the consideration that Abraham's righteousness is not the result of his works, but the immediate fruit of his faith. See v. 22. The entire argument of James is to establish this one truth, viz., that though we make ever so great pretensions to faith, those pretensions are absolutely unfounded in truth, unless we have works exactly corresponding with a gospel faith. But the question may be asked, how, with this view of the subject, are we to reconcile the fact that in the New Testament Scriptures, we are so often exhorted to "be careful to maintain good works?" It is simply on this principle; men are liable to be deceived. Many in this age of the world are depending for salvation upon a professed adherence to certain principles or tenets, which may or may not be true. They have a mistaken idea with regard to what constitutes genuine faith. The inspired writers have therefore thrown around this subject many and clearly spoken cautions, constantly assuring us that in order to *know* that our faith is of the genuine stamp, we *must* have gospel works. That if our faith does not *produce* such works, it is false; spurious, a counterfeit of the faith of God's elect. In the language of James, while false professors would attempt to talk faith while they are "without works" every man who has really been made a child of God, by faith, will show that faith by his works. As, says the inspired John, "He that saith that he abideth in him, ought himself also so to walk, even as he walked." The doctrine of the text is this: that he who professes to abide in Christ can only prove that he does abide in him truly, by walking as Christ walked. This doctrine, of good works as the legitimate result of having a genuine, gospel faith, exalts Christ, or God through Christ, and, rightly understood, will save us effectually from the filthy slough of legal righteousness.

S. W. BISHOP.

[ERASTUS CLARK, Grand Rapids, Mich., sent us the following, in a tract, requesting us to publish it in the HERALD OF LIFE. We have read it with considerable interest, and concluded to comply with his request.—ED.]

BABYLONIANISM.

ABOUT one thousand and eight hundred years before the birth of Christ, there lived an Assyrian Queen, whose armies, commanded by her son, subdued nearly the whole of Asia and Egypt. She was called by the Assyrians, Astarte or Athor, and was subsequently known and worshipped in different countries by the names of Asphrodite, Cybele, Semiramis, Isis, and Ashtaroth, by which last name she is frequently mentioned in the Holy Scripture. She had a magnificent temple at Sidon, served by three hundred priests. Her son was called Assarac, and was known and worshipped in other lands by the names of Adonis, Horus, Apollo, and Tammuz, which last name is mentioned in Ezekiel viii., 14. Then the Lord was revealing the abominations that existed among the people that professed to be his servants; and he says in ver. 13–15: "Turn thee yet again, and thou shalt see greater abominations that they do. Then he brought me to the door of the gate of the Lord's house which was toward the north; and behold, there sat two women weeping for Tammuz. Then he said unto me, Hast thou seen this, O son of man? turn thee yet again, and thou shalt see greater abominations than these." This individual is supposed to be a son of the Nimrod of Scripture. By this Queen Astarte, the Chaldean mysteries were invented for the purpose of forming a distinct class of mankind, drawn from all the races whom she had conquered, who having resigned their individual nationality, might become altogether devoted to herself. This was her primary object. Once admitted into this class or order, they were no longer Babylonians, Assyrians, Egyptians, or Arabians, but members of a mystical brotherhood or priesthood, over whom was placed a pontiff or high priest. This order was divided into certain classes or ranks, the higher taking the vow of celibacy, the lower being permitted to marry. Elated by the success of her original project, the Queen eventually pretended to be an incarnation of the divine Spirit, the bride of the supreme Father, and the Queen of heaven, the being who was destined to bruise the serpent's head. Henceforth, therefore, she became the object of worship in Assyria, as also did her son, whom she proclaimed to be the Son of God, the Deliverer, the Messiah, whose heel the serpent had bruised; he having been killed in one of his wayfaring expeditions. The exact resemblance of the Babylonian goddess, as shown on the cylinders and terra cotta figures found at Babylon, by Sir Robert Kerr Porter, to the images of the Madonna and child, as used by the church of Rome, is truly striking. The ostensible objects of worship in this new system of religion were the supreme Father; the incarnate female, or queen of heaven: and the false Messiah or deliverer, her son; but the last two, viz: the queen of heaven and her son, were in reality the only objects of worship, as the supreme Father was said not to interfere in mortal affairs.

No doubt, this system was the commencement of the great ancient apostasy from the knowledge of God, for we must remember that this queen lived soon after the deluge. From Babylon this apostasy spread unto the ends of the earth, and subsequently divided into three grand schisms, each having its own pontiff or high priest, each pretending to be the true, though all continued fundamentally alike, and all alienated from Jehovah, the Creator of heaven and earth. These schisms were centred in Babylon, Memphis the capital of Egypt, and in Thibet. From "Reminiscences of Tartary, Thibet, and China, in 1844-45-46," we learn that the system continues to this day in full force, in Thibet, as originally established, and the exact similarity of the whole system in Thibet with the religion of modern Rome is truly striking. The images of the woman and child, the queen of heaven and her son, the monks and nuns, the dresses and the priests, the confessional, the doctrine of purgatory and the merit of mens' works, together with the absence of anything like truth on the subject of the atonement, justification, and the salvation of sinners, proclaim aloud the identity of the religion of Thibet with the religion of modern Rome.

But to return to Babylon. In this mystical brotherhood there were distinct classes: to the first, the literal meaning; and to the second, the mystic sense of the religion was communicated. In the one class, the queen of heaven was the chief object of worship as the incarnation of the divine Spirit, but in the other, the initiated were taught that Jehovah, the Creator of the world, was a cruel tyrant, hating human happiness, that the prince of the power of the air, Satan, who was the true God taking compassion on mankind, had sent Assarac, or Tammuz, the son of the queen of heaven, who was in reality Satan's son, to be man's deliverer from the power of Jehovah, that he would free all those who worshipped him and his mother from the bondage of the body in which man's spirit had been imprisoned by Jehovah, the Creator; that Assarac would again become incarnate for final victory, and that his worshippers should dwell with him forever in disembodied felicity. This creed is held in Assyria, now called Koordistan, to this day. The initiatory rite, in this system, was immersion in water, after which, the priest made the person pronounce a formula, renouncing his nationality, and devoting himself entirely to the queen of heaven; after which he marked his forehead in mystic characters, with a mixture of salt, spittle, and water. The individual was then placed under an instructor, to whom he confessed his every thought, and when pronounced worthy by his teacher, he was admitted to the interior or higher class, and made acquainted with the mysteries of the system. He was then sprinkled with holy water, and presented with a cake called "mola," and it is very remarkable that the same name, "mola," is now applied in Italy to the wafer used in the mass. This cake he ate in honor of the queen of heaven, and swore at the same time to be faithful to her. These cakes are spoken of in Holy Scripture, by Jeremiah vii., 18, "the women knead their dough, to make cakes to the queen of heaven, and to pour out drink offerings to other gods, that they may provoke me to anger." When warned by the prophet concerning their apostasy from Jehovah, we find the women of Israel replying, though Jerusalem was destroyed, and the land an astonishment and curse at that time, for this very abomination: Jeremiah xliv., 16-19, "As for the word that thou hast spoken unto us in the name of the Lord, we will not hearken unto thee. But we will certainly do whatsoever thing goeth forth out of our own mouth, to burn incense unto the queen of heaven, and to pour out drink offerings unto her, as we have done, we and our fathers, our kings, and our princes, in the cities of Judah, and in the streets of Jerusalem: for then had we plenty of victuals, and were well, and saw no evil. But since we left off to burn incense to the queen of heaven, and to pour out drink offerings unto her, we have wanted all things, and have been consumed by the sword and by the famine. And when we burned incense to the queen of heaven, and poured out drink offerings unto her, did we make her cakes to worship her, and pour out drink offerings unto her, without our men?" i. e., without the approval of our husbands. No, all were agreed. Hence we see how firmly rooted was the apostasy in their hearts, and how this Babylonish system had usurped the place of truth in that special nation which God had separated from all other people to witness for himself in the earth; and we learn the true cause of God's righteous indignation against them. The initiated were required to keep three feasts in honor of the goddess; the feast of her birth, corresponding with the 25th of March, Lady-day; the feast of her assumption into heaven, and re-union with the deity on the 8th of September; and the feast of her son's birth on the 25th of December.

This is a brief outline of the system by which ancient Babylon was distinguished; spiritually considered, that is in reference to Him who is a Spirit, and requireth men to "worship him in spirit and in truth," who declares of the apostate heathen, by Paul, in the Epistle to the Romans, i., 19, "That which may be known of God is manifest in them; for God hath shewed it unto them; so that they are without excuse; because that, when they knew God, they glorified him not as God, neither were thankful; but became vain in their imaginations, and their foolish heart was darkened." My object is not only to show that the system of religion by which modern Rome is distinguished in this day is identically the same with the ancient Babylonish apostasy from the revealed will of God, but I hope clearly to prove that an actual union was effected in the fourth century after Christ, between the offices of the Bishop of Rome and the High Priest or Pontiff of the Babylonish mysteries, between apostate Christianity and the religion of Ashtaroth; so that, thenceforth the Roman Pontiff, instead of being the apostolic successor of St. Peter, as he professes to be, is the high priest of Astarte or Ashtaroth, of Assarac or Tammuz. Then if we thus dispel the halo which exists to so many eyes around Rome and her system, we shall settle the question. While the worship of the queen of heaven spread far and wide in Asia, Egypt and Arabia, it seems to have made no way among the barbarious tribes of the north, who, pouring down upon Assyria in the year 560 B. C. destroyed Ninevah and occupied Babylon. The Chaldeans found their religion at first tolerated and patronized, but subsequently opposed by the conquerors. Various rebellions followed, till at length the city was taken and sacked, and the inhabitants slaughtered by Xerxes in the year 487 B. C. Xerxes removed the capital to Shushan, in Persia, and while the soldier fled to Thibet, the priesthood of the queen of heaven sought refuge in Pergamos, and finally established themselves there, making it the centre of their system, as Col. Chesney shows in his very able and interesting work. Those who are well acquainted with the Bible will not fail to remember the remark made by the Holy Spirit, upon this city, "I know where thou dwellest, even where Satan's seat is." "He that hath an ear to hear, let him hear what the Spirit says unto the churches." Pergamos was the head-quarters of this great apostasy in St. John's day.

We now proceed to trace the actual connection between the Babylonish system and Rome. When the Etrurians emigrated into Italy from Lydia, they brought with them a religion and rites corresponding with the Chaldee mysteries, as is clearly shown by their celebrated monuments. Their images of the queen of heaven perfectly agree with the early representations of the Romish Madonna, both in figure and in costume, and several of the old Etrurian images are worshipped at this day as Madonnas. This people at a very early period after their arrival, had set up in Etruria a Pontifex Maximus, or supreme pontiff, who with them was above all law, and exercised a veto on all proposed laws and measures which he considered displeasing to the Deity. He was head of the priesthood, and had the power of life and death over them. From the time of Numa, the Romans (Rome being in Etruria,) had accepted the supreme pontiff as their civil chief. Julius Cæsar, the first emperor, was made supreme pontiff on the death of Metellus, having been prieviously made priest of Jupiter at the age of sixteen, and becoming heir to all the rights, powers and titles of Attalus the Pontiff, King of Pergamos, who had made Rome his heir by will, the Roman Emperor became also the head of the Babylonian priesthood, the supreme pontiff of the queen of heaven.

In the year 218 A. D., the Roman army quartered in Syria, having rebelled against Macrinus for having kept them encamped during the whole winter, unanimously elected Emperor Heliogabalus, the high priest of Cybele, at Hierapolis. He was shortly afterward chosen supreme pontiff by the Romans, and thus did all the western branches of the Babylonian apostasy centre in the Roman Emperor. The first act of the new Emperor Heliogabalus (one of the greatest monsters that ever disgraced humanity,) was to declare himself a fresh incarnation of Assarac, and to proclaim himself, and his mother the queen of heaven, the alone objects of worship. He proceeded to the capital with the image of the goddess, and henceforth the Assyrian Queen, or Babylonian harlot Astarte, took the position at Rome which had previously been occupied by Jupiter. The Emperor of Rome continued to exercise the office of supreme pontiff till the year 376, when the Emperor Gratian refused to attire himself in pontifical vestments. "He justly observed," says Milner, "that as the whole nature of the office was idolatrous, it became not a christian to assume it," and he not only declined to perform the duties of the office himself, but refused to appoint even a deputy, as his predecessor, Valentinian, had done.

Religious matters soon became so disorganized that it was found absolutely necessary to elect some one to fill the office from among the people. Two individuals were recommended to the Emperor for the office of supreme pontiff: Symmachus, the prince of the senate, who had previously acted as deputy for Valentinian; and St. Damascus, then the so-called christian Bishop of Rome. This Damascus had been put forward in 366 for the Bishopric of Rome, by the Assyrian and Egyptian monks of Mount Carmel, a college of Babylonian worship, originally founded by the priests of Jezebel, long before the birth of

Christ, and in actual existence at this day as a religious house in connection with Rome. His election was distinguished by the slaughter of three hundred faithful christians who opposed the measure. In the year 378 this same Damascus was declared Pontifex Maximus or supreme pontiff, a title which the Pope of Rome retains to this hour. The imperial edict, conferring the pontificate is to be found in the Appendix to the Code of the Emperor Theodosius, in which it is declared that the new high priest of religion should be sole judge of religious matters, and that sacred things shall only be decided by priests. This man, Damascus, now united in himself the office of a christian Bishop, and all the rites, titles, and power of the high priesthood of Astarte, the queen of heaven, the Babylonian harlot. Satan had triumphed, the church which could not be overthrown had now been successfully corrupted. A grand alliance was now formed. All were amalgamated, and henceforth there need be no disunion. Men had only to worship the queen of heaven under the name of Mary, and to call her child by the name of Jesus. The priests of the goddess had long been preparing the people for this measure, and had loudly proclaimed that the third person in the Holy Trinity, once revealed in Astarte, had again become incarnate in the Virgin Mary, and so widely had these views obtained, that at the Council of Nice, held some years previously, under Constantine, in the year 325, the Melchite portion of the council maintained that the three persons in the Trinity were the Father, the Virgin Mary, and their Son. At this council, the faithful remnant of christian men, anxious to secure the recognition of the Godhead of the Lord Jesus Christ, in opposition to the Arian, refrained from attacking the Melchite section, who held the Virgin to be divine, and their success was only secured by accepting the aid of such fearless allies.

We cannot describe the lamentable results which followed such a confederacy better than by quoting Dr. Newman's own words, in his Essay on Developement: "The Arian question opened a controversy it did not settle. It discovered a new sphere, if we may so speak, to the worlds of light to which the church had not yet assigned its inhabitant. Then there was a wonder in heaven! a throne was seen far above all created powers, mediatorial, intercessory, a title, a crown bright as the morning star—a glory issuing from the eternal throne—robes pure as the heavens, and a sceptre over all. And who was the predestinated heir of this majesty? Who was that wisdom, and what was her name? The mother of love, and fear, and hope, exalted like a palm-tree in Engeddi, and a rose-plant in Jericho, created from the beginning before the world, in God's councils, and in Jerusalem was her power! The vision was found in the Apocalypse, a woman clothed with the sun, and with the moon under her feet, and upon her head a crown of twelve stars. The votaries of Mary do not exceed the true faith, unless the blasphemers of her Son come up to it. The church of Rome is not idolatrous unless Arianism is orthodoxy." (p. 403.) Truly did the beloved disciple say —"Even now there are many anti-christs, whereby we know that it is the last time." Truly did the Apostle Paul write of his day —"The mystery of iniquity doth already work." There was no new scheme, but the old apostasy still at work.

[*To be Concluded next week.*]

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THE HERALD OF LIFE.

NEW YORK, JUNE 24, 1868.

NO IMMORTALITY NOR FUTURE LIFE, EXCEPT IN JESUS CHRIST ALONE, AND BY A RESURRECTION AT THE LAST DAY IF DEAD, OR A CHANGE IF ALIVE.

RESPONSIBILITIES.

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THE RESURRECTION OF THE WICKED.—No. 6.

BY DR. N. FIELD.

(1.) The Pharisees believed in the resurrection both of the just and of the unjust. So says Paul. This fact will be conceded by the non-resurrectionists. Whence, then, did they derive their ideas on that subject? They did not believe the teachings of Jesus, and were not dependent on him for their religious faith. They held a resurrection of the wicked centuries before the Christian era. From what source, then, did they get their knowledge of a future resurrection? Evidently from the Old Testament scriptures. And as Daniel is the only Old Testament writer that distinctly declares the resurrection of the unjust, it is morally certain that they must have believed that he taught the doctrine.

Hence, unless it can be shown that Dan. xii., 2, is spurious or an entirely incorrect rendering of the Hebrew, it follows, incontrovertibly, that in the judgment of the most learned and popular sect of the Jewish nation, the text in question affirms the resurrection of the unjust. No criticism can change or in any wise modify its meaning. The fact is stated clearly and explicitly, that when Christ stands up in his glorious power, there shall be a waking up of many that sleep in the dust of the earth to opposite destinies. It is the *truth declared* and not the manner of telling it that challenges our faith. If one class is not really waked up neither is the other; for it is predicated of both classes, comprehended in the word *many*, that they do awake. Such must be the understanding of this text if it is to be construed literally and according to the grammatical structure of the language.

It will not do to decide so important a question as the one involved in the text by our feelings, or our ideas of necessity. We cannot safely judge God by ourselves. His ways are not our ways, and his thoughts are not our thoughts. He may have reasons for raising from the dead a bloody Manasseh or an idolatrous Ahab, of which we know nothing.

2. A Felix trembled when Paul reasoned of a judgment to come. If it were not intended that he should come to judgment after death why should he tremble? On the hypothesis that death ends his being forever, it would seem to be folly to talk to him about a judgment to come. Death is the judgment and the execution of all the punishment that will ever be inflicted on wicked rulers. Therefore, the "judgment to come" is simply to die a natural death!

3. The apostle Paul endorsed the doctrine of the Pharisees respecting the resurrection; and of course believed that the Old Testament scriptures taught the resurrection of the unjust. He was a Pharisee and understood well what they believed on the subject. He taught just what they allowed to be true in reference to the resurrection, and therefore, in his opinion they had no right to persecute him. By identifying himself with the Pharisees and avowing his faith in the doctrine that distinguished them from the Sadducees, he conciliated some of his enemies and brought about a division among them.

This is an important incident in Paul's history, as it establishes beyond all doubt his faith in the "resurrection both of the just and unjust."

RESPONSE TO DR. FIELD.

"(1.)" Our Br. is in a little too much of a hurry to prove what Paul says. We must be permitted to call in question the statement that Paul said "the Pharisees believed in the resurrection both of the just and the unjust." That some of the Jews did hold such a view, we admit; but that the Pharisees, as a body believed it, remains to be proved. This sect had no existence till after the Babylonish captivity. "Pride and hypocrisy were their prominent characteristics," says Dr. Eadie in his Encyclopedia. *Josephus*, Antiq. III., Book 18, Sec. 3, says:

"They believe that souls have an immortal vigor in them, and that under the earth there will be rewards or punishments, according as they have lived virtuously or viciously in this life; and the latter are to be detained in an everlasting prison, but that the former shall have power to revive and live again."

It is thus seen that some Pharisees believed in the immortality of the soul, but denied the re-investment, with a body, of the wicked souls. The foundation error of the Pharisees consisted in the idea of inherent immortality. No evidence appears that any such sentiment existed among the Jews till this sect arose after the captivity in Babylon.

Their doctrine virtually denied the resurrection; for they ascribe the "power to revive and live again," not to Christ, but to the "immortal vigor of souls." Whether they should have the privilege to exercise this power depended on the life they had lived here.

We see, then, Dr. Field's affirmation of the belief of the Pharisees lacks proof, and Paul never did say that sect believed in the resurrection of the unjust. We are glad Dr. F. has said, "Daniel is the only Old Testament writer that distinctly declares the resurrection of the unjust." But his reliance on Dan. xii., 2, we have shown in our last response, is entirely without foundation; and as he has reiterated his former assertion, without noticing our response, we pass his renewed affirmation as a baseless assumption. The word "of" in that text, is too insignificant for him to notice, only to say, in fact, that it has no meaning. Let the doctor have the glory, if it be a glory, of putting down such Hebrew scholars as Professors Whiting, Bush, and others, cited in our response to his previous article, by his mere affirmation. It may satisfy his own mind, but it will have no weight with our readers.

"(2.)" Paul said nothing to Felix about a judgment to come after death." Felix heard Paul "concerning the faith in Christ; and concerning his justification, and dominion, and future judgment." So reads Penn's New Testament; and that is clearly the sense of the text. "The faith in Christ" related to the fact, first, of his justification by the Father, in that he raised up Christ from the dead. Second, that this anointed Jesus was appointed of God to have dominion on David's throne; consequently over the province where Felix now was governor; and third, Jesus as the Christ, the anointed King, would execute judgment, or rule in righteousness, and not allow justice to be turned away by bribery, as the rulers of this world do, and as Felix was willing to do, for, "He hoped that money should have been given him of Paul, that he might loose him." Paul taught him that no bribery would avail under the dominion of Jesus, and nothing but truth, righteousness, and justice would avail then. Paul did not tell Felix he would die and be judged after that; but that God had determined to have a righteous government in the earth, and had demonstrated who that King was to be, by his justification unto life from the dead, after the Roman government—of which Felix was a part—had put Jesus to death. Supposing Paul's statement might be true, Felix trembled in view of it; doubtless concluding the event was near; for Paul did not preach the time was far off. Whether Felix would "die a natural death" was not revealed to him. If Christ was actually coming to reign, Felix would naturally conclude it was not likely to fare very well with him; and he was made to tremble—not in view of a distant, far off future life, but in view of such a government as Paul described, as probably near. Such we regard as the true state of this case. At any rate, there is not a word said of "a judgment to come after death."

"(3.)" Paul did *not* "indorse the doctrine of the Pharisees respecting the resurrection." Their doctrine was that of an immortal soul re-invested with a body—a transmigration of souls into other bodies. In *name*, they called it a "resurrection;" but in *fact*, it was no such thing: and Paul never indorsed their views; their doctrine Jesus warned his followers to "beware of." See Matt., xvi., 6, 11, 12. Paul, in Acts xxiii., 6, says "I am a Pharisee, the son of a Pharisee." This fact relates to his *birth* and education. He then states another fact, which is, that he was still in agreement with them as to *the fact* of a resurrection; nothing more. This fact was against the Sadducees and so much gain to the Pharisees, who hated most heartily the Sadducees; and Paul's end was accomplished by making their division an open rupture, so turning their counsel against him to a contention among themselves. It was *the fact* of a resurrection that he "indorsed;" nothing more.

But suppose we were to admit Paul indorsed their doctrine; then he believed in the immortal soul. How does that suit Br. Field? Has he returned to a doctrine he has long since renounced? But that is not all; the Pharisees held, as we have seen by Josephus, that wicked souls would not be re-invested with bodies; i. e., would not have a resurrection; so, out of Dr. Field's own mouth we prove Paul did not believe in the resurrection of the wicked dead: and it is evident he did not, because he never once speaks of their being raised from the dead, and says that he himself labored and suffered, if by any means he might attain unto the resurrection of the dead. Phil. iii., 8–11. According to Dr. F., Paul was sure of a resurrection in any event, whether he labored and suffered or not. But Paul teaches the resurrection is a *privilege* that must be labored for, or not attained.

The Sadducees denied that there was any resurrection, of any body; and hence rejected Paul's doctrine wholly: the Pharisees, in name, held to the doctrine of the resurrection of the virtuous; and Paul, finding himself beset by both classes at once, ready to destroy him, skilfully divided them by avowing him self a Pharisee as to the *fact* of a resurrection. This was sufficient for his purpose. To suppose Paul avowed himself a Pharisee in all their peculiar notions of a resurrection, is to suppose he believed in the grandest absurdities in respect to man's nature and destiny. We do not admit that "he taught just what they believed on the subject of the resurrection;" nor can we believe that Dr. Field will re-affirm that declaration after reflecting on the facts we have presented.

A SYLLOGISM.

IF the wages, or just desert of sin, is death, it follows that any punishment which vastly exceeds this is *unjust*.

A revival into life, from death, to torment awhile and kill again "vastly exceeds death:"

Therefore, such revival, torment and killing again is *unjust*.

If the punishment of a temporary life from the dead, to be spent in agonizing torments, and followed by dying a second time, is not more than what sin justly deserves, it follows, unavoidably, that *death*, which will terminate all consciousness, is not the just desert of sin: it falls short of what justice demands, and the divine testimony consequently falls. "Let God be true and every man a liar," that opposes his testimony.

The proposition that the "wages of sin is death," plainly imports and teaches that the cessation of the sinner's life, or conscious existence, is a punishment *perfectly* satisfactory to divine justice, and adequately honors the violated law of God. It follows, therefore, that the horrible dogma of a revival of them, when dead, to life, or into a conscious existence in agonizing torments is a libel on the just God, as it is on the Father of mercies.

We long ago saw that the view we maintain of "No life out of Christ," and "The wages of sin is death," must lead to a plain and open confession, ultimately, that the wicked dead will never live again. *Death* is their fate: not *dying*, whether once or twice, nor any torments that may precede that dying, but to be dead, to live no more—death to have unbroken dominion over them. Such dominion it had not over Christ, and it shall not have over any member of his body, the true believers in him; all others are "holden with the cords of their sins" under death's dominion, eternally irrevocable.

ACTS xxiv., 15.

THIS text is supposed to justify the idea that Paul taught the resurrection of both the just and the unjust; and it is asked, What does the term "also" import but that he allowed such a resurrection? This term, in our mind, is unavailing. The original word is *kai*, and is translated variously in the New Testament: its first sense is that of *and;* it has the sense of even, moreover, beside, further, etc. Even or moreover is quite as likely to be the apostle's meaning as "also."

Paul was a believer in the resurrection of Christ and of "the dead *in* Christ;" for preaching this doctrine he was accused of the Jews themselves; not because they were unbelievers in a resurrection of some sort; but they disliked the doctrine of Christ raised from the dead, and of life from the dead only through him. This they called "heresy," (v. 14), as some do now. Paul professes that in his course of life and preaching he adheres to, and worships the God of the fathers, "believing all things which are written in the law and in the prophets." Now, the "law" never speaks of a future life for the wicked, or of their revival from death, and hence Paul did not "allow" it, but some of his accusers did; and yet these same persons charged Paul with "heresy" for preaching a resurrection less extensive than that which they allowed, or *admitted*—for so the original may be translated; they admitted a resurrection "both of the just and the unjust," which was more than was ever "written in the law or prophets:" holy men of old, who "spake as they were moved by the Holy Ghost," gave utterance to no such sentiments. Now, saith Paul, "I believe all things written in the law and in the prophets: and have hope toward God:"—hope of what? Of that which was common to all men? Nay, verily, as his language, Phil, iii., 11, clearly shows—"If by *any means* I might attain unto the resurrection of the dead." Why this implied doubt, if the resurrection of all men was a settled fact, which the apostle "allowed?" Could he fail of that which was certain to all? Paul, then, did not allow the resurrection was universal; but some of his accusers did admit such a resurrection, and yet condemned Paul as guilty of "heresy" for preaching the resurrection of "hope" by Jesus Christ.

Such are the facts in the case; and Paul rebukes his accusers for their hypocrisy in condemning him for preaching the resurrection, "which they themselves *moreover* allow, that there shall be a resurrection of the dead, both of the just and the unjust." With such an admission on their part, why do they condemn him for proclaiming the resurrection of Christ, and of all that fall asleep in Christ? That such, and no other, was Paul's proclamation concerning the resurrection of the dead, is clear from Phil. iii., 11; 1 Thess. iv., 13–18; and the entire chapter of 1 Corth. xv. "If Paul allowed that there shall be a resurrection both of the just and the unjust," we wish our opposers to find where he taught such doctrine, and not rest it on a doubtful text. Where did he ever say, in all his preaching or epistles, *the wicked dead shall live again?* or shall be raised from the dead? We say again, "Paul never said any such thing." Such a plain, outspoken preacher as Paul did something more than speak doubtfully; he stated distinctly the grand fact of the resurrection of "the dead in Christ." If the awful doctrine of the wicked dead made alive, tormented, and killed again were true, we may depend Paul would not have left his hearers, and those to whom he wrote, to infer it. The great apostle to the Gentiles was not such a man. When taking his final leave of the elders of the church of Ephesus, he saith, "I kept back nothing that was profitable unto you, but have showed you, and taught you publicly, and from house to house, testifying both to the Jews and also to the Greeks, repentance toward God, and faith toward our Lord Jesus Christ." Acts xx., 20, 21. To what end was this faith in Christ? To the end that they might have the promise of Christ fulfilled unto them—"I will raise him up at the last day." John vi., 40. Repentance toward God and faith in Christ are essential to being raised up from the dead "at the last day;" and, "he that believeth not shall not see life, but the wrath of God abideth on him." John iii., 36.

Paul, in writing to the Ephesian church, after he had taken his last personal leave of them, calls their attention especially to the resurrection of Christ, and to the fact that the same power that raised him from the dead, would quicken them "together with Christ:" that "through Jesus' blood we have the forgiveness of sins;" and he taught the Corinthians, if our sins are not forgiven, when we die, we "are perished." 1 Corth. xv., 17, 18. Here we rest the question of Paul's "allowing the revival of dead sinners into life. He never preached a *penal* resurrection: none such did he ever speak of.

"ANNIHILATION OF THE WICKED."

UNDER this head a writer in a *Christian Advocate*, among other things, says:

It is unscriptural. The Scriptures represent the whole race of man as under bondage to sin, and liable to everlasting punishment; and point to Christ as the Redeemer, who shall save them from their sins, and from the punishment due to them. The idea is nowhere conveyed in the Scriptures that redemption is designed to make man immortal. On the contrary, its object is expressly stated to be, to save from sin and from wrath to come. And these shall go away into everlasting punishment, but the righteous into life eternal. And the smoke of their torment ascendeth for ever and ever. Eternal punishment could not be more graphically described. B.

Here is a string of assumptions: we had like to have called it theological "jargon." It is much like most preaching to which the people listen in these days of fables. A text or two of Scripture is quoted without regard to the context or the general tenor of the Bible. "B." assumes that redemption was "not designed to make man immortal!" Was a greater theological blunder ever committed? Let him read 1 Cor. xv., 50–57. What is to be done at the "last trump?" "Flesh and blood cannot inherit the kingdom of God," saith Paul. What then? "This corruptible must put on incorruption, and this mortal must put on immortality." Without this there could none "inherit the kingdom of God." But through what process is this change wrought? "If the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you." Rom. viii., 11. The quickening process is not by an immortal soul, but by the Spirit of God. "As the Father raiseth up the dead, and quickeneth them, even so the Son quickeneth whom he will:" John v., 21. "Thanks be to God who giveth us the victory through our Lord Jesus Christ;" 1 Cor. xv., 57. Victory over what? Not only over "sin," but over "death, mortality, and corruption;" all of which are embraced in the apostle's arguments. If "B." thinks he can escape from these facts by assuming that it is the body only that is made thus immortal, he will find himself at war with Paul. It was that which sinned that has the victory here spoken of. It is that which Paul calls "we," verses 51 and 52, and "us," verse 57. In other words, it is the men themselves, and not an insignificant "shell," that is the subject of discourse. But if it were the body only, "B.'s" position is false; for "the Lord God formed man of the dust of the gound," and "B." says, "Redemption is" not "designed to make man immortal." But it is man that goes to corruption, and at the resurrection puts on incorruption—"this mortal must put on immortality, not this mortal body must have *put into it* an immortal soul! No, such folly did not belong to the apostle's theology. He taught that "Redemption is designed to make man immortal," and that without such redemption man "cannot inherit the kingdom of God."

Now let "B." produce one text, in all the Bible, that saith man is immortal—in whole or in part—without the redemption by Christ Jesus. Can he do it? No, there is not one such text in the Book of God.

The punishment of the wicked is "eternal," and it is eternal "death," the "wages of sin," just as certain as the reward of the righteous is "life eternal;" the righteous are redeemed from death and eternally live; the wicked are punished with death and are eternally dead—cut off from life forever. Such is the clear testimony of the Bible. There is not one word in the Book of God that speaks of the immortality of wicked men, of of their being eternally tormented—not one. The text that "B." quoted in a mangled and garbled manner, from Rev. xiv., does not answer his purpose at all. It is doubtful if he could have told us where the text was found; for if he ever read it with the context, with any sort of attention, he would have seen it is a specific class of wicked men—and not all the wicked —that is there spoken of; and that it relates to the "seven last plagues," all of which are to be inflicted on men "upon the earth," and not after death, and in another world called "hell." "B.'s" logic on this point proves to be just like all other writers on his side of the question—mere assumptions—theological fables.

ORANGE SCOTT, founder of the Wesleyan Methodist Church in the United States, said, in 1846:

"The plainest principles of the gospel have slumbered for ages.

"The church is as deeply infected with a desire for worldly gain, as the world. At least, there is *no perceptible* difference. Professors of religion are emphatically worldly-minded.

"The church are making a god of this world.

"Most of the denominations of the present day might be called churches of the world, with more propriety than churches of Christ.

"The churches are so far gone from primitive Christianity that they need a fresh regeneration—a new kind of religion.

"They have gone over to the world, and have opposed what the world opposed.

"The world will never be converted by such a religion.

"Christians *pray* for the union of the Churches, but *fight* against it.

"The fact cannot be disguised that the ways of Zion mourn."

Such sentiments are worthy of him who uttered them. We knew O. SCOTT well. He never would, we are persuaded, had he lived, have taken ground against the great Life theme we have so long labored to promote. He gave us encouraging words at the outset, and wrote us afterward that he could "not come out against" us! He often said to others—"If you can refute Br. STORRS' *arguments*, do it—*I cannot*."

It is a solemn truth, if "the world" were to "be converted" it never could be done "by such a religion" as that which goes under the name of "orthodox" in these days. *Thought* is not to be crushed by the dictation of creeds. Thought—free—must and will reject the creedized notions of God and his government of the souls he has made. The churches must change their ground, or be swallowed up with the coming flood. Let them learn to give such representations of God and his government as shall commend itself to the understandings and consciences of intelligent beings. Will they do it?

WHICH WILL BE HEAVEN?

THE late Rev. Dr. Storrs, of Braintree, Mass., in an anniversary discourse before the American Home Missionary Society some years since, is reported to have said—

"Make up your minds and take hold of this enterprise with stronger hands and larger hearts. Heaven and earth shall unite in urging you onward. Millions of the heavenly hosts stretch out their hands to you, and millions of the lost raise up their voices, exhorting you to do that which shall save millions from coming to the place of torments in which they are!"

Dr. Jonathan Edwards said:

"The saints will not be sorry for the damned; it will cause no uneasiness or dissatisfaction to them; but on the contrary, when they see the sight it will occasion rejoicing, and excite them to joyful praises."

So, on the authority of learned Orthodox divines, we are to believe that the lost in hell are influenced by the most generous, humane, and *divine* (for what can be more divine than such imitation of him who came to save sinners?) emotions; while the saints in heaven rejoice and are happy in the possession and manifestation of feelings of unapproachable inhumanity and fiendishness.

Good brother! which place will be heaven, and which hell?

Such teaching as that in the foregoing extracts is well calculated to beget abhorrence

of a religion that is supposed to sustain it. Nor can we wonder that men are made infidels when such blasphemous sentiments as that of Edwards is made to pass for Christian.

But where is the root of such blasphemies? It lies in the great father lie—"Ye shall *not* surely die." Jehovah has solemnly declared "The wages of sin is death; and expostulates with men, saying, "Why will ye die?" But self-styled "orthodoxy" affirms, death is not death; but merely, in the first place, a change of state from this life to another; and in the second place, a change from happiness to misery. Thus it virtually charges the God of truth with deception and falsehood—with saying one thing but meaning another and very different thing; and the root of this slander of God is in the doctrine that man has an immortal soul—a soul that cannot die. For such a doctrine there is not one text in the Bible. The Bible teaches man is mortal, corruptible, dying; and that life eternal can only be secured as a *gift* of God: which gift is to be bestowed only on those who come to Christ, heaven's appointed LIFE-GIVER, and by a conformity to the will of God, without which endless life would be a curse. Such a curse God has guarded against, by making the wages of sin to be death—cessation of life.

[From the World's Crisis.]

ANNIHILATION AND SUICIDE.

BR. GRANT:—One of the leading preachers in Buffalo has violently attacked our views, and one of his arguments, which I heard, against annihilation was, that it led to *self-murder*. He compared us to French atheists who believe in no hereafter for any of our race. As it is doubtful if any one ever commits suicide unless more or less deranged, I send the following article, to expose the absurdity of such reasoning wherever it may be used. A number of his members read the *Crisis*. This article was in the *Bible Examiner* eleven years ago, and so will be new to most of your readers. J. BLAIN.

Voice of the West, please copy.

THE THEOLOGICAL HELL.

The following article appeared some three or four years since, in the *New York Morning Express*. We insert it now to make a passing remark. The Express said:

The Boston correspondent of a city paper furnishes the following item, which is said to refer to the daughter of the Hon. Rufus Choate: "I learn that a very sad case of insanity occurred in this city but a short time since, and from a singular cause. The person deprived of reason is a young lady of great promise, of a very active and extraordinary mind, the youngest daughter of the most distinguished member of the Suffolk bar. She attended church not many Sundays ago at the Trinity in this city, and listened attentively to a sermon on the subject of Hell! The influence of the discourse so operated upon her mind as to produce insanity of such a type as to require the use of a straight-jacket and confinement in the hospital at Worcester. The parents are in the deepest sorrow in consequence of this sad event. It was thought by her medical attendants, some days since, that she would recover."

"Insanity" is the natural result—to a deeply reflective mind—of contemplating the theological hell, and a sincere belief of its existence. So natural is this result that SAURIN, in his sermon on "*The Eternal Misery of Hell*," gave utterance to the following language, in view of his own description:—

"I sink under the weight of this subject; and I declare, when I see my friends, my relations, the people of my charge—when I think that I, that you, that we are all threatened with these torments—when I see, in the lukewarmness of my devotions, in the languor of my love, in the faintness of my resolutions and designs, the least evidence, though it be only probable or presumptive, of my future misery, yet I find it a mortal poison, which diffuses itself into every period of my life, rendering society tiresome, nourishment insipid, pleasure disgustful, and life itself a cruel bitter—I cease to wonder that a fear of hell has made some melancholy, and others mad; that it has inclined some to expose themselves to a living martyrdom by fleeing from all commerce with the rest of mankind, and others to suffer the most violent and terrible torments."—See *Am. Tract Society's* Tract, No. 277.

Thus Mr. Saurin freely admits all that we charge upon the doctrine of "The Theological Hell." Is such a doctrine from God, our Maker? the God whose "tender mercies are over all his works?" From a Being of infinite perfections, who has plainly declared, "As I live, I have no pleasure in the death of the wicked;" has the doctrine of such a hell, as that of eternal and unmitigated misery, proceeded? A Being of whom the beloved disciple saith, "God is love;" has he given existence to creatures, whom he foreknew—and foreknowing it, determined they should exist—has he, we ask, contrived and brought into his universe such a hell as that described by Mr. Saurin, and indorsed by the "American Tract Society," as well as all other theologians who have set up the claim of "Orthodoxy?" Believe it, ye who can! We can no more credit such blasphemy against God, our Maker, than we can believe the Pope is infallible, or that Moloch is the God that made us. Such a theological representation of God and his intentions towards sinners, is well fitted to bring on such a state of mind as that described by Mr. Saurin; but that state of mind is anything, rather than that which the gospel demands and inspires.

The Bible hell is an eternal loss of life, as the result of a refusal to harmonize with God, or as the "wages of sin." The gospel is the good news of life eternal to all such as harmonize with God, or who embrace God's "promise of life" in Christ, and return from their sins to his service. Any other hell than a total and irrecoverable loss of life—as the wages of sin—is not exhibited in the revelation God has given to men; and those who continue to preach a hell of unutterable and endless torture will find themselves responsible for all the insanity and madness resulting from such a misrepresentation of God's holy and loving character. Let the utterance of Bishop Newton find way to your mind, if the testimony of God himself is slighted by you. He says:

"God is love; and he would rather not have given life, than render that life a torment and curse to all eternity. Imagine a creature, nay, numberless creatures, produced out of nothing, delivered over to torments of endless ages, without the least hope or possibility of relaxation or redemption. Imagine it you may, but you can never seriously believe it, nor reconcile it to God and goodness. God could never make any creature whose end he foreknew would be misery everlasting."—*Bishop Newton's Works*, London, 1787, "On the Final Condition of Man," page 330, and on.

Bishop Newton looked for the final restoration of all men; but this arose from his belief in inherent immortality in man. His mind could not but reject the doctrine of endless sin and suffering; and believing man immortal, he was compelled to adopt universal restoration as his only escape from the Moloch God of the theological hell. We are not driven to his choice; because we know that no such doctrine as that of man's inherent immortality is anywhere found in the book of God; but that great gift is for the righteous alone, and bestowed through Christ, in the resurrection "at the last day." "The wages of sin is death"—(death from which there is *no recovery and no revival into life.*) Such is the Bible doctrine; and it commends itself as both just and rational, and will never drive men "mad" or make them "insane." "Life and death," is "set before" them, and God calls all to "choose life that they may live." If they refuse life, as a gift of God in Jesus Christ, they die, and that death is eternal. So we teach; and so we believe the Bible testifies.

NOTE BY THE EDITOR OF HERALD OF LIFE.—As will be seen, Eld. Blain sent the foregoing article of ours to the *Crisis*. His note, preceding it, states the reason of his wishing it to appear in that paper and in the *Voice of the West*. We are glad to see it in use in our *exchanges*, and hope it may be carefully read. Though written by us eleven years since, it expresses our views to-day on the subject.

AN ADVENT CONTROVERSY.

FOR some time past a controversy has been going on in the *Advent Herald*, Boston, Mass., between Josiah Litch and others in relation to the prophetic periods. Dr. Litch was one of the great champions in 1843-4 of the theory held by Wm. Miller and others that a day symbolized a year in the prophetic numbers, and that the Antichrist was in the past. He has now abandoned both those positions and believes the days are literal, and the Antichrist is in the future; but he meets with strong opposition from some of his former associates. We honor him for changing his ground if convinced his previous views were incorrect. He may be right in his present views; we do not affirm he is not. We have seen enough of the positiveness on these subjects to teach us caution.

A Br. Haskell, a few weeks since, made some strictures on Dr. Litch's views, relating to "The Empires, Signs, and Times;" to which Dr. Litch responds as follows:

1. "*The philosophy*" *of Adventism.* This I understand to be, that the obvious reading of the Bible interpreted by the same laws of language by which all other writings are interpreted, is the true standard of faith and duty. And that all theories are to be subjected to that standard, and stand or fall as they agree or disagree with its teachings. For one, I have not now, I never have had, and trust I never shall have an opinion which I was or am not willing to subject to it. In the preface to a book I published June, 1830, I said, "These are my views at present: but I say to God and man, What I know not, that teach thou me. And if convinced that I am in error on any point, I am as ready to retract as, if I can obtain no better light, I am to go forward with this."

And here I stand to-day.

Since that day, the passing of time has proved the views I then held on the prophetic periods, to be erroneous. Why should I still adhere to them? Has Bro. H. given me other and more reliable dates for the beginning and termination of those periods? He does not even pretend to have done it: but he says they may have no definite beginning. He exhorts us to hold on. Then let him give us something on the subject to hold on to.

Will he tell us what the ten horns of Daniel's fourth beast are? For they are to exist to the end, and "make war on the Lamb, and the Lamb shall overcome them."—Rev. xvii. I ask again who are they? that we may hold on to them.

2. *The signs.* Can I hold on to the darkening of the sun in 1780, as a sign to me of the Lord's immediate coming, an event eighty eight years in the past? Advent philosophy was, that one generation would not pass from that, till all would be fulfilled. The generation we stretched to three score and ten years; and then said, if "by reason of strength they be four score years." But even here our philosophy has failed us by eight years. Then the philsophy is not sound.

But is the trouble with God's word? I say No, but with us. Then what does Christ mean? Doubtless, just what appears on the face of the prediction, according to the letter of it. So I look that just before our Lord's coming there will be set up "in the holy place," in Judea, as foretold by Daniel, an "abomination of desolation," when Christ's people who read will understand, that there shall be 1290 days from that point. That there will be for a short period, "great tribulation." And that "immediately after that tribulation" "the sun shall be darkened," etc., "and they shall see the Son of man coming in the clouds of heaven." And the great mass of the people who see the beginning will see the end of these signs and the Lord's coming. To me there is both sense and philosophy in this view. But if this is so, how do we know how near it is? To this I reply, I do not know. Does Bro. H.? If so, will he tell us? Let us suppose that the signs have come as he holds, and that the ten horns have appeared; and that the pope is the little horn. Admit all this: Have the time, times and a half been fulfilled? If so when? If not where do they begin and end? Clearly he cannot tell. Then what rule has he any more than I have?

But I have before me tangible events foretold by the phrophet, Christ and the apostles, for which I look as the immediate forerunners of the Lord's coming. Has he? If not he has a less positive rule than I.

I have the four empires, with their course run, and the fourth on the point of falling.

I have "this gospel of the kingdom" being "preached in all the world for a witness to all nations."

I have before me the fact that many are departing from the faith, seduced by evil spirits and teaching devils.

I have every appearance of the fall of Turkey, and the speedy reconstruction of the Macedonian empire.

I have the great fact of the universal emmancipation of the Jews; an evidence that the times of the Gentiles are near their close.

I have the 6000 years of the world's age near their end.

But Bro. H. says, there is sweetness in looking for Christ, none in looking for antichrist.

Did not Christ and the apostles know as much as that when they gave utterance to the predictions of his coming? How could Christ be so cruel as to tell them, you must watch for me constantly; but before I come, there will be false Christs and false prophets? There will be great tribulation such as never was before. They shall lay their hands on you and kill you. There was no sweetness in that; but even Bro. H. will admit that it was to be looked for.

There was no "sweetness," in Paul's saying, there must "come a falling away first and that man of sin be revealed." 2 Thess. ii. But he wrote it nevertheless. Then again there were the terrible scenes of Apocalypse to be fulfilled, was there sweetness in them? I marvel that my brother should use such an argument, in the face of all that was foretold of the sorrows of earth before the Lord's coming. But I will not call it "hypercritical," for I do not think it savors of brotherly kindness. If his arguments are unsound, in meekness and charity, I will expose their fallacy: and trust he will do the same with mine. But in conclusion: I must say, that I am more and more persuaded that the guilt of "generalizing" is in the body.

ANCIENT AND MODERN SAMARIA.

THE city of Samaria, situated near the middle of Palestine, was built by Omri, king of Israel, on a mountain or hill of the same name, about B. C. 925, and continued for nearly two centuries to be the capital of the Ten Tribes. All "travellers agree that it would be difficult to find in the whole land a situation of equal strength, fertility and beauty combined." "Carleton," writing to the *Boston Journal*, March 3, 1868, says:

"This hill, at that time, was owned by a man named Shemer, and there was no lovelier homestead in all Palestine. Its beautiful situation, its sea view on the west, the deep blue of the Mediterranean, the greenness of the Sharon plain, the succession of low hills and fertile vales, the magnificent amphitheatre of mountains around the hill—an amphitheatre seven or eight miles in diameter, this verdant hill in the centre—this grand combination of beauties caught the eye of Omri and determined him to make it the new capital of the kingdom, and all the more inasmuch as the royal palace at Tirzah was a heap of blackened ruins. We do not know how many acres there were in Shemer's farm, but we know the price paid for it—two talents of silver—about $4,500. Whether it was stipulated on the part of Shemer that the city should bear his name, we are not informed, but it has come down to us in the word Samaria, a name given not only to the city, but also to a section of the country 900 years later, when the Romans were masters of the land."

After glancing at some of the more prominent events connected with this "city set upon a hill," of which the Scriptures speak, he adds his testimony to the literal fulfilment of the prophecies concerning it. He says, under the head of

PROPHECY AND HISTORY.

"The modern village of *Sebustich* is on the eastern slope of the hill. It contains about 60 houses and 400 inhabitants. As we pass through the narrow alleys we see that the houses are built of the ancient stones of Samaria—cornice, frieze, Corinthian capital—blocks of purest marble, of elaborate workmanship, once adorning the temples and royal palaces, are now of no more account than common stones, untouched by the workman's hammer.

"But there is enough of ancient architecture remaining to excite the wonder and admiration of the beholder. From the modern village on the eastern slope to the great western gateway—a distance of 3,000 feet—runs the grand colonnade—two ranges of columns—shafts 16 feet in length, 2 in diameter—sixty or more standing, others half buried in the earth, some broken, a few as perfect, almost, as in the palmiest days of Samaria. Almost upon the apex of the hill are loftier columns—the remains of a magnificent temple. In the valley below us the ruins of a still greater edifice—a building 200 feet wide, 560 long. When the structure was complete, 170 columns stood in place, but they are all fallen except 15. Old olive trees wave their branches where Ahab and Jezebel held royal court. Turn the sod beneath your feet and you behold broken pottery and ashes. The ruins of the past make fertile soil. Sheep and goats find rich pasturage among these fallen columns. Here history and prophecy have a wonderful contact. Twenty-six centuries ago, when Samaria was the capital of the kingdom, a man named Micah wrote the following sentence; 'I will make Samaria as a heap of the field and as plantings of a vineyard; I will pour down the stones thereof into the valley.'

"On the southern slope, between the columns of the great colonnade the Arabs of the village have planted their grape vines, and next August you may pluck the purpling fruit where Ahab and Jezebel once reigned. In the valley below us lie the beautiful stones of the ancient temple, and the hill is nothing but a heap. The *shall be* of twenty-six hundred years ago is the *fact* of to-day."

THE LIFE AND ADVENT MISSION TENT.

THIS tent was pitched near Dover, N. J. on Wednesday, June 17, by Brethren Wolcott and Bishop, the pioneers in this good work. This being the busy season among farmers (their work having been kept back by the excessive rain) the attendance at first was rather slim. On Friday night, however, a goodly number (about 125) came out to hear. Saturday was a beautiful day. I left New York at 4 P. M., and arrived in Dover at 6 o'clock and found that the attendance had been small. In the evening there was quite a gathering of the people, to whom we preached on the coming and kingdom of our Lord, urging an immediate preparation for that glorious event. During the night we had rain. Sunday, the great day of the feast, may be set down as a rainy day; yet so gentle was the rain, and that at intervals only, that nobody seemed to care for it. The congregation in the morning was not large, but listened with the greatest attention to Br. Wolcott, who preached on the glorious hope, the appearing of the great God and our Saviour, Jesus Christ. This Br. is awake to the importance of this great work; his loins are girded about with truth and his lamp burns brightly; a man of means, and remembering the words of Jesus, "How hardly shall a rich man enter the kingdom of heaven," knowing that he must make a greater effort than the poor man, he has nobly stripped for the race; and, thank God, he has a bright prospect of winning the prize. He purchased a tent last year and procured the services of Br. Wendell. This year Br. Bishop has become his true yoke-fellow. He has left the comforts of home, and the society of a loving family, and is travelling over hill and valley to seek a bride for his Master. Brethren, the work is great; the expense is also great. Where, O where are our wealthy Advent brethren who ought to be standing shoulder to shoulder with our dear brother? If they cannot give their time, ought they not at least to lend a helping hand to forward this blessed cause? Br. Wolcott is spending hundreds of dollars beside his time in this work. Will not others who are able, help in this matter? We are looking for the soon coming of our Lord from heaven. How are we living in view of such an event? Do we deny ourselves any luxury that we may apply more to help on the cause of truth and to save dying men? Are we adding to our worldly possessions, and failing to lay up a good store against that day? Are we the stewards of God, or our own? Let us all come up to the help of the Lord against the mighty.

Br. Wolcott is a pattern in this matter. Let us learn (as he has learned), to the joy of our souls, that there is a blessing in it. But to return to our tent meeting. We followed Br. Wolcott in the morning and spoke from the text, "That which is born of the flesh is flesh," and endeavored to show that they were flesh *only*: that the popular notion that man gets two natures at his first birth—a fleshly and a spiritual nature—that one can survive the dissolution of the other, is an error of the first magnitude. We proved that Jesus was born twice, and that we must be born again, or remain eternally in the grave. In the afternoon the large tent was about two-thirds full; also many were seated outside in the lovely grove. Br. Bishop preached a most able discourse from the words, "God is not the God of the dead"—the eternally dead. But he is the God of Abraham, etc.; therefore, Abraham will live again. The evening was dark and threatening, but to our surprise we had as large a congregation as in the afternoon. The people seemed anxious to hear, and we have reason to hope that a lasting impression has made in that community. A meeting was appointed for Monday evening, after which the tent will be struck, and probably pitched in Hackettstown, N. J. We are much indebted to Br. and Sister Chase for their kind hospitality and good cheer. May the Lord reward them at the resurrection of the just.

WILLET H. HANFORD.

New York, June 23, 1868.

Letters and Extracts.

FROM MRS. R. W. PIERCE.

MILWAUKEE, WIS., June, 1868.

BR. STORRS: It has been some time since I have written you, but have not forgotten you, or our dear paper, by any means. It is the only bit of meat I get, (aside from my Bible) in the course of the week; the rest of my diet is mostly *water*. I go to church, but am not fed; and I think it is so with most of those that go to church now-a-days. I don't know but I am behind the times, because I can't believe the church is to be the medium by which the world is to be converted; but as the church and the world meet, now, I think the world is doing by far the greatest missionary work of the two. O, why cannot poor *dying* man see that it is Life he needs, and *that* is the *glad tidings*, that Christ has told us about; but they would not come to him that they might have life: for he *only* was the way, the truth, and the life. So plain and simple, that he that runneth may read (or understand). I do thank our dear heavenly Father that he has led me to believe the words of Christ, when he said, He that believes in me, though he were dead, yet shall he live; and he that is alive, and believes shall never die. Yes, Lord, I do believe.

I was talking with a lady, the other day, on this blessed theme, and she said, with tears in her eyes, If this is truth I want to know it; for it seems more like God, who is love. O, that there was more hungering and thirsting for the right.

Mr. Love said, in one of his sermons, that when a man died there was nothing gone from his body as we could see; but still he was dead. He thought when the soul left the body, that was what caused death—*that was death*. I wanted to ask him, if a *beast* didn't die just like a man? we could not see that there was anything gone; but still it was dead. O what reasoning for a man that ought to know better. But his hearers swallowed it down without asking whether it is the word of God, or vain philosophy and the tradition of men. May God guide us into *all* truth; and he will if we desire to know it with our whole hearts.

Enclosed you will find $5 to complete my pledge, and $5 more that you may credit to a "Friend of the truth." Use it to publish your tracts.

FROM ELD. J. LEWIS.

ILL., June 10, 1868.

BR. STORRS: This day I am 69 years old, and feel to praise our heavenly Father for his unbounded love and long suffering forbearance toward a poor worm of the dust like unworthy me. Truly, the Lord is good, and by his assisting grace I am more than ever determined to spend and be spent in the altogether glorious cause. We have left Mode with the intention of travelling and preaching, not where we can get the most "greenbacks," but where the most good can be accomplished in the name of Jesus, and we want plenty of seed to sow as we pass along from place to place. Wish we had a lot on the Judgment—and Questions on Immortality, but money here is scarce, and will be until after harvest. But the old Gentile world (age) is soon to pass away, and we want to be found at our post when the Master comes to give the reward to his servants. Please send to Shelbyville, until further notice. Let those who write do the same. Pray for me.

FROM GEO. L. HART.

NEW BRITAIN, CONN, June 18, 1868.

BR. STORRS: Inclosed please find two dollars, for which you may send me some tracts. I am striving to let the light shine a little, occasionally speaking to such as will hear the words of eternal life as I understand them. I have never taken anything for tracts when I have given them out, unless offered. I have seen some good results. Thank the Lord, his Spirit has quickened the hearts of some. I hope to be able to stand at my post, though an unworthy one, yet I trust Jesus has my name enrolled. I love the blessed gospel, the offer of a Father's love to a disobedient race, the plan of reconciliation by which we may be his children; and if children, then heirs of eternal good. Yes, blessed be God, the fountain of joy is open, and Jesus is the goblet from which we are invited to drink. Not "drink, and swallow down, and be as though we had not been," but quaff a healing antidote for mortality. Yes, we drink, and the fire of a mortal system may do its best, but it goes no farther than to destroy the earthy. The heavenly is prepared; it renews it, it regenerates, it immortalizes, and at that last great day victory shall display in glory the power of the association. We in Christ receive all the benefit of the anointing; God in his mercy and love working in him to bring us to a goodly inheritance, a goodly life, a goodly society of saints redeemed, and to see him of whom we speak as he is glorified, the Lion of Judah, the King of the world.

FROM WM. B. DAVIS.

ROCHESTER, N. Y., June 18, 1868.

O HOW sweet is life to all those who prize it, and yet all right to it was lost by transgression; but God so loved the world that he gave his Son to bring it back, for he came to save that which was lost, namely, life; and soon will come to give it to all them that have sought it through Christ, by obedience, in patience and well doing. O how thankful I am that Jesus died for me! Yes, and rose again triumphant over death and the grave, and has the keys to unlock the same. Praise God for this gift, through Christ, for poor, fallen man. Yes, for me, praise to him forevermore; and that he has erected a throne of grace, and made it accessible to us through and by Jesus Christ, and by faith in God's word, and in all his promises. O for faith in prayer, to ask in Jesus' name and receive. Praise God, all this is for me, and that I can have it all, and all who are his. O to live Godlike. Dear Father, help me to live godly here, that I may have eternal life at Christ's coming. He will not accept any only those who thus live to glorify him. Father, bless all thy children waiting for Christ's coming and kingdom. May they all be kept unto that day, and then be saved and crowned with life. Amen.

FROM ELD. J. PARRY.

SANDY HILL, N. Y., June 20, 1868.

BR. STORRS: I wish to correct a misunderstanding in the minds of some of your readers, that seems to imply that I am averse to the doctrine of the resurrection of the righteous, and the final destiny of the ungodly having a prominent place in the HERALD OF LIFE. How such an idea could originate from my remarks on the subject I cannot conceive. All that I said, to which you yourself agree, was, that "the final destiny of the wicked is not *the* gospel of the kingdom; and I would not lay too much stress upon it, to the exclusion of matters of more vital interest." This certainly could not be so constructed as to *exclude* that or any other subject, but to give it all due prominence, rightly dividing the word of truth. I have often thought the prejudice against the doctrine of the future age, as advocated by some of us, has a tendency to bias the minds of some against those who are so *unfortunate* as to indorse this unpopular view. May I hope that this is not the case in this instance; but that all of us who love our soon coming Lord, may be one with him and each other, in faith, hope, and love. Yours in the good hope.

THE "GENEROUS OFFER" REVIVED.

IT will be remembered that the Hon. O. S. HALSTED, last winter made the offer to send his work, "THE THEOLOGY OF THE BIBLE," to any subscriber of the HERALD OF LIFE for $2, and himself prepay the postage. The retail price of the work is $3. By accepting the judge's offer, you, in fact, get this invaluable work for a little more than half price; as the author gets but $1.68 after paying postage. The book is one to *study*; and with it your Bible will be more perfectly understood. The offer is a most generous one, and we hope many more will avail themselves of it. It is not restricted to your taking one copy at this rate. You can have any number you choose to send the money for. Send $2 for each copy; writing your own name and Post Office address plain, and the work will come to you free of any other expense.

Direct your communication to Hon. O. S. HALSTED, 417 Broad St., NEWARK, N. J.

MARRIED.—In Westford, Mass., June 18, at the residence of the bridegroom, by Rev. Leonard Luce, ELD. JOHN CRAIG and MRS. MARY A. GEORGIA, of Lowell, Mass.

BUSINESS MATTERS.

Two Dollars each from—R. L. Jaques, Esq., Carrie C. Beldon, on pledge.

Various Sums—Wm. B. Davis, 50 cts.; Mrs. E. S. Wescott, $1 10; Mrs. R. W. Pierce, $5 to complete pledge.

TO CORRESPONDENTS.

M. A. Battersby. The letter you speak of was never received.

SENT OFF PACKAGES AS FOLLOWS: To

G. G. Bickley, M. D.	by mail
Israel Putnam	" "
E. A. Barnes	" "
Chas. C. Barker	" "
Geo. L. Hart	" "
Mrs. R. W. Pierce	" "
F. C. Upson	" "

RECEIVED FOR THE THREE CAMPAIGN DOCUMENTS.

Thos. M. Redhead, Brooklyn, N. Y.	$10
"A Friend," Milwaukee, Wis.	5
D. B. Salter	10

MEETINGS IN NEW YORK CITY.—Believers in the Second Coming of Christ at hand, and future Life for the Righteous at his Coming, meet for worship every Sunday, at Botanic Hall, No. 68 East Broadway. Service at 10½ A. M. and 3 P. M. Seats free.

Poetry.

Truth and Freedom.

"He is the freeman whom the truth
Makes free; and all are slaves beside."—*Cowper.*

For the truth, then, let us battle,
Whatsoever fate betide,
Long the boast that we are *freemen*,
We have made and published wide.

He who has the truth and keeps it,
Keeps what not to him belongs,
But performs a selfish action,
That his fellow mortal wrongs.

He who seeks the truth, and trembles
At the dangers he must brave,
Is not fit to be a freeman;
He, at best, is but a slave.

He who hears the truth, and places
Its high promptings under ban,
Loud may boast of all that's manly,
But can never BE A MAN.

Friend, this simple lay who readest,
Be thou not like either them;
But to truth give utmost freedom,
And the tide it raises stem.

Bold in speech, and free in action,
Be forever! Time will test
Of the free-souled and the slavish
Which fulfils life's mission best.

Be thou like the noble Roman;
Scorn the threat that bids thee fear:
Speak! no matter what betide thee,
Let them strike, but bid them hear!

Be thou like the great apostle—
Be thou like heroic Paul;
If a free thought seeks expression,
Speak it boldly—speak it all!

Face thine enemies—accusers;
Scorn the prison, rack or rod;
And if thou hast Truth to utter,
SPEAK! and leave the rest to GOD!

—*Selected by* J. W. SMITH, for the encouragement o Life Believers everywhere.

Children's Department.

A New Robinson Crusoe.

IN the midst of the Indian Ocean there is a little island called Providence. It was called by that name by a ship's crew who were saved there after their vessel had been struck by lightning. It lies in the channel of Mozambique, and if any of my little readers have a map at hand, I hope they will search it out; for then I think they will be more interested in what I am now about to relate. You will find it not a great many days' sail from the Island of Bourbon.

In the year 1820, the captain of a merchant vessel made arrangements to sail from Bourbon to Providence, in order to get a load of the cions of cocoa trees, which grow there to an unusual size. At that time the building and sailing of vessels at Bourbon was by no means well understood. Little sailing boats did nearly all the business which was done, for they could go up over the reefs that surrounded the island, while the larger vessels could not do so. The only anchor which was used was a box filled with stone, and instead of having a large chain to hoist it and lower it, the anchor was held only by a rope made of the bark of trees.

Captain Cremasy had a favorable voyage from Bourbon to Providence. He sailed close up to a reef, and cast anchor. Taking one of the little boats connected with his vessel, he proceeded to the shore, and then sent the boat back again by the two sailors who had rowed him ashore. While he was walking about on the little island, and admiring the magnificent cocoa-nut trees, the rope that held the anchor broke, and the wind, which was blowing very heavily at the time, drifted his vessel off. In vain did the sailors try to control the ship and get it back again against the wind and tide, for their efforts were of no avail whatever. Night came on, and the captain lost sight of his vessel. He had nothing on except his light clothing, neither did he have any weapons of defence except a short pistol. The next day there was no sign of his vessel, and on the evening of that day he came to the conclusion that he was now upon a desert island, and that he must make the best use of his solitude that he could. By the aid of stones and fallen leaves he built himself a little cottage, and by opening a number of cocoa-nuts, and drinking the milk and eating the fruit, his hunger was satisfied. But he knew he could not live all the time on cocoa-nuts. He accordingly went to the centre of the island to see if he could not meet with some other kind of food. He discovered during that walk some wild cucumbers and wild beans and peas; all of which he thought himself very fortunate in finding. The birds were very numerous and quite tame. By one shot of his pistol he killed two pigeons.

It now occurred to him that people used to make fire by rubbing wood together. He made the same effort, but on the first day he did not succeed. Another morning came and he went down to the shore as soon as it was light to see if there was any trace of his vessel. But he saw nothing save sea and sky. He made a second effort to kindle fire, and this time he succeeded. He brought cocoa-nut shells together, and had the satisfaction to see them all in a blaze. That evening he was very tired because of his labor and anxiety, and he lay down to rest. He heard a rustling near by him in the leaves. Was it a poisonous serpent? He opened his eyes, and with a trembling heart he looked at the great broad animal that was crawling up toward him. Cremasy seized his pistol and made himself ready to kill anything that might oppose him. He soon saw that he had to deal with a large turtle, which had come to the shore to lay its eggs in the sand, where the water of the sea could not reach them. These animals always choose those places for laying their eggs where the beams of the hot sun can shine upon them all day. They then make a hole in the sand, lay their eggs in it, cover them over with sand, and by a wonderful instinct of nature, return again after the lapse of fifty days to take away the sand. After they have done this the little turtles creep out and follow their mother to the seashore. So soon as she goes into the water they climb up on top of her back and learn from her how to enjoy their new life in the sea.

So soon as Captain Cremasy knew what kind of an animal it was, he went to it and turned it over on its back. Of course it could not get away. The next morning he killed it, and the meat lasted him several days. He kept the fat in cocoa-nut shells, and with it he was able to make a good light at night. I suspect that there have been worse lamps in the world than Captain Cremasy's cocoa-nut shells filled with turtle-fat. In order to salt the turtle flesh he had to get some sea-water and sprinkle over it. After having eaten his turtle, he saw that the large shell was a splendid dish for future use. He found it difficult to get fresh water to drink, but by seeking a place where a little spring bubbled up from the ground, and by digging deeper down, he made for himself quite a good well of water. The only enemies he had to contend with were rats, and at night he was always compelled to take great care against their attacks. Cremasy's clothing became threadbare, and scarcely covered his body any longer. How to supply its place was a grave question with him, but he had managed to weave with his fingers a kind of cloth out of the thinnest inside bark of the cocoa-nut tree. In due time he was clad from head to foot with a cocoa-nut suit.

He naturally had a very strong desire to get relieved from his solitude. From early in the morning until late in the evening, on some days, he would lie on a rock and look out over the broad sea. Had his vessel struck a rock and gone to pieces, or had it sailed back again to Bourbon, and did the people there know any thing of his fate? But he was a Christian man and he felt that God would provide a way for his deliverance. He determined to raise a signal which might be seen far and wide over the sea. It was a signal of a very different kind from that usually employed. It was a ball of cocoa-nut bark, saturated in oil. He took it to the top of a tree, and resolved that just as soon as he could see a sail he would set it on fire; of course the sailors could see it from a great distance. But day after day passed on without deliverance.

Cremasy began to conclude that his fate was hopeless. One day, as he sat buried in thought, a new hope arose in his mind. On the way to the shore he collected a few mussels for his supper. Suddenly he saw a vessel far off in the horizon. But was it not an illusion?—for he had several times been deceived before. Previously the clouds had formed into such shapes that he thought they were vessels, but after giving them a little time they would disappear and be lost forever. But this time Cremasy noticed that the clouds changed, while the object that he saw with his keen eye always remained the same. His heart now beat with hope. Yes, it was a ship, and it came nearer and nearer. He went to the top of the tree where his signal was lodged between the two topmost branches, around which all the leaves were cut off, and he set fire to it. Immediately a high pyramid of flame arose. It was perfectly dazzling, and a great deal larger and more beautiful than Cremasy had any idea of before. Three minutes elapsed, and it was answered by a cannon shot from the vessel. The signal had been seen and understood. Cremasy stayed there hour after hour until midnight came; then he heard the sound of a vessel near to the outer reef. He then called aloud with his strong voice, and his cry of joy was answered by shouts from the sailors on the deck of the vessel. They spoke his own language. They were the sailors on his own ship, that had been driven far away by storms to the island of Anjouan, not far from Majotte, and they had now returned to deliver their captain.

The new Robinson Crusoe wrote the story of his solitude of months, and stuck the paper in a bottle and hung it on a tree in the neighborhood of the shore. It was found there about a year afterward by a French sailor, and it was taken to France and published. You can imagine what an excitement it made, especially among the little folks.—*The Methodist.*

"'Twas my Mother's."

A COMPANY of poor children who had been gathered out of the city, were preparing for their departure to new and distant homes in the West. Just before the time for the starting of the cars one of the boys was noticed aside from the others, and apparently very busy with a cast-off garment.

The superintendent stepped up to him, and found he was cutting a small piece out of the patched lining. It proved to be his old jacket, which having been replaced by a new one, had been thrown away. There was no time to be lost. "Come, John, come," said the superintendent; "what are you going to do with that old piece of calico?"

"Please, sir," said John, "I am cutting it out to take with me. My mother put the lining into this old jacket for me. This was a piece of her dress, and *it is all I shall have to remember her by.*" And as the poor boy thought of that dear mother's love, and of the sad deathbed scene in the old garret where she died, he covered his face with his hands and sobbed as if his heart would break.

But the train was about leaving, and John thrust the little piece of calico into his bosom to "remember his mother by," hurried into a car, and was soon far away from the place where he had seen so much sorrow.

Many an eye has moistened as the story of this orphan boy has been told; and many a heart has prayed that the God of the fatherless would be his friend. He loved his mother, and we cannot but believe that he obeyed her, and was a faithful child.

A Perfect Agreement.

THE word of God is not yea and nay; it is not an "old violin, on which any tune may be played;" it is not a book in which contradictory statements are found, as the rule; such is not the word of God; and yet, to hear the various views stated and insisted upon, and that too often with a great show of plausibility, it would seem as though a desperate effort was needed to unravel the knotty problems of theological science put forth by the learned in this world's wisdom. But how is it? God has revealed himself in the person of Jesus Christ; life and immortality are brought to light in the Scriptures; Jesus taught the good news of God, and said none other things than Moses and all the prophets said should come to pass; he proved, by the mighty works he performed and the wise sayings he uttered, that he was a teacher sent from God; his whole life was the exponent of a character so pure, so spotless, that in very deed he was worthy of his claim to be the Son of God; and yet how few in his day gave heed to his sublime teaching; and, alas! how few in this our day are willing to acknowledge him as the lawgiver and prophet like unto Moses, the hearing of whom, with obedience thereto, justifies unto eternal life; and the rejection of whom involves them in ruin, from which there is no escape; Universalists, Restorationists, and Spiritualists, to the contrary, notwithstanding. Such then being the character of him in whom wisdom was justified—for she crieth unto the simple, even to him who delights to obey. Jesus was willing and ready at all times to follow the divine counsel of his heavenly Father; and his obedience led him to the cross, there to die that we might have life.

There is a perfect harmony of truth as revealed in the Scriptures. Because so rotten a foundation has been laid in the systems man has raised up and called Bible truth, the investigation of which has led men to doubt, and even to deny the authenticity, and, as a matter of course, the authority thereof, it is urged that what is called the Bible is but a tissue of fine spun theories of heaven and hell, and of a tormenting devil, whose shape and color are legion. Yet after all, those of us who have looked outside of human productions, and have laid hold on the only hope set forth for man, see very little that is fine spun, but that which is substantial and full of solid truth.

Of all the doctrines set forth, there is none, that I am aware of, that is so little understood, and therefore under-valued, as the doctrine of life future. Some of the ablest writers on the question of the kingdom of God, on the earth, are as void of understanding what the true nature of man is, as it is seemingly possible. I have been delighted beyond measure in reading the productions of a school of literalists in England, as they harmoniously bring into agreement what prophets and the Christ have said concerning the glorious future when Christ shall reign in Mount Zion before his ancient ones; and then, in the midst of all, I have been saddened to discover how much lost there is in their want of acquaintance with the glorious life views such as I am permitted to entertain.

There is a perfect consistency of agreement on this question, as stated in the Scriptures, but a decided want of agreement, as expressed in creeds and formulas of faith of the colleges and universities. Who then shall decide when doctors disagree? Why, poor fishermen and tent makers and physicians and herdsmen, and others of whom the world was not worthy; *they* utter their voice in thunder tones in favor of the resurrection being *the* only way through which man can ever have life; this life is in the Son, and he gives it to as many—*no more*—as the Father giveth him; and his promise is, "I will raise him up at the last day." Who then, in view of the gracious promises held out, will delay to come to Christ. He offers life and incorruptibility; his invitation is as wide as it is deep, and its depth who can fathom?

G. W. Y.

New York, June, 1868.

Abyssinia.

PUBLIC attention has been directed to this country by the movements of the English forces against King Theodore. But it is believed very little is generally known of the country or the cause of the war. Our readers may be interested in a few facts gleaned from recent investigations.

Let one turn to his map of Africa and he will find lying under a tropical sun a country not unlike an irregular Bartlett pear with stem end pointing toward the north, having for its eastern boundary the Red Sea and Arabian Gulf, extending west from the Strait of Babelmandel about eight degrees. The country is of a somewhat broken surface, but rich in all tropical productions, and on its higher lands said not to be unhealthy for Europeans.

There is a strange mixture of Judaism in the Christianity of Abyssinia; the rite of circumcision is practised; Saturday, the Jewish Sabbath is observed as well as Sunday; there is the prohibition of the sinew which shrank, which is upon the hollow of the thigh: and there is a prevalent anxiety to accomplish, if possible, a pilgrimage to Jerusalem. Priests and people are the slaves of the most debasing superstition. It has been for generations a land of strife, cruelty and licentiousness.

The royal family boasts its descent from Solomon, and the descendants of those Jews who emigrated to the country on the destruction of Jerusalem, are still to be found there.

In 330 of the Christian era, Athanasius of Alexandria is said to have begun the evangelization of Ethiopia, which work was completed two centuries later. Nothing further is known of the Ethiopian Church, till the time of Loyala, who sent Jesuit missionaries to attempt the task of inducing the king to acknowledge the supremacy of the Pope. This he refused to do, and summarily ejected the Jesuits from his kingdom. Still the Jesuits worked on with admirable patience, gaining no inconsiderable power in the country, and considerably influencing the national church.

A little more than 35 years ago the Church Missionary Society of England turned its attention to this field. Bishop Gobat and others, including lay artisan missionaries from Germany, and some Scotch missionaries have directed their labors to the conversion of both Jews and native Christians. Their prospect had been hopeful, and the disposition of the court and of the native patriarch was quite friendly till the recent disturbances.

These missionaries have been supposed by some to be the cause of the great Abyssinian war. This is a great mistake. The facts are briefly these: Mr. Cameron, British Consul at Mossowah, was sent by King Theodore with a letter to Queen Victoria, claiming her hand in marriage. Instead of going to England, as the King supposed he had done, he turned aside, in direct violation of Lord Russell's instructions forbidding all such interference on his part, to undertake a mission of pacification in territories contiguous. Upon once more going to Abyssinia, Theodore asked him what answer he brought from the Queen. Mr. Cameron had no answer from the Queen, and the result was that the King became very angry, considered himself greatly insulted, and put Mr. Cameron in chains. He also seized several missionaries from England and Germany, and has since kept them in confinement. The English Government has felt forced to make war upon this petty barbarian, not so much with the object of freeing the captives as of maintaining British *prestige* in India.

Anecdote of Washington.

BEING accustomed to visit an old and hospitable friend whose mansion is not far from the place I have been describing, I formed an acquaintance with the worthy dame by often stopping in my rambles to rest myself, and listen to her stories about Washington and Putnam, and other revolutionary heroes of less note. Washington was her hero. She had a picture of him hung up just below her best looking-glass, and whenever she looked that way it reminded her of something the general said or did, or some event of those doleful times when the foot of an enemy pressed almost every threshold in the land. She would look at the picture with the affection of a mother, and exclaim:

"Ah! he was a good man. I remember he used to come over sometimes, nay, very often, to talk over matters with Gen. Putnam, who had his quarters here. If ever man loved his country, it was Gen. Washington. I could tell, but I am old, and lose my memory every day—I could tell of his perplexities, his watchings, cares, and sufferings of mind and body, which I believe he never let any one see but myself; and I shall never forget his kindness when I lost my youngest son. My boy was quite a hero among the young men of the hills, and night after night used to go out with parties of militia, beating up the plundering Yagers that came from below and carried away everything they could find, to the ruin of many of our poor people, who stayed between the lines because they were old, and knew not where else to go.

"One night—it was the twentieth of January—I can recollect that—in the dead of night, my son and his little troop were surprised in turn by a party from below, while warming themselves in a house, which the enemy surrounded in blank silence and then set on fire. In attempting to escape they were all butchered by the Yagers, who hacked them down, though they begged for quarter. The next day, while I was out at a neighbor's house, my son's body was brought home by some people who knew him; and when I returned, there I saw it, with the blood frozen in the gashes with which he was covered.

"I don't remember what became of me till I found myself sitting in our old arm-chair, and the general standing just by, with his hat in one hand and the other resting on the back of the chair.

"'Mother,' said he, when he saw I was come to myself—'Mother'—and the word made me so proud I almost forgot what had happened—'Mother, you have given a son to your country—a brave man to his God. Go now to your room; I will see everything done.'

"I went, for no one could say nay to him when he soothed or commanded, and they buried my boy like a soldier. The troops fired, while the general himself stood over the grave, and the pride of a mother almost overcame her affection. Time, hardships, and more sorrows that succeeded each other for years afterward, drove away the bitterness of this bereavement; although when the floor was washed, or the sun shone bright upon it, we could see the stain of blood where the body had lain. I can talk of these things now, for when I think of the death of my son, I remember also that he died in the service of his country, and his country's father followed him to his grave."—*Paulding's Life of Washington*

The Sight of Hell.

WE find the following paragraph in *The Rock*, a London Episcopal paper:

"The following is extracted from a Romish book, entitled *The Sight of Hell*, one of a series of "books for children and young persons," composed by a priest named Furniss (pretty aptly named too) and published *permissu superiorum*: "The roof is red hot; the walls are red hot; the floor is like a thick sheet of red-hot iron. See, on the middle of that red-hot iron floor stands a girl. She looks about sixteen years old. Her feet are bare; she has neither shoes nor stockings on her feet; her bare feet stand on the red-hot burning floor. The door of this room has never been opened before since she first set her feet on the red-hot floor. Now she sees that the door is opening. She rushes forward. She has gone down on her knees on the red-hot floor. Listen! she speaks. She says, 'I have been standing with my bare feet on this red-hot floor for years. Day and night my only standing place has been this red-hot floor. Sleep never came on me for a moment that I might forget this horrible burning floor.' 'Look,' she says, 'at my burnt and bleeding feet. Let me go off this burning floor for one moment, only for one single short moment. Oh! that in this endless eternity of years I might forget the pain only for one single moment.' The devil answers her question, 'Do you ask,' he says, 'for a moment, for one moment to forget your pain? No, not for one single moment during the never-ending eternity of years shall you ever leave this red-hot floor!' 'Is it so?' the girl says, with a sigh that seems to break her heart; 'then, at least, let somebody go to my little brothers and sisters who are alive, and tell them not to do the bad things which I did, so that they will never have to come and stand on this red-hot floor.' The devil answers her again, 'Your little brothers and sisters have the priests to tell them these things. If they will not listen to the priests, neither would they listen even if somebody should go to them from the dead.'" The concluding sentence proves that the "mocking fiend" can twist Scripture to his own ends. It is clear also, that the Rev. J. Furniss has no scruple in accepting the devil's advocacy of "the priests."

What is this worse than the common Protestant idea of a burning hell, or place of eternal torments for the finally impenitent? If the wicked are to be tormented eternally, suffer untold agonies in body and mind, it will only be an aggravation of such cases as are proposed in the above popish fable: the only difference lies in the means of torture. In fact, the whole system of eternal misery is a popish fable, founded upon this greatest of fables and delusions, the dogma of man,s natural immortality.—*Voice of the West.*

The Lord's Wall.

SOMEWHERE about fifty years ago, one bitter January night the inhabitants of the old town of Sleswick were thrown into the greatest distress and terror. A hostile army was marching down upon them, and new and fearful reports of the conduct of lawless soldiery were hourly reaching the place.

In a large commodious cottage dwelt an aged grandmother with her widowed daughter and grandson. While all hearts quaked with fear this aged woman passed her time in crying out to God that he would build a wall of defence around about them, quoting the words of an ancient hymn.

Her grandson asked her why she prayed for a thing so entirely impossible as that God should build a wall about their house, that it should hide it; but she explained that the meaning was that God should protect her.

At midnight the dreaded tramp was heard, an enemy came pouring in at every avenue, filling the houses to overflowing. But while the most fearful sounds were heard on every side, not even a knock came to their door, at which they were greatly surprised. The morning light made the matter clear; for just beyond the house the drifted snow had reared such a massive wall that it was impossible to get over it to them.

"There," said the old woman, triumphantly, "do you not see, my son, that God could raise up a wall around us?"

Truly, "with God all things are possible."

A WRITER in *The Christian Visitor* (St. John, N. B.) is discussing the "eternal punishment of sin." We wonder if he knows that it is only denied by those who teach the soul is immortal! He claims that "the eternal justice of God" demands that the sinner should suffer eternally, also that Jesus Christ "rendered a complete satisfaction to the divine justice"—"has paid" his [the sinner's] debt in full. "Not one mite is left unpaid." If the "divine justice" *demands* eternal torment as the penalty of sin, will this writer please inform us at what period in the past our blessed Saviour suffered this *eternal* punishment? for he says "the justice of God was *fully manifested*" in Christ. And if this "justice" (?) *demands* eternal misery, then of course Christ, to be an efficient Saviour, must have suffered the same! Will he tell us how the sufferings (which at least could not have exceeded thirty-three years) and death of Christ could satisfy a claim God had on us for eternal misery? We fail to see the justice here.—*Voice of the West.*

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The author believes this subject is one of vast importance. It illustrates the whole Gospel scheme, and shows the mercy of God in its true light, while man is seen to be wholly mortal. It cuts up the modern man-worship, which is hurrying so many on to rank atheism. This work should be read after the two preceding ones, with which it will be seen not only to harmonize, but it is the climax to the doctrine of those works, and is the inevitable result to which they lead. The three works together form the author's "body of divinity" as he understands the Scriptures of truth.

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MAN'S DESTINY.—IMMORTALITY: The Arguments from Nature and Scripture, by Rev. T. M. POST, D. D., St. Louis, Mo., Reviewed by GEO. STORRS. Price in pamphlet, 30 cents. Postage 4 cents.

The history of this work was this: Rev. T. M. POST, D. D., of St. Louis, Mo., a well known and talented clergyman, was selected by certain ministers and others, in New England, to write a Prize Essay on IMMORTALITY, for which a gentleman in New York paid $150. It was intended to have it the best that could be said or written in favor of the immortality of all men without regard to their moral character; that is, of their inherent immortality.

Dr. POST took up the subject under two heads of argument. First, "The Argument from Nature;" and second—"the Argument from the Scripture." The first of these appeared in *The New Englander* of February, and the other in May, 1856.

The REVIEWER followed these arguments in their order. The Review of the argument from Nature was written before that from Scripture appeared.

The author of the Review wrote it by request, and with the expectation that it would be published with a reprint of the Essay. No one should fail to read it; and perhaps nothing better can be placed in the hands of Ministers of any denomination.

This work has been out of print for some months, but is now re-printed.

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Herald of Life

AND OF THE COMING KINGDOM.

"They which shall be accounted worthy to obtain that world, and the resurrection from the dead . . . are the children of God, being the children of the resurrection."

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THE STATE AND HOPE OF MAN IN DEATH.

BY B. S. BATCHELOR.

"If a man die, shall he live again?" Job xiv., 14.

THIS question was proposed by Job, the perfect man of Uz, at a time when he was so overwhelmed with affliction that life seemed a burden. "My soul," he exclaims, "is weary of my life." x., 1.

Wearied with this life, his thoughts were directed to a contemplation of man's future state. He desired to attain a clear idea of the state and hope of man in death. Job's afflictions, in God's providence, became the occasion of drawing out, by the pen of inspiration, some plain truths concerning this important and interesting subject.

In pursuing this subject let us first consider the state of man in death, as taught in our text and its context: and secondly show that the resurrection alone is the hope of those who are dead.

I. CONSIDER THE STATE OF MAN IN DEATH.

There are two prominent views entertained by professing Christians, concerning this matter. The one is that death is not a reality, but only a change from one mode of life to another, and therefore that the dead are conscious, intensely so. The other is that death is a reality, an utter end of conscious existence, so long as it continues.

The latter we suppose to be the truth, and the truth of our text and its context: which position we attempt to sustain by presenting the following considerations:

1. The question proposed is not, "If a man die, does he still live?" but "If a man die, shall he *live again?*"

Now, had Job believed death to be a state of consciousness, would he not have been likely to have mentioned it here? This is now usually held up by believers in it, with greater prominence even than the resurrection. If, on a funeral occasion, comfort is presented to the mourners, death is commonly mentioned before the resurrection; and too often the latter is overlooked.

From the fact, then, that Job inquires, not concerning a state of consciousness in death, but rather whether the dead should *live again*, we conclude that he believed death to be a reality, a cessation of conscious life.

2. The illustrations used in the preceding context strongly sustain this view.

"For there is hope for a tree, if it be cut down, that it will sprout again, and that the tender branch thereof will not cease, though the root thereof wax old in the earth, and the stock thereof die in the ground; yet through the scent of water it will bud, and bring forth boughs like a plant." The tree may be cut down, and be burned in the fire, yet, in the tender branches which grow up from its roots it may be continued. But man's destruction in death is more complete than this. "But man dieth, and wasteth away,") see Pick's Concordance) "Yea, man wasteth away, and where is he?" Is there hope that, in some way, his life will be still continued? Nay; more completely than the tree that is cut down, he perishes.

"As the waters fail from the sea, and the flood decayeth and drieth up, *so* man lieth down, and riseth not till the heavens be no more: they shall not awake, nor be raised out of their sleep." Imagine, if possible, the water evaporated, till the bed of the ocean is left dry: the sea no more exists. True, the waters that once rolled unceasingly in its rocky bed exist in the form of vapor, but the ocean is no more. Is the figure strong? Yet it is drawn by the pen of inspiration as a fit emblem of man in death. The elements of which the man was composed are not annihilated, but man, *as man*, exists no longer. "Then shall the dust return to the earth as it was, and the spirit shall return unto God who gave it." The component parts, which, in their composite state, formed the man, by dissolution, return to the state in which they existed before they were combined to form a man. Neither dust nor spirit was a conscious being before united, nor are they, either of them, after being separated at death. The living power, the vitality or breath of life being withdrawn, man returns to dust.

3. Death is here termed a sleep: "Till the heavens be no more, they shall not awake, nor be raised out of their sleep."

There is a very strange construction sometimes put upon this and similar passages, as that the sleep referred to the body, and not to the "immortal soul," which man is supposed to possess. The absurdity of this idea is manifest, when we consider, for a moment, that sleep does not so much affect the body as the mind. During natural sleep the blood circulates, the digestive process goes on, and the lungs respire, but the mental action is suspended, and sound sleep is a state of unconsciousness. By one in a deep sleep, time and passing events are not heeded: in a troubled sleep, approaching wakefulness, men dream, and such sleep does not refresh the wearied system. To admit, then, that death is properly termed a sleep (which all must admit who regard the Bible as God's word), and yet affirm that the dead are intensely conscious is a plain contradiction. If the dead sleep, they are not conscious, or if the dead are conscious they do not sleep. God says they sleep, therefore whoever affirms that they are conscious contradicts God. Let them do this, who dare!

Viewing death as a state of unconscious repose from the sorrows of life, the weary sufferer, worn out by the afflictions laid upon him, desired to be hidden "in the grave, to be kept secret till God's wrath was past," when affliction shall be do more the portion of the people of God.

Job says not one word, he gives not an intimation of an expectation of going to enjoy the bliss of heaven when he died: his entire thought is fixed on that *sheol*, "where the wicked cease from troubling and the weary are at rest. There the prisoners rest together, they hear not the voice of the oppressor. The small and the great are there, and the servant is free from his master."

It may be regarded as not a very inviting prospect to think of lying down in the grave, to make one's bed in darkness, "to say to corruption, Thou art my father, to the worm, Thou art my mother and sister." And truly, death is not lovely, nor is it in the nature of man to love death, in itself considered. But, if we consider the circumstances of Job, at the time that he thus longed for repose in the dust, we shall not be surprised at his choice; nor will it seem strange that he chose "strangling rather than life." His children, his servants, and his cattle had been destroyed: "from the sole of his foot unto his crown," he was covered with sore boils: his wife had turned against him, advising him to "curse God and die," and his three friends had become his tormentors. Is it then a strange affair that a man, in such a case, having no hope of obtaining relief, should be willing to sleep in the grave, that he might "be at rest?"

Yet, with all his sorrows, Job was not willing to die unless he might have a hope beyond the grave. To lie eternally unconscious, he could not endure. He was willing to sleep, but not an eternal sleep.

Is there, then, hope for man in death? Shall the deep sleep be ever broken? If a man die, shall he live again? There is hope: death is not an eternal sleep: the dead shall live again.

II. THE RESURRECTION IS MAN'S HOPE IN DEATH.

1. Death being a reality, a state of unconsciousness, a sleep, there can be no hope for those who are dead, but that of a resurrection from death. The question, then, is not, "If a man die, does he still live?" but "If a man die, shall he live *again?*" And as if the blessed assurance was that instant impressed upon his mind, Job responds, "All the days of my appointed time will I wait till my change comes. Thou shalt call, and I will answer thee, thou wilt have a desire to the work of thine hands."

The resurrection of that which has lost its identity, may seem to man to be impossible, but with God all things are possible. Should the waters fail from the sea, and the flood become dry, yet God could again condense the vapor, and cause old ocean once more to roar in its pride. So, if man is decomposed in death, God, who made Adam from dust at first, can cause the several parts to unite again and become a living person, conscious of its own identity with that person that died and mouldered back to dust. If any doubt, we can only reply, "Ye therefore do greatly err, not knowing the Scriptures nor the power of God."

In chap. xix., Job more fully declares his hope. As if in vision, he saw eternal realities pass before him, he exclaims: "Oh that my words were now written! Oh that they were printed in a book! That they were graven with an iron pen, and lead in the rock forever! For I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth, and though after my skin, worms destroy this body, yet in my flesh shall I see God, whom I shall see for myself, and mine eyes shall behold and not another, though my reins be consumed within me."

2. The time of the resurrection is fixed. Men may not know, but God, in the counsels of his own will, has appointed the time when the long night of death shall end in eternal day; when the saints shall wake from their long sleep to perfect and blessed consciousness. "All the days of my appointed time," said Job, "will I wait, till my change come."

Does it seem gloomy to think of so long time elapsing, and the saints still asleep, not having received the promise? Remember that they are not conscious of their unconsciousness. To them the passing of time is nothing, and when they awake, the moments of death and resurrection will be to them as two successive moments; of the intermediate time they have no remembrance.

To the living it seems more satisfactory to know that their pious friends are safely lodged in the tomb till the morn of resurrection, then to awake to immortality, than to entertain a necessarily vague and undefined idea of their dead friends, in some strange mode of existence, with ghostly forms in some far-off region of the universe, or, perhaps, wandering around them, beholding the sin and misery existing in this world among those still living in the flesh. And most intolerable is the thought, of those who have died impenitent, suffering unremitting and undescribable woe, and living in shivering anticipation of a worse fate, to be endured after the judgment day!

How superstition vanishes, like the early dew before the rising sun, when once this truth is recognized, that the dead sleep, until the time appointed by God, when they will arise again!

3. The resurrection is to occur at the advent of the Lord. "Thou shalt call and I will answer thee." "The Lord himself shall descend from heaven, with a shout, with the voice of the archangel, and the trump of God; and the dead in Christ shall rise first." Thus perfectly does the teaching of Job, who lived contemporary with Moses, or nearly so, harmonize with that of the enlightened apostle of the Gentiles, after Christ had brought life and immortality actually to light through the gospel.

The coming of our Lord, then, to raise the dead, is the only hope for man beyond this life. To that time Job looked; to that great event Christ and his apostles directed the eye of the church. Till he comes, death will reign over the sleeping saints, and mortality will be the condition of God's waiting ones: till the time appointed comes, when the long sleep of the pious dead shall be broken, this mortal put on immortality, and death be swallowed up in victory.

What wonder, then, that the church of Christ, in every age, has longed for the advent of her Lord!

How strange that any who profess his name should fail to long for his appearing!

How wrong is any theory which turns the mind away from that blessed hope!

Oh, Saviour, quickly come. Amen.

AN IMPORTANT INQUIRY.

IS THE IMMORTALITY OF THE SOUL TAKEN FOR GRANTED IN THE BIBLE?

WHAT is the "everlasting life" revealed to mankind in the gospel? And what is the death, from which that life is an eternal salvation? Here, at threshold of this discussion, we are told that the soul's immortality is assumed in the Bible, and that all the language of scripture must be understood accordingly. "The immortality of the soul," says one, "is rather supposed, or taken for granted, than expressly revealed in the Bible."* The words in question are therefore referred to man's physical destiny, or they are taken to denote happiness or misery in an immortal destiny. The literal sense commonly allowed in the Old Testament, and is supposed to be exhausted in temporal deliverances and destructions. The metaphorical sense is supposed to predominate in the New Testament. In either case, the Word of Life is no message of eternal *being* for man—he did not need to be told that; it is news simply of eternal *well-being* to those who believe in Christ.

The silence of the scriptures respecting man's natural immortality is commonly admitted, and converted into an implicative argument. The fact is denied by one late writer,† who thinks it is expressly asserted of all mankind, in at least one passage, that "they cannot die any more." But he must then allow that the lost—the children of the wicked one—are in the same passage said to be "accounted worthy to obtain that world, and the resurrection from the dead;" and to be "equal unto the angels," and "the children of God." This last resort to find a distinct statement of the soul's immortality in the scriptures, will make their silence more obvious. For none, we think, but the Universalists will accept such an exposition of the passage.

To divest the argument of its appendages, we shall here say the question is not respecting the immortality of the righteous. Nor has it to do with the passages supposed to intimate or to imply the immortality of all men in general, or of bad men in particular; but simply with the acknowledged fact, that such immortality is nowhere in the Bible stated, spoken of, or alluded to, in proper terms. It never appears as a plastic element in the language of the scriptures. Neither such expressions as "to live for ever," "to exist for ever," "never to die," "to be immortal," nor any equivalent expressions are ever used in speaking of the nature of the soul, or the destiny of the lost. They are used only in speaking of the destiny of the righteous. And our business now is with the statement, that the immortality in question is *silently* assumed and taken for granted in the Revelation.

For argument's sake, we will admit this; and we will compare the scriptural treatment of this supposed implicit doctrine, with the scriptural treatment of another doctrine, which is undoubtedly taken for granted in the Bible, and with which the doctrine in question is often associated as one of the main pillars of religious truth—to wit, that of the divine existence.

If now these two are the cardinal truths of religion, we should expect them to receive similar treatment in the revelation of the divine character and of human destiny. If one of these doctrines is stated explicitly and categorically, we should expect the same of the other. If any one of them is not directly stated, but is explicitly assumed, with frequent mention or allusion, we should expect the same of the other. If one is assumed implicitly and silently—taken for granted as a doctrine clear past all doubt and all need of mention—we shall expect the same of the other.

What are the facts? The divine existence is, indeed, never asserted categorically, or stated as a proposition. It is assumed, as too clear for argument—a first truth of the religious consciousness, to prove which would be preposterous. The Bible never goes into debate with the atheist. His error is not to be treated with logic. He is, perhaps, the fool, who "says in his heart, there is no God." But so far from being *tacitly* assumed, the divine existence is named and alluded to, and involved in various forms of speech continually. It stands out in bold relief, on almost every page of the Bible. It meets the reader at almost every turn. The silence of two short books respecting it has been deemed perplexing, impeaching their inspiration, unless it can be explained by special circumstances. One of these—the book of Esther—is a historical episode; the other—the Song of Solomon—is an allegory; and thus they hold their places in the sacred canon. In every other book the doctrine of God's existence is the apple of gold in the picture of silver. It is the Koh-i-noor, the mountain of Light, that illumines the volume. It is the central truth that makes the Bible a Discourse of God—the Word of God. It is the Shekinah that imparts sacredness to the book, so that even skeptics have approached it with awe as standing on holy ground. And lest this one great truth should weary the devout reader with monotony, it appears in endlessly varying forms, in manifold names of the Divine Being, and of his glorious attributes. And to arrest the attention and invite the study of reluctant men, the Bible yields a thousand expressions of the power, wisdom and goodness of GOD. If we strike out from the record all those passages that tell of His Being and his works, we reduce the dimensions of the volume almost by half; we make it a book without sense or meaning; we exchange its radiant light for midnight darkness.

But if we expunge from the same book all those passages in which the immortality of the soul is mentioned or expressly assumed, we leave the volume unchanged; it remains as it was. It might have been written just as we now have it, and the Revelation would have been just as complete as it is, if the sacred writers had conspired, with one consent, to avoid all reference or allusion to that form of doctrine which is sometimes called one of the two cardinal truths of all religion.

Whence this contrast in the scriptural treatment of these ideas? Will it be said that the immortality of the soul is sufficiently clear to man's unaided reason? But that important truth ought to be surpassingly clear to human reason, which need not be named in a Revelation. And if we suppose the more obvious truth to be named less frequently because more obvious, then the soul's immortality should be a thousand fold clearer than the divine existence—nay, clearer beyond all comparison as any large number is incomparably greater than zero.

That the soul's immortality is so clear, past all shadow or dream of doubt, will hardly be claimed. But, granting, for argument's sake, that it is too clear to need explicit mention in the Bible, we only encounter a new difficulty. The Revelation which God should make to man, is of necessity given in man's language. Not only in the single words of human language, but also in the correct phrases and forms of human speech, so far as these are not false, or such as should be corrected or modified by the Revelation. But if the soul's immortality were so marvelously clear a postulate of human reason, it must be a most cherished sentiment, and must give rise to many common expressions—household words of natural theology. In fact, whenever and wherever this doctrine has obtained, it has created various modes of expression that reveal the sentiment. Why, then, are these expressions altogether avoided or ignored in the Bible? Why should the Holy Spirit—so ready to catch the language of the mortals who were to be taught the way of life—have failed to conform to their style of thought in this most important item of their own immortal value? Why, if God has told men that they must enjoy or suffer forever, has he never urged his invitation or his warning in the name of the immortality he has given them? Such a gift surely would be pre-eminently worthy of mention to those who think and say so much of their supposed possession of the boon. Did he not desire them to be grateful for that which would so liken them to himself?

Such are our difficulties, on the suggestion that the soul's immortality is too clear to need mention in a Revelation. We meet only a new difficulty when we turn to facts, and consider the anxious doubts of men for thousands of years on this very subject. Because man was made *for* immortality, we find in the ruins of his fallen nature, through all history, some sentiment of the birthright he had lost. He finds himself subject to death; but he also finds, or thinks he finds, some remnant within him, of that which is too good to die. Hence that question of ages, "If a man die shall he live again?" But when the question came to be answered, and life and immortality were brought to light by One who did gain a signal victory over death, there was not a word uttered of that immortal nature respecting which there had been so much talk. He who had "the words of eternal life" never said that all men were to live or to exist forever. He never spoke of the life which he gave, as an attribute or quality of some other essential life which they already possessed.

It becomes, then, at least a fair question, whether the "taking for granted" of man's immortality is not extra-scriptural—an assumption out of the Bible and foreign to it.

* Tillotson, Sermons, cxxx., clii.
† Hinton, Athanasia, pp. 423-443.

BABYLONIANISM.

[Concluded from last week.]

WE have referred to the monks of Mount Carmel. There had existed at Mount Carmel, long before the birth of Christ, a college of priests. The Romanists say, they were disciples of Elijah and Elisha, but let us remember those men stood alone in their day and generation, therefore, it is not likely that they should have founded a college. There is little doubt that the college belonged to the idolatrous priests of Baal and Ashtaroth, who ate at Jezebel's table. "The prophets of Baal four hundred and fifty, and the prophets of the groves four hundred." (1 Kings xviii., 19.) We also find the names of these two idols coupled together in Holy Scripture, at a very early period in Israel's history; as for instance, (Judges ii., 13.) "They forsook the Lord, and served Baal and Ashtaroth." These names evidently signify Baal, the supreme father or lord; and Ashtaroth, the queen of heaven. In the second century after the birth of Christ, a man named Basilides was the high priest of the order at Mount Carmel. He was a man of profound knowledge, and first astrologer of the day. All the Chaldee leaders were magicians, as we learn from the Book of Daniel, for we find that Nebuchadnezzar sent to consult them about his dream. Basilides saw the progress of the gospel; it could not be overturned (he thought,) but it might be corrupted. Hence he proposed, like our Broad Church dreamers of the present day, to bring about an alliance of all sects and creeds, who could unite in one common form of worship without regard to the peculiar views which each might entertain. Basilides and his followers now joined themselves to the Christian church. Thus they secured a share in the election of pastors and bishops, and the worshippers of the queen of heaven could now, by exercising judicious reserve, slowly, but surely, introduce their doctrines. Henceforth no congregation could tell whether the pastors were worshippers of the queen of heaven, or believers in the God of the Bible; and no minister could tell whether or not the deacons of the church, or the most influential persons in his congregation, were worshippers of Astarte or Jesus Christ. The same part was thus played in the second and third centuries which was afterward played by the Jesuits in the seventeenth century, at the period of the Reformation, who, pretending to be Episcopalians in one place, Presbyterians and Independents in other places, as best suited their purpose, disseminated their own views without suspicion.

Is not this very much the case in our own day? Are not the present enemies of the gospel those who creep in unawares into churches and congregations, insinuate themselves, and finally overturn and upset every thing, nothing new but the same old working of the mystery of iniquity? Basilides was joined in his profound scheme by Ammonius Sacchus, a Greek by birth. He had settled at Alexandria, and was first philosopher and metaphysician of the day, deeply skilled in human nature, by intercourse with mankind and experience. He was benevolent and well meaning; but alas! here was the failure, he was altogether ignorant of the divine truth, by divine teaching. At length, this mighty philosopher applied to be admitted into the Christian church of Alexandria. He was recieved, and became the instructor of the Christian youths of Alexandria. The chief characteristic of this man's teaching was its defectiveness. He had only got at the husk and knew nothing of the kernel. The most distinguished of his pupils was the celebrated Origen. He had been sent early in life to Chaldea, where he studied and became initiated in the highest mysteries of the Assyrian apostasy. On returning to Alexandria, he became head of the school and finally bishop. During the reign of the Emperor Alexandria Severus, himself a member of the Oriental apostasy, the whole weight of Origen's talents and influence was directed to aid the emperor in his design of uniting all creeds in one at Rome, and with a view to this end, he prevailed upon the emperor to add the name of Christ to the number of the gods. Origen then immediately changed his own name, originally Adamantus, adopting that of Origen, which signifies the son or offspring of Horus or Assarac. Suffice it to say that the views of Basilides were successfully advocated and enforced by the then so-called fathers of the church, Clement of Alexandria, Basil, Origen, and both the Gregories. They were entirely successful, yet these are the men of whom many falsely called Protestants boast, and from whose writings they seek to obtain testimony, instead of turning to the unerring word of the living God. We fully believe, that with the exception of Augustine, the whole of the men called Fathers, from the commencement of the fourth century downwards, were corrupt and dangerous writers, and the seeds of all errors are moreover found in all the earlier writers after the apostles themselves.

From the moment that Origen lent himself to the Emperor Alexander Severus, in his attempt to combine all creeds in one, from that very moment the distinctive doctrines of the gospel ceased to be taught generally. The atonement was no longer spoken of. The second advent of Christ and his future kingdom were denied; the resurrection of the body was explained away, and magic was maintained to be a true and lawful science. The conspiracy triumphed under the pontificate of Damascus, raised to that position by the introduction of such men and teaching as we have just referred to, into the Christian church. The worship of the Virgin was everywhere set up in the year 381, moreover Damascus is said to have immediately after enforced it throughout his dominions. Mary was everywhere worshipped as the mother of God, the queen of heaven. Sir Isaac Newton states, that at the close of the fourth century, the worship of the queen of heaven had superseded the worship of Christ throughout the Roman empire. Gibbon considers the system of virgin worship as established throughout the Roman empire in the fourth century. The Romanists themselves admit that the worship of Mary was enacted by the Council of Constantinople 391, and universally sanctioned by the expulsion from church of all who refused it, in the year 431, when the faith of that church was finally established at the council of Ephesus. Under Damascus the heathen temples were restored and beautified, and the rituals re-established. One point alone was insisted upon, namely, that the many-named goddesses should henceforth be called Mary. Thus the queen of heaven occupied the place of the Lord Jesus Christ, in the professedly Christian church at Rome. The faithful loudly opposed this, they declared their hope and expectation to be that the Lord Jesus Christ would speedily return, take to himself his great power, and reign and set up his everlasting kingdom. Damascus declared that the millennium had already commenced, and expelled from the church as heretics all who looked for Christ's second advent and kingdom. In the East, things for a time wore a better appearance.

According to Dr. Newman, the school of Antioch was practically Protestant, but at length arose Gregory the Thaumaturgus, and proclaimed that the queen of heaven had appeared to him and miraculously instructed him to go forth and preach her worship. He did so with all signs, lying wonders, and magical performances. He used reserve, he spake mysteriously and eloquently: this succeeded, all the world went after him; he proposed to be received into the church at Alexandria, and the church not only received him, but made him bishop, though unbaptized and wholly ignorant of God's word. In one day he was baptized, confirmed, ordained, and consecrated bishop. The emperor alone was alarmed; he appointed Nestorious head of the school at Antioch, in order to check the progress of the apostasy. However ignorant on other points, we know not or care not, certain it is Nestorious has become stigmatized as a heretic, by Rome. (A common device nowadays with the enemy, respecting men whose teaching damages their craft, and is according to truth.) But at all events, he directed men's minds from the virgin to her Son. He declared that she was not the mother of God, that her Son derived only his human nature from her, and that, although blessed above other women she was but a woman still; in other words, he denied that God had become incarnate in the person of the Virgin; he denied the old Chaldean and then Romish doctrine, that the Virgin and not her Son should bruise the serpent's head. The bishops, clergy, and people were excited. The emperor

called a council, which assembled at Ephesus, and in the year 431 Nestorions was expelled from the church, and the worship of the Virgin was established in the Eastern branch of the Roman empire, as it had formerly been in the West. Solemn curses were pronounced upon all who refused to worship the goddess, and the festival of her assumption into heaven was imposed upon the falsely called church of Christ, to be observed throughout the empire on the 8th of September.

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THE GENERAL THEOLOGICAL LIBRARY.

WE have received the "Sixth Annual Report" of this Corporation, located in Boston, Mass. It seems to be in a prosperous condition. We give the following extract from the Report before us:

The directors take pleasure in calling the attention of the members of this institution to its increased usefulness. Nearly three times as many persons have used the Library during the past, as during the previous year, and the taking out of books has multiplied in the same proportion. These books have been taken to forty-six different towns and villages, the most distant being seventy miles.

About 3,000 visits have been paid to the Library during the year, and these visitors have probably consulted 15,000 books and periodicals. Of the visitors, at least two-fifths are either laymen or females, and as there are from 50,000 to 75,000 Sunday school superintendents and teachers in New England, as well as several hundred students preparing for the ministry, against 5,000 clergymen, the time is not distant when the great majority of those using the Library will be laymen.

THE READING ROOM.

This establishment, which is connected with the Library, receives regularly, eighty-five periodicals. Quite a number of new and important reviews and papers have been added the past year.

The HERALD OF LIFE has been sent to the "Reading Room," regularly, from its first issue, and is acknowledged among the periodicals received from the proprietors or publishers.

RUBBER CEMENT.—Pure virgin rubber a piece the size of a walnut, cut up as fine as yarn, the finer the better, put in a pint or twenty ounce bottle; add one pint of benzine free from oil. Let it stand a few days, shaking occasionally and it will become thick as honey, and cement leather straps, shoe soles, backs of books, etc., drying in a few minutes. If too thin add rubber; if too thick add benzine. Keep the bottle closed.—*Scientific American.*

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THE HERALD OF LIFE.

NEW YORK, JULY 1, 1868.

NO IMMORTALITY NOR FUTURE LIFE, EXCEPT IN JESUS CHRIST ALONE, AND BY A RESURRECTION AT THE LAST DAY IF DEAD, OR A CHANGE IF ALIVE.

RESPONSIBILITIES.

The Editor holds himself responsible for none of the sentiments of Correspondents. The Editor's articles do not all appear under what is called the "Editorial Head." Any articles without a signature, or which are not credited to another source, the Editor is responsible for, without saying whether he wrote them or not he leaves the reader to judge of their authorship. Let these things be kept in mind in reading the Herald of Life, and the praise or blame will rest where it ought.

NO. PAPER NEXT WEEK.

OUR subscribers all understand that 48 numbers of our paper make a volume, according to our "Terms." Hence in a solar year we have four weeks in which we issue no paper. We leave these vacancies where it seems most desirable, all things considered. The vicinity of the "Fourth of July" is one of them.

We are perfectly willing that the amount of reading matter for a year in the HERALD OF LIFE should be compared with any other paper in the land, published at the same price. Look at the advertisements and standing matter in other papers, for twelve months, and see if we do not exceed any of them in the amount of other matter. The "LIFE AND ADVENT UNION" have never thought it advisable to advance the price of our paper, though the cost of publishing has doubled, in some parts of the work, since the first issue, and nearly all other papers have advanced in price more or less. Think of the amount of matter given our subscribers for $2, compared with the amount received for $1 in a monthly magazine of 32 pages octavo, small pica. The latter contains, in what printers call *ems*, about 564,000 in twelve months. The HERALD OF LIFE contains in 48 numbers 3,456,000 (about three millions five hundred thousand) *ems*. That is, the HERALD OF LIFE, in 48 numbers, contains about *six times* the amount of matter of the supposed monthly; and yet some think a monthly is *so cheap* they will take that to the neglect of the weekly. The HERALD would be as cheap at $6 per year as the monthly at $1. Are any of our readers willing to hazard the life of our weekly by substituting a monthly in its place? or, by introducing a monthly among us, till such time as it is decided that we can no longer sustain a weekly? The *Bible Examiner*, our pioneer monthly, was *suspended* expressly for the sake of trying the experiment of a weekly. The friends of truth have nobly sustained it hitherto. Will any of them leave it now for a mere monthly? We trust not. They love the HERALD OF LIFE too well thus to be drawn aside to a private monthly enterprise.

TO SUBSCRIBERS.

WE are reluctant to part with any of our readers; but there are some to whom the HERALD OF LIFE has been continued though their subscription ran out some time since. We would be glad to wait on them longer, but our necessities admonish us that we must be *just* before we are *generous*. If the persons referred to should fail to receive our next issue they will understand the cause. We would be glad not to be obliged to discontinue the name of any one now on our books. Must we do it? Please help us to say, *No.*

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HEREAFTER, for the present, these three documents will be put at the following prices, at our office, viz.:

Life from the Dead	5 cents.
A Defence of the Bible	3 "
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If sent by mail the postage must be added. For either one of them, alone, the postage would be two cents. It is desirable, therefore, that they be ordered in parcels. Send what money you wish to apply for them, and state which you want sent, or what proportion you would have of each, and we will send them at the above prices, deducting the postage from the money sent.

Three editions of 1000 each of LIFE FROM THE DEAD are nearly all gone, within a short time, and we shall put the fourth 1000 to press immediately. They are accomplishing a mighty work. The Tract on the JUDGMENT should invariably accompany this, whether the DEFENCE does or not. This post, of "NO LIFE OUT OF CHRIST," is to be defended with unabating energy. It must and will be maintained: it is "never to be surrendered." With it all the strongholds of inherent immortality, endless torture, and a *mortal* resurrection are to be assaulted and overthrown. Each of these three errors stand in the way of the triumph of truth, and are doomed to perish from the theology of Christendom, sooner or later. Neither of them can live in the light of the Bible. Against these three fundamental errors we oppose our "THREE CAMPAIGN DOCUMENTS." Let our friends give them "free course" and they will "run and be glorified" in spreading the grand Bible doctrine of "NO LIFE FUTURE OUT OF CHRIST." He is "*the* Resurrection and *the* Life." Out of Him the sinner perishes like "the natural brute beast." See 2 Pet. ii., 12 and Psa. xlix., throughout. Let the Campaign Documents be read, and we have no fear but what candid minds, willing to follow truth, irrespective of sect or party, will soon discover that the Bible teaches no other way into a future life but the way of holiness in Jesus Christ, by a union with him.

Our work has begun well; let there be no faltering in it. A large outlay now is better than protracting the campaign. The battle is to be fought "out on this line, if it takes" till the Lord comes. Our Lord and King will soon be crowned on David's throne. Let us now give him the glory as the only LIFE-GIVER for dying men; and as giving a *future* life *only* to the members of his body. Blessed truth. Let it fly to the ends of the earth with lightning speed and lightning power. Ye men of God, all of us, let us be found working "while it is day; the night cometh in which no man can work."

THE OLD AND THE NEW.

THE *Advent Herald*, Boston, Mass., was originally under the supervision of Eld. J. V. HIMES, and continued so for many years. During those years he favored the theory of inherent immortality; nor did he abandon that view till after his connection with that paper ceased, so far as we have any knowledge. Some five or six years since, he removed from Boston to the West, and started a new paper at Buchanan, Mich., called *Voice of the West*. From that time he has advocated the mortality of man and the final destruction of the wicked; while the *Advent Herald* has kept on in its old course as to the immortality of the soul, the conscious state of the dead, and the eternal torments of the wicked.

Recently Eld. HIMES has published a work called "ADVENTISM," etc., in which the author (Wm. Sheldon) has taken up the subject in two parts. The first part is devoted to the consideration of man's nature and destiny, showing that he is mortal, and that the end of the wicked is, after a resurrection and judgment, to be destroyed. This work has been noticed by the old paper—the *Advent Herald*—and among other things, it says:

More than one-fourth of which is devoted to a discussion of the state of the dead and end of the wicked; and an attempt is made to show that the scriptures teach the unconscious state of the departed, the final extinction of the being of the wicked, and that this view of the condition of man in death "is not a new doctrine, but harmonizes with the views of primitive Christians," and of Luther, Tyndal, and "the first Reformers." We regard much of what is said on this point as being a miserable perversion of scripture and historical facts.

ELD. HIMES, in his response to his *old* friend, sets this matter in its true light, so far as it relates to "primitive Christians" and "the first Reformers." He has introduced a mass of testimony which goes very clearly to show that the doctrine of an immortal soul in man is a corruption of Christianity, and that Luther and other Reformers, did, in fact, repudiate it. His testimony and remarks fill near six columns of his *new* paper, *Voice of the West*, and will well pay for reading. We thank him for this expose and defence, and hope he will give it a wide circulation.

As ELD. HIMES has so nobly defended this part of the immortality question we hope he may yet be able to do the same with the crowning doctrine of "Life future *only* to those *in* Christ." We trust he may yet see, and seeing, as nobly defend this Bible doctrine as the other. Had he grappled with the concluding remarks of his old friend, the *Advent Herald*, we would have been glad to see how he would have disposed of a difficulty. It is as follows:

That the volume before us contains some prophetical views on which Adventists generally are agreed, is readily conceded—though we have looked in vain for the doctrine of two resurrections a thousand years apart: if it is there we have overlooked it; and as the author maintains that "there must be a resurrection before there can be a judgment" (p. 42), that "the dead ones must come out of death's dark prison before being judged" (p. 43), and "that the judgment is connected with Christ's appearing (2 Tim. iv., 1)," we are unable to see how he can get the millennium between the resurrection of the "blessed and holy" and that of "the rest of the dead." (Rev. xx., 4–6.)

Here is a point where the author of "*Adventism*" has left us all in the dark; nor can we see but what his theory drags after it, inevitably, the heresy of a universal "*mortal* resurrection." If there is no judgment of decision before the resurrection, how is it that the righteous "dead are raised incorruptible?" as Paul affirms they are; and the wicked dead (if raised at all) are raised *mortal?* as they must be, if they are to die again. How can these things be, if there has not been a judicial judgment before the resurrection? What position does the author of *Adventism* occupy here? Will Br. HIMES tell us plainly? He has said not a word on this part of the *Advent Herald's* article. We can excuse him for not entering at this time into that part of the subject, because of the length of his response to the other parts; but we can hardly excuse the *Voice* or Br. Sheldon for further silence on these last remarks of the *Advent Herald*. That paper is not the only one which desires to see an open declaration on this matter.

Here are the questions we would be glad to see the *Voice* meet with a frank declaration viz.:

1. Is the resurrection of the whole Adamic family to take place at one and the same time?
2. If so, are they all raised mortal?
3. If all are *not* raised mortal, how are we to account for it without admitting a judicial judgment *before* the resurrection? or,
4. Why is one class raised mortal and the other immortal?

Will Br. HIMES himself give us an answer to these questions in the *Voice*; or, if he prefers it, send them direct to the HERALD OF LIFE? We earnestly desire to harmonize with him and all others so far as our convictions of truth will allow. We oppose no one's views from the love of opposition; and when fairly convinced we are in error, we trust we shall never count any sacrifice too great to exchange it for truth. At present, we are solemnly impressed that the position of "*Adventism*" is deeply in error on the judgment question; and leads to other conclsions irreconcilable with the testimony of the Bible on the resurrection of the dead.

WILLIAM MILLER AND ANNIHILATION.

THE *Advent Herald*, in opposing the view of the final destruction of the wicked, says:

Mr. Miller, the leader in the Advent movement, truthfully said: "The doctrine of annihilation and the soul's unconsciousness in death has been connected, in the minds of some, with the doctrine of the Advent. With this there is no necessary connection. The doctrine of the Advent was the faith of the primitive church; while the doctrine of annihilation was no part of their faith. It evidently arises from a mistaken use of Bible terms, and a stress on words not warranted by parallel Scriptures. . . . That doctrine [of unconsciousness in death] carried out, must lead to a denial of the divinity of Christ; and we find that in all past history, in the different periods when it has come up for a time, it has been connected with that and other heresies." (*Memoirs*, pp. 333–4.)

In reply to this statement ELD. HIMES, in the *Voice of the West*, makes an *expose* which we are glad to see, as it wipes a stain from the memory of Wm. Miller which has heretofore looked to us out of character in so good a man. The following is the *expose*:

Father Miller held the common view of the nature of man and doom of the ungodly. He was prejudiced against the opposing view; and this was the more natural because his mind was so fully occupied with the great truth of his early mission, and he feared the introduction of such a doctrine might hinder our mission, and prove a new source of weakness and division, from which we had already suffered much. Time has proved this fear an ungrounded one; and instead of proving a source of weakness, "the life and death question" has been a tower of strength to the Advent cause.

One by one the old Adventists of the original movement have adopted the view they once called "heresy," until, comparatively speaking, but few of them are left standing on the old Orthodox platform of eternal misery for the lost. We by no means depreciate the Christian character of those who still cling to their erroneous views. We respect them and their work. But still we hope, both for their own sake, and the world's sake, they may yet see, as we have seen, wherein their doctrine dishonors God and his Word, ask his forgiveness, and strive together with us for the truth they now reject.

The quotation from the *Memoirs* of Father Miller was written by Br. S. Bliss, while on a visit at Father Miller's house in Low Hampton, N. Y., in August, 1845. The old man was sick at the time, and Br. Bliss wrote the article, shaping it as he deemed best to make it most effective against the "annihilationists," as he called them. Father Miller assented to it, and it was published in *The Herald* at that time.

Subsequently Father Miller's views were modified, or, at least, his prejudices. Before the close of his life all his children, and many of his nearest personal friends, had been converted to "the life and death question," and if we may judge by his last conversations with his son, Eld. Geo. W. Miller, (now of Millersburg, Minn.), had the old man lived, he would, with us, to-day, no doubt be an advocate of the Pauline theology of the sleep of the dead and the destruction of the wicked. Therefore Br. Bliss' sharp words in the name of Father Miller must go for what they are worth.

GEN. GEO. W. DEITZLER, Kansas, writes; I do not know to whom I am indebted for the HERALD OF LIFE, which reaches me regularly, and is read with much satisfaction; but I do know I have not ordered or paid for it. If it is mailed to me directly from your office, which I suppose is the case, you will please continue to send it while it or I live. I enclose $5. Please send me a copy of "LIFE ONLY IN CHRIST," [etc.]

ANNIHILATION DREADFUL.

A FEW years since the following sentiment was uttered, in his pulpit, by HENRY WARD BEECHER—"I had rather go to *hell*—I was going to say—than go to annihilation."

He was speaking of the consequences that would follow from one's being disconnected from God, and said, if such disconnection could be *entire*, "they would go to annihilation." Such a result, to his mind, was awful, as well it might be; and we were glad to find that Mr. Beecher was not of the opinion of some, who say, "To be annihilated is nothing." Persons of this last named sentiment must be persons of very small intellectual development, and seem so near a mere animal being as to be incapable of understanding the magnitude of the glory and enjoyment of an endless life; to such sensualists it may be fortunate that God has suffered their minds, hitherto, to be blinded as to what is the real "wages of sin:" they may need the dread of sensual sufferings, with the idea that such sufferings are to be eternal, to restrain them from sin. Such a doctrine might have been "winked at" in the "times of ignorance" which are passed, when men have been shut up in heathenish darkness, and enveloped by popish superstitions. But now that the system of keeping men in ignorance is passing away, and men will read and think for themselves, the true Bible doctrine of death, as the "wages of sin," needs to be brought out and enforced, if we would save men from real infidelity, for thinking men cannot much longer be made to believe in endless misery; hence, if it is still insisted that the Bible teaches such doctrine, they must and will reject that book. If such is not the result with them, it will be strange indeed.

We hope Mr. Beecher may yet see that such an "*entire* disconnection from God," as he seemed to think impossible, may take place, and then the awful annihilation may be, and will be, the fate of the sinner. Such a result commends itself, to the mind of an intelligent man, as just and right, if the sinner persists in forsaking God, "the fountain of living waters," etc. Jer. ii., 13.

SECTARIANISM.

To show the inconsistency of the sectarian arrangements with the spirit of Christianity, let us suppose the Lord Jesus to come again *personally* to earth to preach among men. To which of these churches must he go? Would it be to the Methodists? If so, would the Baptists give up their meetings and "order" to attend his ministry? Who believes they would? Suppose he go to the Baptists—would the Methodists and Presbyterians at once amalgamate with the Baptists? "Adventists," perhaps, might claim he would come to our churches; but to which among the dozens of parties into which they are divided would he go? And if he should go to one only among them, would all the others leave their places to go after him? Would those who can hardly speak peaceably of such as differ from their peculiarities in belief or practice suddenly give up to be led elsewhere? Surely the so-called "Adventists"—take which party you may—are no less sectarian than the older churches, but rather more denunciatory of the two. Would Jesus be allowed to stand in the pulpits of any of these sectarian churches if he preached against any of their division walls, viz., their creeds, whether written or unwritten? If he would preach in none of these churches, must he not preach in the streets, field, or some other unusual place? If he did this, who would go to hear him? Would any of the sectarians leave their churches to go? Perhaps you say—"Certainly—all of them who are Christians." Well, then—suppose he remain and preach in that place: will all these "real Christians" continue to attend his ministry? If so, will there be any one left in the sectarian churches except hypocrites, formalists, and self-deceived souls? If that would be true then, is it not true now that the sectarian divisions are kept up by those classes of professors? And is it not the duty of all "real Christians" to protest against all such arrangements as now part any that would cleave to the personal ministry of Christ? Can Christians be justified in keeping up divisions that would not bear the personal presence of their Lord, and which are a manifest violation of his design in leaving his church in the world, as expressed in his prayer, John xvii.? "Neither pray I for these alone, but for them also which shall believe on me through their word. That they all may be one, as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me. And the glory which thou gavest me I have given them, that they may be one, even as we are one; I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me." Shall this prayer ever be answered? It never can be while "real Christians" suffer themselves to be separated and divided by different creeds imposed on them by "the commandments of men." Let every "real Christian," then, ask himself what is his duty in this matter, and act accordingly.

HOW SHALL WE READ?

IT has been a rule with us, for a long time, that words are to have their literal and obvious import, unless there is a manifest necessity for departing from it. On this ground we have maintained the terms *life* and *death*—in the Bible—convey the same sense as in common use: life, that of living existence; death, that of cessation of living conscious existence. That these terms are sometimes used in a figurative sense we have never denied; but such cases are exceptions, or cases where the literal meaning would be absurd, and their figurative use is apparent.

Further, we have always admitted, if it could be proved that man has an immortal soul, there would be an irresistible necessity for understanding the terms life and death, in the Bible, in a figurative sense—i. e., in the sense of bliss and misery. But, in the absence of any Scripture proof of man's natural immortality, and with not a single instance throughout the Bible where such a doctrine is affirmed, it is idle and absurd to claim that the terms life and death are employed mystically or figuratively in relation to man's destiny: there is no necessity existing for such a departure from their literal import.

The case may be very different with some other terms, and no absurdity be involved in it. In other cases the literal sense may be the primary idea, but this idea involving a higher, or more spiritual one, the overlooking of which involves the interpreter in the mere "letter," to the neglect of the more important idea of the "Spirit" of God in the communication. Such interpreters lead themselves and their followers into "the ditch" of mere formalism; or, their religion is one of words and outside performances. Such think "gain is godliness;" and if they are aggrandized, or "receive honor one of another," they are quite satisfied with their religious attainments—they become a body without divine life—the life of God within. Such is the inevitable tendency of an adherence to extreme literalism.

Such a course neither Christ nor his apostles gave any countenance to. Some things which seemed of the literal character, as recorded in the Old Testament, they have applied distinctly to things spiritual, or to things of a more purely spiritual dispensation. We have only space for one illustration in this article, but may resume the subject hereafter.

Take the promise of God to David, 1 Chron. xvii., 9–14. "It shall come to pass, when thy days be expired, that thou must go to be with thy fathers, that I will raise up thy seed after thee, which shall be of thy sons; and I will establish his kingdom. He shall build me *a house*, and I will establish his throne forever:" "I will settle him in my *house* and in my kingdom forever."

Solomon received this promise in extreme literalism, and acted accordingly, aggrandized himself, fell into idolatry, and died—so far as we have positive evidence—in his folly. He said to Hiram, king of Tyre, "Behold I purpose to build a house unto the name of the Lord my God, as the Lord spake unto David my father, saying, Thy son, whom I will set upon thy throne in thy room, he shall build a house unto my name." 1 Kings v., 5.

Here is literalism, which might have done Solomon no harm if he had not rested in it, instead of looking through the figure to the spiritual import of the promise to David. Paul, being spiritual, and inspired too, looks at the matter in its true light. Hear him:

"Christ as a Son over his own house, whose *house are we*, if we hold fast the confidence and the rejoicing of the hope firm unto the end." Heb. iii., 6. "That thou mayest know how thou oughtest to behave thyself, in the house of God, which is the church of the living God." 1 Tim. iii., 35. "Now, therefore, ye are no more strangers and foreigners, but fellow citizens with the saints, and of the household of God, and are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone, in whom all the *building* fitly framed together groweth unto a holy temple in the Lord; in whom ye also are builded together for a habitation of God through the Spirit." Eph. ii., 19–22.

Had Solomon, as a "wise master-builder," not stopped in mere literalism, but gone forward—as did the great apostle—he might have been saved from his great shipwreck; but he fell by his "strict literal principle of interpretation," and is left as a standing monument to all such confident interpreters and their adherents, who begin by overlooking the spiritual design of literal things, and end in the flesh.

THE WICKED DEAD.

WHILE that class of religionists, rapidly increasing in numbers both in this country and in Europe, who hold to the eminently plain scripture doctrine that "all the wicked will" God "destroy," agree that the penalty for transgression of divine law is death, literal death, they differ somewhat widely respecting God's future dealing with them whose "end is destruction;" some taking the ground that the unrighteous will have no resurrection from the dead; others that they will be raised at, or a period subsequent to the coming of Christ and afterward be destroyed. In the absence of so much as one text from Genesis to Revelation which clearly declares a wicked dead man will have a resurrection, some of those who seek to maintain that theory assign as two reasons why the wicked dead will live again, firstly, that the death men now die is in consequence of Adam's transgression, consequently all who die unforgiven have yet to die for their own also; secondly, that they must be made alive in order to be judged. Let us briefly examine these positions.

Suppose men do now die in consequence of Adam's transgression, what then? Unless we are wrong in our common faith that death, deprivation of life, is the divinely announced penalty for sin, it must be apparent to every candid mind that to take the impenitent out of the very condition specified as the penalty, for the sole purpose of putting them back into it again would be an act so objectless that very few *men* could be found to practise its like; infinitely less so a God of love and of order. Remember, the penalty is *death;* not dying; so that though the death men now die were in consequence of Adam's sin, Christ's simple confirmation of that condition, in the case of the impenitent dead, could *only* be requisite in performing the act of executive judgment, which consigns them to their eternal doom. It is quite evident, however, that the advocates of the reliving of the wicked dead have not entirely freed themselves from the old torment delusion, but cling to the notion that pain, suffering is a part of the penalty proper. But upon the presumption that this is true; that the act of dying, with its attending pains, is a component part of the penalty, does not the theory that men now die wholly and purely because of sin committed by Adam involve manifest injustice? What does scripture say on the subject? It says that when Adam was placed on trial in the garden, he was commanded not to eat of the fruit of a certain tree; that if he ate of it he should surely die; that he did eat of it, thereby transgressing divine law, committing sin; and that he died in accordance with the threat. It cannot be said that *he* died in consequence of anybody else's sin, for he had no ancestor from whom to inherit any curse. Whose sin did he die for? The Bible could not well be more explicit in its declaration that Adam died for *his sin*. He must of necessity, therefore, have paid so much of the penalty as consists in the pain of dying. Mark, then, he having died for his sin, suffered the deprivation which was unequivocally stated should be the result of transgression, there is no possibility of getting him up from the dead to suffer a second time for his offences unless the penalty for sin was expressly stated to be to *die twice*. Are there any who are willing to believe there is the slightest intimation of such a thing in the provision made for violation of the law which God gave to Adam? We think no man would so far jeopardize even a very limited reputation for candor and soundness of judgment as to take the ground that twice dying was the penalty announced for violation of the Edenic law.

Here, then, is one man who can in no possible way be subjected to a conscious punishment beyond what he has already received, without transcending the limit of a plainly expressed penalty, an act which it were unwise, at least, to charge upon a God of justice, saying nothing of love and mercy. Then, too, if Adam, chief of sinners as he was if his crime was so enormous as so impose an *extra* death upon almost countless millions of his posterity, only dies once for his sins while all the finally impenitent, who live after him, have to die once each for his and their own, it follows that the greater the crime the less the punishment. A *great* sinner dies once; lesser ones die twice. Is it reasonable or just?

But it may be urged that Adam may have been faithful after the Edenic transgression, and by reason thereof will come forth to eternal life through Christ. That is true, he *may.* We think it not unlikely the attainment to that glorious state was placed within his reach; but, in the absence of any scripture allusion to the contrary, it is not unreasonable to presume he failed to avail himself of any offer of eternal life; and, whether he did or not, the argument loses no force, for the principle is the same.

When men die they incur the same loss, make the same forfeiture to the claim of violated law that Adam did by his death. So, as Adam died for *his sins*, suffered the penalty of the law, it follows that his posterity cannot be subjected to an additional death, if that second death be a distinct operation, without an imposition beyond the obvious requirement of the law. There is no avoiding this conclusion, for the Bible gives no account of the penalty first announced having been superseded by another. Where is the authority, then, for saying the finally unforgiven will die twice for transgression? Certainly not in the Bible. No such doctrine is found there. It says of certain members of that class, "they are dead, they *shall not live;* deceased, they shall *not rise.*" And again, of certain other ones, "they shall sleep a *perpetual* sleep and *not awake*, saith the king who is the LORD of hosts." The "LORD of hosts" says this of some who have only died the death which it is contended is wholly because of Adam's sin. Why will men affirm of such as God has declared shall "*not awake*," shall *never live*, that they will be raised from the dead to die gain?

One of the frailest arguments ever adduced in support of any theory is the one most general, perhaps, among advocates of universal resurrection, viz., that the wicked dead must be raised in order to be judged. Are all the dead raised to the same kind or quality of life? The answer is, no; the righteous are raised immortal, while the wicked are raised mortal. If this be so, is it to occur by chance, or by design? The dullest mind cannot fail to see at a glance that the two classes must have been judged and determined to their respective conditions while yet dead. Why, then, are the wicked brought up, since they must be judged before their resurrection? Oh, is the reply, "in order to be put to death, that is a part of the judgment." What is a part of the judgment, the act of dying, or the condition of death? If the former, we reply, they have once suffered it. But if it still be urged the first act of dying was because of Adam's sin, and not at all because of their own, then the conclusion becomes inevitable that, after all, the penalty for Adam's sin was not death, or two deaths, even, but as many thousands of millions of deaths as there have been and will be people to die them. Is the conclusion an inviting one? If, on the other hand, it is the latter, the state of death, we say, what must be apparent to every mind, that they are in *just* that condition both when and after their future is decided. Why, then, we ask, the solemn farce of taking them out of it merely to put them back again? Why? In endeavoring to show some real object in the resurrection of the wicked dead, thus hoping to escape this judgment dilemma, it is claimed by some supporters of the doctrine that both righteous and wicked are raised mortal. Well, if that were true it would be a relief from the difficulty that judgment must necessarily precede resurrection if the two classes come forth to different states. This position possesses the virtue of an approach to self-consistency, but it lacks that indispensable element of all sound argument, truth. Again and again does scripture *positively* declare that the dead are raised incorruptible, immortal, none of its language affording anything stronger than doubtful *inferences* to support the theory in question. Can earnest seekers after truth long prefer inferences to positive declarations? This part of our subject has been so exhaustively treated by the Editor in his "Judgment" tract recently published, that no more need here be said. Divest the doctrine of a revival to life of the wicked dead, of the idea of torment, torture and what would there be left? A loathsome thing, from which all would turn. Its best form is hideous, ghastly. The idea that the pain connected with dying forms a part of the penalty proper, is the door through which this error of a universal resurrection is permitted to enter. Better let it go with the rest of the unscriptural torment doctrine, and keep close to the word of God. L. C. T.

New York, 1868.

THE DECOY SHEEP.

READING in an English magazine lately, we met with an account of a curious device of the London butchers. It is a difficult task, as might be supposed, to drive a flock of sheep through the streets of a large city, where the resemblance is so small to green pastures and country roads. They are liable to be scattered in all directions by the crowd of vehicles, and to turn every few rods down the cross streets, in a manner sorely trying to patience. Hence when the butcher has purchased a number of sheep at the general market, it is no small matter, even with the help of a dog, to get them to his private yard for slaughter. Can any expedient lessen the trouble? A knowledge of the animal's instincts points out a method of relief. A sheep is taken and petted till it becomes wonted to the place, and attached to its owner. It is then used as a decoy, being led to the market place, where the purchase is made of the little flock for the slaughter, and there placed at their head. The butcher then starts for home, the decoy sheep accompanies him, the others instinctively follow, according to sheep-nature, and refuse to be separated, threading their way through streets and lanes, carts and carriages, pleased with following their leader, till they reach the place of death!

We said, just now, that this was according to sheep-nature. Is there nothing like it in human nature? Alas! we see the same device in use on every hand by the great enemy of souls. How few he would entrap without a decoy. Fish do not bite the bare hook. Birds will not enter an empty trap-cage. Even sheep do not wittingly go to the slaughter, but must be enticed there. Sinners love sin but not death, and do not crowd the broad road with any idea that it leads to destruction. Men, like sheep, are gregarious, and prone to go in troops after leaders. One good decoy sheep will conduct a thousand flocks to the slaughter.

Here are young men in a great city, come in multitudes from virtuous homes in the country to learn business and make a fortune. At first they are bewildered with the novelty and excitement, and scarce know which way to turn. They are unaccustomed to city ways, and fearful of danger. But the cunning tempter has his decoy sheep on hand, in some fine looking, dashing companion with whom they make speedy acquaintance. He has lived in the city for several years, and can tell them where to go and what to do. He makes little delay, indeed, in inviting them to accompany him after business hours to haunts of pleasure. They want some place in which to spend their evenings besides the dull boarding house, and the only Christian young men they meet, have nothing to propose but a young people's prayer meeting once a week. So this friend suggests a game of billiards, as innocent, amusing, and affording good exercise, but (good men having provided no other place) takes them for the purpose to where drinking and gambling are the invariable accompaniments. Then he leads the way to saloons, to the mis-called museum, to the regular theatre, to the opera, to the ball room, to the Sunday excursion, to the gambling hells, and finally to the brothel. They are startled at first, but, as he operates gradually, and assures them that all the young men frequent such places, and that if they would cease to be country rustics, and appear city-bred, they must follow the customs of the city, and as he seems to be such a generous, wide-awake, enjoyable friend, they soon lay aside their scruples and follow in his path. Poor fellows! they imagine that they are making great progress in gentility, and are the admired of all beholders; but men of sense, who see them trooping after their leader, pity them as the Londoner does the flock racing through the streets after the decoy sheep.

And so it is with older men, in whom greed of gain, or other depraved passion has taken the place of the intoxication of pleasure. They seldom go their ways singly. Satan leads them in a mass, by their gregarious impulses, and the powerful influence of their favorites. A few prominent merchants will set an evil example in business which will corrupt the trade of a city, and against which few have sfficient character to protest. In politics we see parties ignore the moral principle of measures, and follow blindly their respective leaders. It is this tendency which enables wickedness to lay its plans with so few elements of calculation. It is thought sufficient to decide upon the object desired and the readiest means of gaining it, trusting to the willingness of the mass to do as they are bidden. Prepare the decoy sheep, and the whole flock will follow, through all manner of windings and dangers, and to the very door of death.

But the decoy sheep at last shares the fate of the rest. He grows old, and his place must be supplied with one younger and more active. So, fattened into prime condition, he one day goes to the knife, and his carcass hangs where, through his agency, so much mutton has hung before. And it is the same with his human parallel. The devil does not use his decoys forever. They have their brief day, then wear out and drop swiftly into destruction, replaced by others with fresh attractions. It is so in the haunts of pleasure, in the walks of business, in the temples of ambition. The flocks and the decoys all belong to the butcher, and serve his profit only. The tempters and the tempted all belong to the devil, and are equally his victims in the end.

Men will follow some one. They have their choice, to follow Christ, their true friend and leader, who will conduct them to eternal life, or to rush on after the devil and his decoys, till they reach eternal death!

The foregoing we have taken, with slight omissions, from *The Advance*. It is very instructive for young and old. There are any number of these "decoy sheep;" really *goats* of the worst kind. They are found in all places and in all professions, civil and ecclesiastical. We are much pleased with the last paragraph. "Men will follow some one." How true. Even the "decoy sheep" is first led; then becomes a leader unto *evil*. How few really "follow Christ," even of those who profess to do so. They are in the leading-strings of sect or party. Let them refuse all other leadership except Christ alone. He "will conduct them to eternal life." We thank the *Advance* for saying that. If they follow *evil*, or, as the *Advance* chooses to say, "rush on after the devil and his decoys, they will reach *eternal death*." Such language is Scriptural, and is truth. Let all, saints and sinners, "abstain from all appearance of *evil*," as they value *life* and would shun *death*, "the wages of sin."

"FUNNY."

WHAT is funny? Let the *Advance* answer.

"As one of the funny things which it is desirable to find place for now and then, in the midst of more sober reading, we clip its (*The Liberal Christian's*) closing paragraph: 'Let the doctrine of endless punishment, as laid down in the creeds be preached from the *Evangelical* pulpits, by men who really believe it, and and feel the danger of it, and there would be such a secession from the Evangelical churches as they have never witnessed; or, what is more likely, the preachers would be dismissed in the most summary manner.'"

Is not "endless punishment," in the form of eternal torment in fire and brimstone, or in remorse of conscience endlessly protracted, a cardinal doctrine in the creed of the Methodist, Congregationalist, and Episcopal churches? Jesus Christ came, did he not, "to save never dying souls" from an eternal *hell?* A "funny" doctrine this, to preach, is it?

Were this made the chief theme from week to week (as it ought to be, if true) it would put an end to revivals (so called) and cause churches to fall into decay.

Is it a "funny" thing for "Watchmen on the walls of Zion" to suppress the truth of God? What! let "immortal souls" go down—down to eternal death! No, not death, *exactly*, but "eternal torments!" Where are the preachers "who really believe it, and feel the danger of it?" *Where!*

URSULA EATON.

Leopardsburg, Ohio, June 19, 1868.

Letters and Extracts.

FROM ELD. E. B. TAFT.

SONORA, CAL., June 5, 1868.

BR. STORRS: In my journey to this place, the Lord, in his faithfulness, has been my helper and my guide. This has been manifest in caring for my temporalities, giving me friends, and above all things showing that he is operating upon the hearts and minds of many, inciting them to a more minute study of the Scriptures, that they may know whereof they speak, of the doctrine of "Life only in Christ," one that is made so prominent by the Lord Jesus and his Apostles, yet contemned by so many who profess to be his disciples. Notwithstanding there are these opposers, let the Lord's faithful ones take courage; for the work is his; and it will be completed according to his own purpose. I have met a few of my old friends, here, in the Life views, who are in good spirits, and are contending manfully for the faith once delivered to the saints. I expect to remain in the mountains for a few months, hoping then to become so much restored in health that I shall be able to go on with the work I so much love. May the blessings of our heavenly Father be poured out in large measure upon yourself, and all the dear brethren who are truly engaged in preaching his gospel. Yours in the gospel hope.

FROM LAFAYETTE NORRIS.

CAMPTON, IOWA, June 7, 1868.

BR. STORRS: I send you a new subscriber. He is a young man and a believer in the Advent doctrine. I lent him "LIFE FROM THE DEAD," which he is very much interested in; and has sent it to his parents. I hope they may be led to see the glorious doctrine of future life through Christ to the righteous alone.

It may be news to you, to know that some of the Adventists in the West, who follow the lead of a paper in Boston, Mass., are boldly proclaiming that they can heal the sick by the laying on of hands. One Elder B. is the leader in this matter. He is an "illiterate man, uses slang phrases, and is rough in his speech;" so says one of his followers, Elder P. S. W. D. From what I can learn, his cures are a myth. But he gets a good many followers, who believe in them. If any of the readers of the HERALD know anything about his cures, I wish they would write to the HERALD in relation to the matter; and thus put the over-credulous on their guard. I like the HERALD OF LIFE the best of all papers for its plain matter of fact and common sense articles, to the exclusion of fanaticism and bigotry. Yours truly, looking for Jesus.

FROM ABBIE M. DOUGHTY.

LYNN, MASS., June 25, 1868.

BR. STORRS: Inclosed is $1 to help spread the glorious truth of Life only in Christ. It is a small mite. I will try and send more soon: for I am a lover of the truth; it is all and in all to me. The prayer of Jesus was that his disciples might be sanctified through the truth. I feel a willingness to exchange error for truth at any time, because it is so much better; it will make us free; but error never will. When I came to an understanding of the plan of redemption, or the Gospel of Christ, I could see the character of God more fully than ever before, and could truly exclaim with the beloved diseiple, "God is love." The mission of Christ into the world was not to destroy men's lives, but to save them. Man was in death, and no means by which he could extricate himself therefrom. The life that he possessed, which was animal, not immortal, was forfeited by transgression, and must be given up to meet the demands of the broken law; and in that condition he needed a Saviour to rescue him from the dominion of death. So God, in love, sent his only begotten Son, that whosoever believeth in him might not perish, or remain in death, but have everlasting life. John iii., 36. That as sin hath reigned unto death, (and it does not reign any farther, there sin leaves man) even so saith the Apostle, might grace, or favor, reign unto (temporal life? no; unto) eternal life, through Jesus Christ our Lord. Sin reigns unto death, and there it leaves man. Why? Because the wages of sin is death. Rom. vi., 23. When this present life is given up the debt is paid; for it is all the law demands: the life we get through Christ is not a forfeited life; and he who lives again from the dead, will live through Christ; and consequently will live forever. Truly the Gospel is good news, and glad tidings to all people. No curses; no threatenings; no penalties in the Gospel; they are all in the broken law. The law worketh wrath. Christ came to redeem us from the curse of the law; and all we have to do is to believe on him. Jesus says, he that believeth on the Son hath everlasting life, and I will raise him up at the last day. John vi. If we will be benefited by the death and resurrection of Christ, let us believe on him. If not, we must remain in the congregation of the dead. Prov. xxi., 16. Let us believe and live.

J. HAMILTON, Fredonia, N. Y., writes: I approve of the "Campaign" movement to put in circulation ten thousand each of the "Documents" which set forth so clearly the "Platform" of Truth which we have chosen to stand upon; for they clearly set forth the character of our chosen King; and we will contend against all opposition till he comes, or we sleep in him.

JOSEPH LACIAR, Pa, writes: I send you another subscriber. Thank the good Lord; for the leaven is working, and I hope to send you more names soon. Desiring earnestly to be remembered in your prayers, I am, with love to all, your brother.

"FINE SPEECHES FOR BREAD."

UNDER this heading *The Telescope* remarks: The Saviour asked: "What man is there, who if his son shall ask for bread, will give him a stone? Ministers of the gospel often furnish the answer to this question. With too much truth *The Watchman and Reflector* says the following: "Sometimes we hear sermons where the preacher's aim seems to be to make a fine impression; to present a discourse faultless in structure and delivery; and this main idea crowds out the gospel—not intentionally, but none the less really. We listened a Sabbath ago, to two sermons from the lips of one of our able evangelical ministers, which, as addresses, were admirable, but as sermons were failures; that is, if the object of preaching is to turn sinners unto Christ. Had there been in the congregation a person anxious to know the way of salvation, he could not have learned it from the preacher. There was nothing of Christ, nothing of sin or a Saviour."

The real bread of life is what the famishing world wants. "Christ and him crucified" is the great central theme of the gospel, and no sermon is a true gospel sermon that has not this for its warp and woof.

Is it *true* that "Christ and him crucified" is *the* great central theme of the gospel? Did not the prophets search and inquire diligently concerning "the glory which should follow" Christ's sufferings? Is not the trouble with what is presented in these days as "the bread of life," that its real vitality is substituted by that which while it promises life can never give it? In short, would it not seem more like Bible bread, to preach man's mortality, Jesus and the resurrection, his second advent as the only hope, and kindred doctrine, as the apostles did; rather than "the Gospel and water" theology of a Christ crucified to save immortal souls from eternal woe, and take them to heaven at death? We think it would.—*Voice of the West.*

REPLY TO AN INFIDEL.

AN American traveller, being unexpectedly detained at the mole or quarantine in Odessa, was offered "half of his apartments, and a sofa to lie on," by a young Englishman who acted as translator to the mole. After they had formed intimate acquaintance, and one evening had retired to rest, the traveller asked his friend how he could endure the blasphemy which was so constantly heard there. The young Englishman replied that "as a gentleman these things were disagreeable to him, but as to their being intrinsically wrong, it was no matter of concern to him, as he denied the truth of all revelation, and believed Jesus Christ to be an impostor."

The traveller, without supposing that the remark would be heeded except by courtesy replied, "Either Christ was an impostor or he was not. If he was an impostor, we have the inconceivable phonomenon of a base man practising virtue, self-denial, charity, forgiveness of injuries through his whole life, in spite of scourging, contumely, and even crucifixion. Is it philosophical to suppose that a bad man would take so much pains to make men good? But if he was not an impostor, then he has told the truth and we must believe him."

"Is it possible that I never saw that before?" was the only reply of the young Englishman. But the argument sunk deep into his heart and when the traveller had arrived at Alexandria, he received a letter from the former skeptic acknowledging him as "the best friend he ever had," encouraging him to be equally faithful to others, and praying him not to forget "his Odessa convert."

REV. ROBERT COLLYER AT BOSTON.—We learn from the *Liberal Christian* that Rev. Robert Collyer, pastor of the Unitarian Church on the North Side of this city, was one of the speakers at the Free Religious Association in Boston, and that he thus publicly and severely lectured himself:

I believe science is the handmaid of Christianity, and that both together they will sweep all things into their bosom—but my reliance has been Christ as God in man and God to man. I long to be like him in two things. I long to be able to stand up before the rich and the mighty and the proud, and and preserve, as he did, truth and dignity in all their sweetness. I long, too, to be able to emulate his independence and goodness when he sat down with an abandoned woman at the well of Samaria, and talked to her of her wickedness, her duty and her destiny. Ah, Robert Collyer, would you have the courage to seat yourself down beside a public prostitute on the corner of Clark and Lake streets, in Chicago, and talk to her of Christ? I fear you would not. Would you not be looking round to see if Dr. Plummer [Gulliver?] was not on one corner, and Dr. Patton on another, both eager to report that Collyer had been talking to a woman of the town? Collyer, I fear you would.

Anxious to aid Mr. Collyer in realizing his his good aspirations, and willing to remove all stumbling blocks out of his path, we hasten to relieve him from that "fear of man which bringeth a snare," so far as one of the persons named is concerned. We pledge ourselves that whenever we shall see him talking as did Christ at the well of Samaria, with an abandoned woman, in a public place, at noonday, or in any other such place or manner as that in which Christ addressed fallen females, we will report that we saw him engaged in a good work, and a poor outcast entering on the the pathway of hope.—*The Advance*, Chicago, Ill.

THE "GENEROUS OFFER" REVIVED.

IT will be remembered that the Hon. O. S. HALSTED, last winter made the offer to send his work, "THE THEOLOGY OF THE BIBLE," to any subscriber of the HERALD OF LIFE for $2, and himself prepay the postage. The retail price of the work is $3. By accepting the judge's offer, you, in fact, get this invaluable work for a little more than half price; as the author gets but $1.68 after paying postage. The book is one to *study;* and with it your Bible will be more perfectly understood. The offer is a most generous one, and we hope many more will avail themselves of it. It is not restricted to your taking one copy at this rate. You can have any number you choose to send the money for. Send $2 for each copy; writing your own name and Post Office address plain, and the work will come to you free of any other expense.

Direct your communication to Hon. O. S. HALSTED, 417 Broad St., NEWARK, N. J.

A PRIEST was intensely anxious for the conversion of his Jewish neighbor, who, not so unwilling to inquire as his race generally, determined to travel to Rome, that he might see the full bloom and beauty of the Church. There was the Holy Father, and there were monks and nuns devoted to a religious life, shedding on all around them the charming influence of their example. There society must be pure, reflecting more of heaven than of earth. He went to Rome, and instead of beholding in reality the beautiful dream of his imagination, he saw ambition and wrangling in holy places, and licentiousness and crime the indelible stain of those who professed better things. Disappointed and sick at heart, he turned back to his home. He sought his friend, and told him his experiences. The priest supposed, of course, that he had lost his convert. But no, the Jew desired immediately to be baptized. He was converted. If Christianity could survive, notwithstanding such exhibitions of it, it must surely be from heaven. A religion which was not from heaven would have perished under this load of reproach. The reasoning of Boccacio's Jew was not bad. If Christianity could have perished, it would have perished at Rome.

DR. PAYSON.

A FINE illustration of Dr. Payson's tact is recorded. At the instance of the females in the family of a distinguished lawyer, Dr. Payson was invited to tea. The lawyer had predetermined the utter exclusion of religious conversation and services from his house on that occasion, and as the evening passed, rallied all his powers to fence such unwelcome matters out. Dr. Payson saw at once his object and determined to foil him. He had in part succeeded, when tea was announced—not in the usual form, at a table, but by the appearance of a servant with a waiter to carry the tea around. Quick as thought, the Doctor, turning to the lawyer, interposed the question: "What writer has said the devil invented the fashion of carrying around the tea to prevent a blessing being asked?" "I don't know," replied the baffled lawyer, "what writer: but if you please, we will foil the devil this time—will you ask a blessing, sir?" The blessing was of course asked, and at the close of the evening, the Scriptures read, and prayer offered—all at the request of the master of the house, who had predetermined their exclusion.

ELD. S. W. BISHOP will preach in Botanic Hall, 68 East Broadway, New York, Sunday, July 5.

BUSINESS MATTERS.

One Dollar each from—E. W. Surdam, Stoel Cady, LaFayette Norris, James L. Gensel, Mrs. Eliza Pruyn, Daniel Perine, Theo. Hanford, J. C. Bailey.

Various Sums—Gen. Geo. W. Deitzler, $5; A. Logan, $13, *donation;* Mrs. M. Cooper, $2.

RECEIVED FOR "CAMPAIGN DOCUMENTS."

C. A. Hempsted	$10 00
Samuel Mason	3 00
Peire Mott	2 00
Abbie M. Doughty	1 00

Packages of various works sent off.

Ursula Eaton	by mail
S. T. Corby	" "
Bernice Browne	" "
Samuel Mason	" "
Piere Mott, to order	" "
Stoel Cady	" "
James W. Moore	" "
J. Hamilton, to order	" "
Gen. Geo. W. Deitzler	" "
D. J. Ellsworth	" "
Daniel Hawks	" "
Mrs. Cinda A. Mirrick	" "
Walter Patterson	" "
David Rollins	" "
E. B. Lewis	" "
L. H. Marvin	" "
James L. Boyd, sent to order	" "
E. W. Surdam	" "
D. O. Hopkins, two packages	" "

Poetry.

An Acrostic.

Exalted Saviour, at thy feet we bow—
Vouchsafe thy Spirit's aid our suit to bring,
Expecting soon thy face to see: henceforth
No earthly trifles can allure: our faith
Surveys the glory, soon to come, for which
Our waiting hearts, in confidence, cry out—
Come, quickly come, great Prince of Peace, and reign!
On thee alone our hope of life depends;
May we not, daily, look for thy return?
Events foreshow thee, even at the doors
Let not thy people's hope be long deferred:
Our hearts grow sick of carnage, blood and strife.
Regard the tears of thine afflicted few—
Despised and hated—as unfit to live.
Justice and truth are fallen in the streets,
Extortion, violence and wrong prevail;
Scattered to the four winds thy people are—
Unpitied, slandered, poor, despised, oppressed;
Such is their portion, till, at thy return,
A brighter scene shall open to their view:
Nor will the vision tarry long, though now
Delayed, beyond what we so fondly thought.
Content thine own appointed time to wait,
Our wills subdued, to thine we meekly bow,
Much as we long and pray for thy return.
Ere long we know, from what hath been revealed,
Quick as the lightning's flash, thou wilt appear,
Unbar the gates of death, the saints wake up
Immortal, from their slumbers, long or short.
Call home thy hidden ones from every clime,
Known best to thee, who reads and knows the heart.
Let this glad day of triumph soon arrive!
Yet will we wait, and pray, "Thy kingdom come!"
Amid the perils of these passing scenes,
May we not long to share the promised rest?
Exult in prospect of our coming Lord?
Not distant far—and would be welcome now.

D. W.

Children's Department.

Grandpa's Sermon.

"I never did, I never can, and I never will! That's just the English of it!" and down went Harry Haydon's book upon the floor, with a jerk that sent the leaves flying in all directions, while the neglected slate and pencil lay beside him untouched, as if saying, "We'll help you all we can if you'll only give us a chance;" but all to no purpose. Harry had no idea of giving anything a chance for the present but his fit of ill-nature. "The hateful things!" he muttered, as he gave them a push indicative of anything but gratitude for their good services. "I wish I never could lay eyes on them again. If there's anything in this world I do despise, its arithmetic."

"Hoity toity!" said Grandpa Gray, leaning back in his chair, "What's all this about!"

Now, it so happened in his excitement that Harry had forgotten his grandfather had ears, and pretty keen ones, too, under the red silk handkerchief he had thrown over his head to take his after dinner nap; so he blushed a little, and stammered a good deal as he answered, "I forgot you were there, Grandpa. But I can't help it! This plaguy —I mean—stupid arithmetic sets me nearly crazy. What with fractions, and compound interest, and the dear only knows what else, I say it's enough to drive a fellow out of his senses.

"Whether it is *enough*, I question, Harry. That it has done so in your case there seems but little doubt," said the old gentleman gravely, looking over the top of his spectacles, at the discomfited boy.

"But, Grandpa," persisted he, not willing to give up his case without a little argument, "You didn't have to do these horrid sums when you were a boy."

"Not perhaps these identical ones, but those quite as hard, I imagine; and I'll tell you how I did them. Walked three miles to school in winter—for in summer I didn't get the chance—and often after doing up chores enough to make a hard day's work for you, Harry, would puzzle out my lesson by the light of a pine knot—candles were a rare luxury in those days—and thought myself lucky if I was allowed to remain in school until plowing began in the spring."

"Why, Grandpa, I thought you were a rich man," said Harry, his big eyes wide open.

"Not rich, my boy, but enough, thank God: for He it is who has given me all that I possess. But, under Him, I owe all my prosperity to the very sums I heard you just now abusing so roundly."

"How so, Grandpa? What do you mean? asked master Harry, eagerly.

"I'll tell you, my boy, and it's a story I hope you'll remember.

"There was a difficult example given to our class one day, so difficult indeed that I think the teacher hardly expected us to do it —at least we all thought so, and some even declared, from the start, do it they could not and would not. But I felt my cheeks get very red, and I suppose my eyes must have sparkled, for I saw the teacher smiling at me, as I determined that that sum should be done before I slept, if it took all the pine knots I could scrape together to light me through it. Starting for home, as I turned the corner, I said aloud, 'I have done as much; I can do as much, and I *will* do as much'—when up I ran straight against Squire Bradshaw, *the* man of the village, and of whom we stood in great

"'What's that you can do, John?' said he,

awe.

looking very good-natured, while I, blushing and stammering, for I was a timid lad at best, told him the story.

"'That's right, my boy, that's right!' he said, putting his big hand upon my shoulder. 'Call in as you pass to-morrow, and let me know how goes it. Be sure and come, for I have a good memory,' and I knew he had. As I bade him good night, my resolution, which was strong before, grew ten times stronger."

"Did you do it, Grandpa? Did you go the next day? What did he say to you?"

"Softly, Harry; one question at a time. Yes, I did do it, and it proved the hardest fought battle of my life. Long after all were sleeping soundly, there I sat working, then rubbing out all that I had done, and at it again, though the room grew cold before I knew it. But the answer came, and all right, and that would have warmed me if I had been ten times as cold. The next morning on my way to school I stopped as I had promised, though I felt a little shy. There stood the Squire by the stove, warming his hands.

"'Well, how goes it?' was his greeting.

"'I got it, sir!' and with all my bashfulness I held up my head higher than I had ever done before.

"'Got it—Eh!' and the old Squire, with his hands in his pockets, stood a full minute looking steadily at me till I grew hot all over. 'You've got the right sort of spirit, lad. It suits me. Come and see me to-morrow noon.'

"Well, to cut a long matter short, I went. From that day, to use Bob Gridley's words, 'my fortune was as good as made,' for the Squire, who was a shrewd business man, honest and reliable, took me at once into his employ, giving me in winter the benefit of school. There I staid until I started for myself, with a nice little sum as a nest egg."

"Wasn't that splendid, Grandpa!"

"Very good, Harry, but not the best. The Squire was an earnest Christian, and not only did he look after my temporal welfare, but my spiritual. There was a revival that spring, and I, with many others, halted between two opinions. I could not say 'Yea, Lord.' Then the Squire preached me a sermon. 'John,' said he, 'I'll take your own words for my text. You could, and did what you resolved to do, and gained for this world. Will you fail when eternity is at stake?' Night and day these words kept ringing in my ears, and I found no peace, until I laid down the burden of my sins at the Saviour's feet, and gave up all into his hand. I firmly believe when the Book shall be opened at the last day, many who shall stand at the 'left hand' will acknowledge that through want of resolution the great battle of life was lost, for no one gains the crown without a struggle."

"But, Grandpa," said Harry, very thoughtfully, "it seems strange that such a little thing as doing or not doing a sum should make any difference."

"No, Harry, that's just where you're mistaken. It's the *little* things that make the big ones. If we commence by giving up to little trials, how shall we gain strength to battle against greater?"

"That's so, Grandpa. I declare it makes me feel awful solemn, though. I never thought of it so before."

"And will never think lightly about it again, I hope, my boy," said Grandpa Gray. "Now get your cap, and on your way to school remember Grandpa's sermon."

That he did remember it, few who knew him could have doubted, and often in after years he has declared that all the steady industry and patient perseverence he possessed he owed to the teachings of Grandpa Gray.

Ottawa, Ill., Jan. 28, 1868.

—*The Advance.*

Prayer Answered.

In one of the cottage houses of a densely peopled village in the West Riding of Yorkshire, years ago, a pious woman was sitting waiting the return of her husband from his daily toil. It was almost midnight; her children were in bed—they were accustomed to rise early, from the eldest to the youngest, to add to the common stock—a stock diminished by the intemperance of the father, who, for some time, had been in the habit of spending his evenings at a neighboring public house. His wife was an industrious woman, and the duties of her family had engaged her attention up to that hour. She put away some articles of clothing she had been mending for one of the children; and, wearied in mind and body, anxiously waited for the well known step of her husband. Her thoughts wandered back to her early wedded life; they were both at that time thoughtless and gay. She thought of the gradual estrangement from home of her once devoted husband; of the birth of her first child; and how, when watching over it, she had been led to think of the prayers of a pious mother; how she, too, had knelt and prayed for the forgiveness of sins, and obtained mercy, through faith in the Lord Jesus Christ, and how she had been enabled to hold on her troubled way, at times rejoicing even in tribulation. She had prayed long for her husband's conversion, and, thus far, saw no answer to her prayers; but her confidence in God remained unshaken; and now, placing the Bible (her solace and joy since she had found the way of peace) on the seat of the arm-chair, she knelt and read some of the precious promises of God; then, pouring forth her soul in simple child-like prayer, such as only a woman could have offered, she rose, refreshed, strengthened, and calmed. Throwing a shawl over her head, she wended her way to the too well-known public house. As she raised the latch, the clock struck one.

Her husband was sitting in the bar with some of his fellow workmen and the landlady, when she entered. In an angry tone he bade her go home. The landlady said, "Wait a little, your husband will go with you." She advanced to the table where they were sitting, and said in a calm voice to the landlady:

"Mrs. ——, seven years is a long time to wait for anything, is it not?"

"Yes," said the landlady, "but fourteen years is longer, is it not?"

"Yes," answered the wife, "but twenty-one years is longer still. I have waited and prayed twenty-one years for the conversion of my husband; and as sure as he is sitting in your bar, I shall live to see him pass this house and have no inclination to enter; for God will answer my prayer."

She turned to leave the room, and her husband followed her; but no angry word passed his lips—he seemed to quail before her.

About this time, the Rev. J. Rattenbury was stationed at Leeds. On the Sabbath following the night just mentioned, Martin —— was induced to accompany his praying wife to hear him. The text announced was the pious resolution of Ruth; "Thy people shall be my people, and thy God my God." The word came home with power, the arrow of conviction sank deep into his soul. For several days he groaned for mercy; but the hour of deliverance came.

"The spirit answered to the blood,
And told him he was born of God."

On the Sunday after his conversion, Martin returned from the chapel to his own happy home, with a firm step—the mid-day meal was spread upon the table—children were already seated: but his heart was full. "Children," said he, "your mother's prayers are now answered. I have passed that house where I have spent so much time and money, without the least design to enter. Let us praise the Lord together." They fell upon their knees—he by the arm-chair, on the spot which had been, in times past, a Bethel and an Ebenezer to his wife—and, with joyful hearts, they two raised their hearts and voices in gratitude and praise to God, who had plucked him as a brand from the burning; alike acknowledging his weakness, and asking strength to stand in the hour of temptation.

God heard those prayers: and Martin —— became as eminent for piety as he had before been prominent in the service of Satan.

The Idolatry of Wealth.

Wealth is the goddess whom all the world worshippeth. There is many a city in our empire, of which, with an eye of apostolic discernment, it may be said, that it is wholly given over to idolatry. If a man look no higher than to his money for his enjoyments, then money is his god. It is the god of his dependence, and the god upon whom his heart is staid. Or, if apart from other enjoyments, it, by some magical power of his own, has gotten the ascendency, than it is an actual supplanting of the living God. He is robbed of the gratitude that we owe him for our daily sustenance; for, instead of receiving it as if it came direct out of his hand, we receive it as though it were the gift of a secondary agent, to whom we ascribe all the ability and independence of God.

This wealth, in fact, obscures to us the character of God, as the real, though unseen author of our various blessings; and, as if by material intervention, does it hide from the perception of nature, the hand which feeds, and clothes, and maintains us in life, and in all the comforts and necessaries of life. It just has the effect of thickening still more that impalpable veil which lies between God and the eye of his senses. We lose all discernment of him as the giver of our comforts, and coming, as they appear to do, from that wealth which our fancies have raised into a living personification, does this idol stand before us, as a substitute for that Great Being, with whom it is that we really have to do. All this goes both to widen and to fortify that disruption which has taken place between God and the world. It adds the power of one great master idol to the seducing influence of all the lesser idolatries.

When the liking and the confidence of men are toward money, there is no direct intercourse, either by the one or the other of these affections, towards God; and in proportion as he sends forth his desires, and rests his security on the former, in that very proportion does he renounce God as his hope, and God as dependence.

And to advert for one moment to the misery of this affection, as well as to its sinfulness, he, over whom it reigns, feels a worthlessness in his present wealth, after it is gotten; and when to this we add the restlessness of a yet unsatiated appetite, lording over all his convictions, and panting for more; when to the dullness of his actual satisfaction in all the riches he has, we add his still unquenchable desire for riches that he has not; when we reflect that as, in pursuit of wealth, he widens the circle of his operation, so he lengthens out the line of his open and hazardous exposure, and multiplies along the extent of it those vulnerable points from which another and another dart of anxiety may enter into his heart; when he feels himself floating on an ocean of contingency, on which, perhaps, he is only borne up by the breath of a credit, that is fictitious, and which, liable to burst every moment, may leave him to sink under the weight of his overladen speculation; when suspended on the doubtful result of his bold and uncertain adventure, he dreads the tidings of disaster in every arrival, and lives in continual agony of feeling, kept up by the crowd and turmoil of his manifold distractions, and so overspreading the whole compass of his thoughts as to leave not one narrow space for the thought of eternity; will any beholder just look to the mind of this unhappy man, thus tossed and bewildered, and thrown into a general unceasing frenzy, made out of many fears and agitations, and not say, that the bird of the air which reflects its unreflecting song, and lives on the fortuitous bounty of Providence, is not higher in the scale of enjoyment than he? and how much more, then, the quiet Christian beside him, who in possession of food and raiment, has that godliness with contentment, which is great gain—who, with the peace of heaven in his heart, and the glories of heaven in his eye, has found out the true philosophy of existence; has sought a portion where alone a portion can be found, and in bidding away from his mind the love of money has bidden away all the cross and all the carefulness along with it.—*Dr. Chalmers.*

Babylon.

Babylon stood on a large plain, in a very fat and rich soil. The walls were in thickness eighty-seven feet, in height three hundred and fifty feet, (authors differ as to the height of the walls,) and in compass sixty miles. These walls were drawn round the city in the form of an exact square, each side of which was fifteen miles in length, and all built of very large bricks cemented with bitumen, a glutinous slime arising out of the earth of that country, which binds much stronger and firmer than mortar itself.

In every side of this great square, were twenty-five gates; that is, one hundred in all, which were all made of solid brass. From the twenty-five gates in each side of this great square, went twenty-five streets; in straight lines to the gates, which were directly over against them, in the opposite side: so that the whole number of the streets was fifty, each fifteen miles long, whereof twenty-five went one way, and twenty-five the other, directly crossing each other at right angles. The streets next to the wall were about two hundred feet broad; the rest were about one hundred and fifty. The whole city was cut into six hundred and seventy-six squares, each of which was two miles and a quarter in circumference. The houses were all three or four stories high, and beautified with all manner of ornament toward the streets. Babylon was greater in appearance than in reality, near one half of the city being taken up in gardens and other cultivated lands as we are told.

A branch of the river Euphrates ran quite across the city, from the north to the south side; on each side of which was a wall of the same thickness as the walls that went around the city. In these walls, over against every street that led to the river, were gates of brass. These gates were always open in the day-time, and shut in the night.

There was also a bridge across the river, at the ends of which were two palaces. The old palace which stood on the east side of the river, was three miles and three quarters in compass; near which stood the temple of Belus. The new palace which stood on the west side of the river opposite to the other, was seven miles and a half in compass. It was surrounded with three walls, one within the other, with considerable space between them. In this last palace were the hanging gardens. They contained a square of four hundred feet on each side, and were carried up in the manner of several large terraces, one above the other, till the height equalled that of the walls of the city.

Another of the great works of Babylon, was the temple of Belus. A prodigious tower stood in the middle of it, six hundred feet in height. It is asserted that this tower much exceeded the greatest of the pyramids of Egypt in height.

Some authors believe that this is the very tower that was built there at the confusion of the languages; and the rather, because it is attested that this tower was all built of bricks and bitumen, as the Scriptures tell us the tower of Babel was.

Take Freely.

A ship was sailing in the southern waters of the Atlantic, when her crew saw another vessel making signals of distress. They bore down toward the distressed ship and hailed them.

"What is the matter?"

"We are dying for water," was the response.

"Dip it up, then!" was answered. "You are in the mouth of the Amazon River!"

There those sailors were thirsting, and suffering, and fearing, and longing for water, and, supposing that there was nothing but the ocean's brine around them, when, in fact, they had sailed unconsciously into the broad mouth of the mightiest river on the globe, and did not know it. And though to them it seemed that they must perish with thirst, yet there was a hundred miles of fresh water all around them, and they had nothing to do but to "dip it up."

Jesus Christ says: "If any man thirst let him come unto me and drink." "And the Spirit and the Bride say, come, and let him that heareth say come, and whosoever will let him come, and take of the water of life freely." Thirsting soul, the flood is all around you; "dip it up!" and drink, and thirst no more.—*Earnest Christian.*

Wilful Children.—Be sure to give no commands of which you cannot enforce obedience. The powers of resistance possessed by some little children are truly extraordinary; be careful not to arouse them. A spirit of antagonism, when once awakened, may never again become dormant through life. Once let a child conquer you, and it will never forget the lesson. Let your commands, then, be few, and insist on obedience to them.

Our Israelitish Origin.—A work on Prophecy It was written by Professor Wilson, England, some years since. We republished it, believing it could not fail to interest all thinking men, whatever might be thought of the accuracy of its positions. For ourself, we endorse the general theory that the Anglo-Saxons are the literal descendants of Israel, in the line of Joseph and Ephraim. Price 50 cents, in paper covers only. Postage, six cents.

A Mob Dispersed by a Joke.

When an officer of the government of the Revolution, the first Napoleon had been ordered out to disperse a body of rioters. Having drawn up his soldiers and some guns across the street, he waited their advance. They at length appeared, sweeping down on him and his party like a roaring torrent. The artillerymen, with their port-fires, stood ready at his signal to pour showers of grape into the body of the mob. Unwilling to shed blood, he stepped out from his men to reason with the suffering and misguided people, and soon found himself *vis-a-vis* with their head, a virago of a woman, whose appearance presented a remarkable contrast to his own. She was of great size, and enormously fat; while he, always very little, was at that time so thin, as well as small, that he was known by the *soubriquet* of "La Petit Caporal." He remonstrated with the lady; but she replied with volleys of abuse, telling him that while she and other honest, hard-working people were starving, such idle fellows as he and his soldiers were fattening on the best of the land. With that eagle eye and remarkable promptitude which afterward turned the fate of many a battle-field, Napoleon saw at once the weak point of his adversary's position. He paused till she was out of breath. Then taking off his hat, he bowed to the mob; and, placing his own thin figure beside that of his fat opponent, he asked them to say whether the good lady or he looked most like starving? As happens in more respectable assemblies than mobs, and elsewhere than in witty France, a good-humoured joke won the day; and the people, for the time at least, quietly dispersed.

How to Make an Oath Strong.

On the accession of a new auditor in one of our custom-houses, several years ago, he found considerable looseness in the machinery by which the fishing bounties were paid at that establishment. He determined to correct the proceedings, and then return with joy to the original and honest state of things. Be it known that the oath required of an applicant for this bounty is a long, rude compilation of solemnities, and had usually been sputtered over with indelicate and unseemly haste. One day a blustering and confident-looking skipper came to the desk with his bundle of papers, looking as if he had robbed the circumlocution office, and wanted some bounty. The new auditor rose to a tall majesty, took the great book of oath in his hand and, fixed his keen eye on Mr. Skipper, requested him to uncover his head, hold up his right hand, and repeat after him the oath as he read it. They had not travelled more than half way through the serious business when the hand of the skipper fell as if his arm had been struck by a chain shot. "You may stop there," he exclaimed; "I can't swear to any more of that. Give me back the papers." He nervously grasped the package, hurried out of the office, and to this day his fate and reflections are unknown.—*Cyclopædia of Commercial and Business Anecdotes.*

Relative Duties.

It is incumbent on every Christian to ascertain for what he is qualified, and what service he is called to perform for the body of which he is a member. You can easily conceive what would be the consequence, in the human body, should the feet attempt to perform the work of the hands, or the hands the office of the eye. Almost equally pernicious and ridiculous are the consequences occasioned by the self-ignorance, vanity, or false modesty of many Christians. They either do not know their place, or if they do, they will not perform the duties of it. Hence, some will attempt to perform the duty of social prayer, or of exhortation, or of expounding the Scriptures, whom God never designed, and therefore never qualified for that work, and who, of course, cannot perform it in an edifying, acceptable manner; while others, whom he has thus qualified, for some cause or other, decline attempting it. Hence it is too often the case that a church of Christ, instead of resembling a well-organized body, in which the several members know and keep their place, and perform its duties, resembles a disorderly family, in which no one knows his employment, and of course there is nothing but confusion and complaint.

It lightens the stroke to draw near to Him who handles the rod.

He who sins against men may *fear* discovery, but he who sins against God is *sure* of it.

Do but the half of what you can, and you will be surprised at the result of your diligence.

The writer does the most who gives his reader the most knowledge, and takes from him the least time.

The intercession of Christ is as a wall of fire around his people; they are kept as by an impregnable garrison.—*Hervey.*

Dr. Johnson was wont to say that a habit of looking at the best side of every event is far better than a thousand pounds a year.

The closet is a nursery for piety; and wherever there is a declension in its duties, there will be a declension of religion in the heart.—*J. R. Bond.*

Franklin, the St. Benjamin of the typographical profession, made one of the greatest blunders on record in his day. In putting to press a "form" of the Common Prayer, the letter "c" dropped out of the passage, "we shall all be changed in the twinkling of an eye," without his noticing it. When the book came into use, what was the consternation of the devout when they read, we shall all be *hanged* in the twinkling of an eye."

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This volume has been prepared for the convenience of those who wish to know the author's views on the Life theme, in the order in which they rose in his own mind, and as the subject naturally arises in a thinking mind. 1. Is man immortal? If not—2. What is his state in death? If unconscious in death—3. Who will live again? These questions are taken up in this order, and we do not see how an impartial mind —willing to follow truth wherever it leads—can come to any other conclusion than the one arrived at in these combined works. Examine them and see if this is not so.

Man's Destiny.—Immortality: The Arguments from Nature and Scripture, by Rev. T. M. Post. D. D., St. Louis, Mo., Reviewed by Geo. Storrs. Price in pamphlet, 30 cents. Postage 4 cents.

The history of this work was this: Rev. T. M. Post, D. D., of St. Louis, Mo., a well known and talented clergyman, was selected by certain ministers and others, in New England, to write a Prize Essay on Immortality, for which a gentleman in New York paid $150. It was intended to have it the best that could be said or written in favor of the immortality of all men without regard to their moral character; that is, of their inherent immortality.

Dr. Post took up the subject under two heads of argument. First, "The Argument from Nature;" and second—"the Argument from the Scripture." The first of these appeared in *The New Englander* of February, and the other in May, 1856.

The Reviewer followed these arguments in their order. The Review of the argument from Nature was written before that from Scripture appeared.

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Herald of Life

AND OF THE COMING KINGDOM.

"They which shall be accounted worthy to obtain that world, and the resurrection from the dead . . . are the children of God, being the children of the resurrection."

GEORGE STORRS, Editor. NEW YORK, WEDNESDAY, JULY 15, 1868. VOLUME V.—NUMBER 39. WHOLE NUMBER 229.

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THE OBJECT of this paper is to promulgate the truth of "LIFE ONLY IN CHRIST:" or, a future life and a resurrection from the dead, are both conditional; and only bestowed at the second advent of Christ, "at the last day."—See our motto.

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SIGNS OF THE TIMES.

THE Saviour inquired of the hypocritical Pharisees and Sadducees, "How is it that you cannot discern the signs of the times?" This inquiry implies that the indications of the times, if carefully observed and inquired after, will show clearly the position we occupy in the world's history, and need not be mistaken. The times in which men live are to determine, in a great measure, their course of conduct; for it will appear in the course of our remarks that what may be proper and right to be done in one age, or in one period of an individual's life, may be exceedingly improper and wrong to be done in another age or period.

We may illustrate the truth in various ways. For example—a man may go to sea at once, when his vessel is loaded, if wind and tide favor him, and there are no indications of a disastrous storm about to burst over him; but should such indications appear, so as not to be mistaken by a careful observer of the signs, would he do well to disregard them and rush out to sea, perilling all, rather than delay the commencement of his voyage? And if he should thus disregard the signs of the coming storm, and launch forth, and is wrecked and all lost in the tempest, is he not justly stigmatized as a fool for his course? And is he not blame-worthy? Did not Paul censure the centurion of the vessel which carried him prisoner to Rome, because he disregarded the sign he had given him, that if he loosed from a certain port it would be attended with loss and damage? See Acts xxvi.

Again—the farmer when about to gather his crops, or the fruits of the earth, carefully watches the signs of the weather, waiting for favorable indications to reap down his fields. He will not be guilty of the folly of reaping down his ripe grain, when there are indications of a storm immediately upon him. He watches with care and solicitude signs to satisfy his mind as to the course he is to pursue, and he is governed in his operations by the conclusions at which he arrives in his observations. Does he not act wisely in doing so?

Let us now take Scripture illustrations. Of Noah it is said, Heb. xi., 7, "By faith Noah being warned of God of things not seen as yet, moved with fear, prepared an ark to the saving of his house, by the which he condemned the world, and became heir of the righteousness which is by faith."

Noah was warned of a coming flood, or had some sign or token, by word or otherwise, of that coming event. He heeded it, and prepared an ark to the saving of his house, and we all say he was wise in doing so. But suppose he had disregarded the sign, or warning, would he not have perished with the ungodly? And we here remark, to illustrate the principle we laid down at the outset, that though it might have been very proper and right for Noah to have bought land and built houses before he received the warning or sign of the flood, it would have been folly and madness for him to do so afterward, and full evidence that he did not believe the flood was coming. And what a sorry sight it would have been for Noah to have been preaching a flood at hand, and instead of giving his attention to building the ark had spent his time in buying farms, building houses, factories, railroads, or hunting for gold mines. Surely a scoffing world might justly have said he was either a hypocrite or a fool.

Let us look at another case, Heb. xi., 24, 26, "By faith, Moses, when he was come to years, refused to be called the son of Pharaoh's daughter, choosing rather to suffer affliction with the people of God than to enjoy the pleasures of sin for a season; esteeming the reproach of Christ greater riches than the treasures of Egypt, for he had respect unto the recompense of the reward."

Moses understood the signs of the times. He knew the period of the bondage of Abraham's seed in a land not theirs was near its accomplishment, and he understood that the nation that oppressed them, about that time was to be *judged*, and Israel brought out, or delivered. Observing these signs of the times, he refused to be called the son of Pharaoh's daughter; or, refused the throne of Egypt, the pleasures of which he saw could only be enjoyed for a season. At a previous period, and under different circumstances, it might have been right and proper for Moses to occupy a place at Pharaoh's court; but the time had come—the signs had appeared—that Egypt was to be judged and Israel delivered. If Moses believed this, could he consistently continue at Pharaoh's court, and acknowledge himself the son of Pharaoh's daughter? Hitherto there had been no harm or wrong in his doing so, but now the case is different. Has he faith in God's word or not? He has; and changes his course of life, and departs from a position he could no longer occupy with safety. It is true he was guilty of an act of indiscretion, but even that was overruled to separate him from a position that to him was full of danger. When Moses came from his forty years' retirement in Midian to demand of Pharaoh to let Israel go, suppose in connection with that demand he had daily been bargaining with the Egyptians to buy their land, and contracting with them to build him houses, would that have been consistent with his professed faith that God was about to plant Israel in the land of Canaan—the promised land? Surely such a course would have been highly inconsistent, yet it might have been perfectly proper in the early part of Moses' life, but the signs of the times forbid it now.

We take another example. When the Jews were carried away captive into Babylon for seventy years, God, at the commencement of their captivity, expressly commanded them to build houses in Babylon, and dwell in them, and seek the peace of the city where they might dwell. See Jer. xxix. Hence it was right, proper, and their duty to do so at that time. But, by and by, the times indicate that they are soon to return to Palestine: would it be proper for them to be purchasing fields and building houses to dwell in, as if they were still to continue in Babylon? True, many of them did, and of course did not return with their brethren who went out of captivity; they had no faith or no inclination to share the fortunes of their brethren who left Babylon to return to Jerusalem. Did they act faith in God's promise of restoration? We have introduced this case as illustrating our principle that what may be right and proper to be done at one time, is neither right nor proper at another, and would be a mark of great folly, if not of wickedness.

We might illustrate our principle with other examples, but we judge these are sufficient for our purpose; we proceed, therefore, with the application. The Lord Jesus Christ is to return to this earth, and is to receive the throne of his father David; the present age is to end, and a new order of things is to be established on earth. We shall not stop here to prove these points, believing a large portion of our readers embrace them as settled truths, though they may differ somewhat as to the order and character of the events of the coming age, while nearly all of them will admit, a very great change is coming over the world. Believing, then, that the personal advent of Christ to the earth the second time, and that a great change is to take place in the world at that time, are events to be realized at some period; and seeing great convulsions now going on in the earth, does it not become us to be wise, and inquire what these commotions indicate? or of what times are they the signs? And if satisfied that they are signs of the kingdom of God being "nigh at hand"—that fifth universal empire so clearly exhibited in Dan. ii. and vii., and shadowed forth in the Book of Revelation—does it not become us to regulate our pursuits and course of life in agreement with such evidence and such a revolution as the establishment of the kingdom of God on earth implies? We should not suppose any sane man could give any other than an affirmative answer.

The point then to settle is—Do the events of the times in which we live indicate the soon bringing in of the kingdom of God, or reign of Christ personally upon the earth? In answering this inquiry we do not design to go formally over the prophecies that relate to the first four universal monarchies set forth in Dan. ii. and vii., as those topics have been to the minds of most of our readers fully presented, and there can remain no reasonable doubt but those four monarchies have had their day, and passed away, and that we have been for many centuries in the divided state of the fourth, i. e., Europe divided into a number of petty monarchies, amazingly controlled by a mongrel power, symbolized by a "horn having eyes as a man." This power is acknowledged by all Protestants to be the *Politico*-Ecclesiastical power of Rome. This power is again symbolized in Rev. xiii., by a beast rising out of the sea, having seven heads and ten horns, and upon his horns ten crowns. This description marks the time of the development of the politico-ecclesiastical power of Rome as coming into existence in the divided state of the fourth, or Roman empire, when kingly governments were in existence, as the crowns upon the horns indicate.

In Rev. xvii., we are presented with another aspect of the same power, it is the politico-ecclesiastical power of Rome, after some of the kingly powers of the divided Roman empire had fallen, so that the scarlet colored beast there, though it has seven heads and ten horns, is presented without any mention of crowns at all, perhaps not because it had no crowns on any of its horns, but because some of them had become *republican* at the time "the judgment of the great whore" is to take place. It is evident John was shown that power at a period just prior to its destruction, and while the seventh vial of the seven last plagues was being poured out. At that time he was shown a corrupt woman—a corrupt ecclesiastical power—sitting upon a scarlet-colored beast—a bloody secular power—full of names of blasphemy. To mark its location on earth it has seven heads and ten horns, showing that it is Roman, and can answer to no other power in existence than the Papal, civil and ecclesiastical power combined, as seen in the symbol of a corrupt woman, riding and directing a bloody beast.

This corrupt woman, who has a name written upon her forehead "Mystery, Babylon the Great, the Mother of Harlots and Abominations of the Earth," was riding and governing the beast that had been in the bottomless pit, but ascended out of it just prior to the aspect it presented in chapter xvii. The same power, under another aspect, in Rev. xiii., went into *captivity or descended* into the bottomless pit. Afterward this beast was reinstated or *ascended* out of the bottomless pit, though under another aspect: it was the eighth king, though in fact of the seven. On this beast the harlot is riding at the time her judgment overtakes her. The woman includes the city where her abominations have been concocted, and from whence they have been carried into execution: and, also, very likely, all those kings of the earth, or old Roman empire, that have committed fornication with her by upholding her spiritual wickedness and bloody persecutions.

Hence Rome itself, i. e., the city, may be utterly destroyed in the conflict, as was ancient Babylon, which was a type of it; and then one principal city after another, whose rulers had sustained papal civil authority, will meet with a like destruction; and Paris may be the second to fall, and so on, till they are all overthrown, and Europe is a desolation, as the prophecy seems to indicate it will be. This would bring in that state of anarchy which the Scriptures seem to teach as immediately preceding the establishment of a fifth universal monarchy—the kingdom of God—or the personal reign of Christ on the throne of his father David, which Jehovah has promised to give him, in spite of the rage of kings and rulers of the earth, of whatever form their government may be.

We do not feel justified, till we shall have further developments, in going more into details or particulars of coming events. The details may vary from any of our calculations, but the great fact that the scarlet-colored beast is soon to go into perdition, or be utterly destroyed, together with the woman who has been its rider, and that the reign of Christ is to follow, to our mind, admits of no doubt. It may, however, be several years before the whole work is accomplished; but it is nevertheless *now* in a process of accomplishment.

If these things are so, can we live in the same course of management of our temporal affairs that might have been justifiable and proper before the signs of the times indicated that this age is drawing to a close, and that the kingdom of God and the reign of Christ on earth and under the whole heaven is about to be opened? Let conscience do its work, and let us see to it that we do not slight its warning voice in these perilous times.

THE HOPE OF ISRAEL—THE HOPE OF THE WORLD.

. . . : MILLENARIANS are not so perpetually in trouble about questions of interpretation, as their opponents appear to be. They believe, that when God speaks to men, in the language of men, He means as He says, and speaks the truth. When He says that He will send Jesus Christ at the times of the restitution, they see no reason for wresting the passage from its plain meaning, by saying that the state of things will be, *as if* the Lord Jesus should so come in like manner as He ascended.

If it is said, "The kingdom of God is within you," this is true, and has been in all past ages, and will be in all the ages to come, so far as His people are concerned. They are loyal at heart, yet there has ever been an outward development, as under the Patriarchal and Mosaic dispensations, and as is now the case in the visible church. Why then may there not be an outward visible manifestation in the age to come? The two things are perfectly consistent. But there is another answer to this oft-repeated objection. When Christ said to the Pharisees, as in our version, "The kingdom of God is within you," did He mean to say, that it was in the hearts of those bitter enemies? Rather did He not mean to say, as the word is rendered in the margin, "The kingdom of God is among you;" in your midst? As also John said to them, "There standeth One among you." The king himself was there. This accords with His own words, "Be ye sure of this, that the kingdom of God is come nigh unto you." Besides there is still another answer to this objection. It is declared in the plainest and most positive terms, that this kingdom will not be set up, until the powers symbolized by the toes of the image, and the ten horns of the great Roman beast, are about to be destroyed. At that time the Son of man is to be seen coming in the clouds of heaven, when an endless dominion is to be given Him by the "Ancient of Days;" then, and not till then, do the saints with Him take the kingdom and possess it forever. The objection has not even sand for a basis.

If it is urged that the kingdom of Christ is not of this world, it is doubtless true. World means age. "My kingdom is not of this age;" of the present order and race of men; which plainly implies that He will have a kingdom hereafter. In the dispensation of the ages to come, all are to be put under his sway. He has gone "to receive the kingdom, and to return." "Thy kingdom come," has been the prayer of centuries, and equally, "Thy will be done on earth as in heaven." This part of the petition will be verified, when the other is accomplished. Not before then will the throne of David be reoccupied, and the government of the whole world be administered "with judgment and with justice from henceforth even forever. The zeal of the Lord of hosts will perform this." The objection therefore rests on an entire misconception of the passage quoted, and is of no weight.

If it is objected that this view of the coming and reign of Christ is based on a literal construction of the Scriptures, it is answered; this is the only rule which the Lord God of the Bible has sanctioned, and this He has signed and sealed with his own ring and signet. In a multitude of cases, He has declared the end from the beginning, and thus far, fulfilled every one of them to the letter. Not one jot or tittle, in the long track of centuries has failed. The inference is hence infallibly certain that every remaining word will be as literally verified. Why should not the second coming of Christ to reign be as real, as His first coming to suffer? The providence of God has hence stamped this rule of interpretation with the seal of truth. Every passage means as it says, taken in its plain grammatical construction. This is what is meant by the literal fulfilment of Scripture. We have in the Bible plain language, figures of speech, and symbols. When it is said that the ram and he goat came in collision, no one can doubt the meaning. The ram was the standard of the Medo-Persian, and the he goat of of the Grecian. Symbols are representative. Figures of speech are used to give force and beauty to language. "Judah is a lion's whelp." No doubt here, Judah had some of the qualities of a young lion—courage and strength. Plain language needs no interpretation, unless some theory requires its perversion from its obvious meaning. Certain it is, that no passage can be regarded as figurative, which has in it no figure of speech; and consequently the objection has no foundation.

If it is urged, that the views presented are tinged with carnality and sensuousness, it is answered, they are what the Gospel represents the kingdom of Christ to be. If to be like the Lord Jesus on the renewed earth, made beautiful, and adorned with all loveliness, and in glorified bodies, fashioned like to his own glorious body, as He appeared to Isaiah, Ezekiel, Daniel, the three on the Holy Mount, and to John in Patmos, be indeed carnal and sensuous; so be it, even so, amen. Come, Lord Jesus, come quickly; and hasten on that day, with all its blessedness and beauty. If any choose not such a residence because of its carnality, doubtless they can have leave to retire. Some there were, when He was on earth, who had such an exalted opinion of their dignity and importance, that they did not regard Him as sufficiently refined and strict for elevated society. But truly this idea of carnality so often and so flippantly urged against the coming and reign of Christ on earth, is so perfectly unreasonable and frivolous, as to be unworthy a serious thought. It has no weight.

If it is said that this view is Jewish, it is answered again: such Judaism is that of the whole Bible. Patriarchs and prophets were Jews. The three Marys, and their associates of blessed memory, were Jews. The apostles were Jews. Christ Himself was a Jew. And when the Gentile church is all gathered in from the east and the west, from the north and the south, they are to sit down in the kingdom of God, with Abraham and Isaac and Jacob, the fathers of the whole Jewish people. How blinding is prejudice! Just as blinding now as eighteen hundred and fifty years ago! Because a thing is Jewish, it does not certainly follow that it is to be rejected. Multitudes who scoff at such Judaism will yet be glad to sit in that kingdom with Jews. "Yea, many people and strong nations shall come to seek the Lord of hosts in Jerusalem, and to pray before the Lord. Thus saith the Lord of hosts, In those days it shall come to pass, that ten men shall take hold out of all languages of the nations, even shall take hold of the skirt of him that is a Jew, saying, We will go with you; for we have heard that God is with you." To say nothing of carnality, how exceedingly Jewish! Ah! but the Jews at the time of Christ made a sad mistake! Doubtless they did. What then? It cannot make the promise and oath of God of none effect. The Gentiles appear to be in the way of making a mistake equally fatal. The Jews rejected a visible suffering Messiah. Gentiles reject his coming in person to execute his kingly office. The Jews looked for him in this character, but denied him in the other. Gentiles accept him in his humiliation, but deny him in his glorious visible reign. The Jews explained away all that was said of a suffering Redeemer, and the Gentiles explain away all that is said of his personal coming and kingdom on earth. Both are found in the same Scriptures. His humiliation has been accomplished, and his reign will be established in its time. "What God had showed that Christ should suffer, he hath so fulfilled." Peter tells us that he will send Jesus Christ at the times of restitution, and so verify every remaining word "which God hath spoken by the mouth of all His holy prophets since the world began." It is clear, therefore, that this objection of Judaism is as worthless as that of carnality.

If it is urged that the view presented converts the earth into a paradise, and makes it the heaven of the blessed, and that this is not to be tolerated, it is answered: The prevailing notion of heaven, in some remote aerial region, is a papal dream; a mere fancy sketch of the monks. It hence had its origin in the seclusion of the cloisters, and is without a shadow of proof from the written Word. Between such a heaven as this, and that described by John, when the tabernacle of God shall be with men on the renewed earth, teeming with redeemed and holy ones in vast multitudes, each and every one must decide for himself. Wherever Christ is, the true believer will find to be heaven; consequently the objection is futile in the extreme. If any reader wishes to see this subject further illustrated, read Chalmers's sermon on the New Heavens and the New Earth.

It is worthy of remark, in this connection, that if Anti-millenarians had any arguments of as much substance as pale moonshine, they would never dream of offering such paltry objections. Had they any solid ground to stand upon, they might easily produce their cause and bring forward their strong reasons. But they have no Bible and no worthies of all antiquity to which and to whom they can appeal. Enoch, and Job, and Isaiah were Millenarians. "Behold, the Lord cometh with ten thousand of His saints to execute judgment." "I know that my Redeemer liveth, and that He shall stand at the latter day upon the earth . . . in my flesh I shall see God, whom I shall see for myself, and mine eyes shall behold." "The glory of the Lord shall be revealed, and all flesh shall see it together. Lo! this is our God; we have waited for him." The glorious company of martyrs, symbolized by the living creatures and elders, were of the like faith. "And hast made us unto our God kings and priests; *and we shall reign on the earth.*" So all the prophets, and primitive Christians, and the beloved disciple above all. "And they lived and reigned with Christ a thousand years." Backed by such a cloud of witnesses of all ages, Millenarians may stand up without fear and without a blush, and vindicate the great Bible doctrine of the coming and reign of Christ Jesus our Lord.—*Prophetic Times.*

FROM ELD. J. B. COOK.

POULTNEY, VT. June 24, 1868.

BR. STORRS: I send a brief notice of "The Judgment" that was written in response to a notice given through our *Bulletin*, perhaps without a thought of its proper bearings. "THE JUDGMENT," as set forth in your tract sent me, seems substantially right. There can be no need or occasion for the good Lord to make an examination into our characters, after a life spent under the motives and impulses of Gospel grace! No, no. My idea is that, "The law of the Spirit of life in Christ Jesus" will bring up the saints, as it did the Saviour, at the precise time, and in the manner appointed.

'THE JUDGMENT' NOT 'OCT 2D.'

The announcement of "The Final Judgment" on Oct. 2d of this year, has had its course in the papers. But this cannot be.

1. Because "The Judgment" must fill out "the great and notable day—as 1,000 years." Acts ii., 20; 2 Pet. 3.

2. The mistaken reference to Oct. 2d, as the time of the "Final Judgment," may be based on the fact that some have regarded the tenth day of the seventh Jewish month, as the "presumed" point for the sounding of the anti-typical Jubilee Trumpet!

But Oct. 2d falls on the day after the *full*—the fourteenth day—of the seventh month! Thus the second day of October will be full four days subsequent to such supposed time for the Jubilee Trumpet on the tenth day of that Jewish month. Hence it fails.

Furthermore, the Jubilee fell on the fiftieth year; and of course after seven Sabbatic cycles—7x7=49 years! While *our* present time is near the end of only the sixth Great Day, in the first cycle of earth's toilsome week! Of course the Sabbatism—the seventh day—remaineth to the people of God." Heb. v., 1-9.

Thus the best light derived from the scripture shows "the *four* kingdoms and six great days of earth about accomplished and 'the Sabbath of the world'—at hand!"

While "the ages to come"—the seven times seven, must still unfold through the opening glories of the distant future, to the anti-typical Jubilee of God's creation.

"Scenes, such as Earth saw never!
Such as Heaven 'll stoop down to see"

3. The Bible view of "The Judge" and His Judgment is altogether ignored, in the announcement for Oct 2d. Please see it as shown Psa. lxxii, xcviii. Matt. xii., 20, 21.

It involves the promised "Deliverance; Restitution, or Salvation!" The Deliverer, Restorer, Saviour, will put down all rule, authority and power, to the last enemy, Death! 1 Cor. xv., 24-17; Rev. xvii. to xxi.; Acts iii., 21.

Thus the Lord's Prayer will be answered; the prophecy will be fulfilled, and the full measure of sacred vision verified! God's glory will cover the heavens; and the *earth* will be full of His praise;

O blessed Lord, we little dreamed,
Of such a morn as this!
Such rivers of unmingled joy!
Such full unbounded bliss!

Insuperbable objections may rise against the human view; but none against the Divine. Respectfully,

J. B. C.

INQUIRIES BY S. COOPER.

WHILE there may be points of small consequence, it is always desirable to know "what is truth;" or, in other words, to have a correct understanding; and when we learn that others, whose judgment we respect, differ from us, the inquiry comes up, are we or they correct? In the last *Crisis*, is an article headed, "Spirit of man: What is it?" In which the writer says, "Man possesses the spirit of life, or breath of life: not the breath of air, but the breath of life, or element that produces life alike in man and beast, and is long manifested prior to birth, or before inhaling the breath of air."

1. I wish to inquire, was it not the atmospheric air that God breathed into the nostrils of Adam, and which he designated as the "breath of life?" [ANS.—Yes.—ED.]

2. Is there anything that lives, has life, or can live, independent of the atmospheric air? [ANS.—No.—ED.]

3. If there is not, then is it not emphatically "the breath of life," or the life giving and sustaining breath? [ANS.—Yes.—ED.]

As to the unborn, it is my humble opinion that they do not live by "the breath of life', prior to birth, only what is received through the lungs, blood and veins of the mother. But I may be mistaken. [You are not mistaken.—ED.]

If this subject and the inquiries are worthy, I should like your view of it through the HERALD OF LIFE. Yours hoping for life eternal through Jesus.

WINDSOR, CONN., June 21, 1868.

THE SPHERE OF THE BIBLE.

THE Bible is read, says a writer (and he a sceptic), on the Sabbath in the ten thousand pulpits of the land; in all the temples of Christendom is its voice lifted up week by week; the sun never sets on its gleaming page; it goes alike to the cottage of the plain man and the palace of the king; it is woven into the literature of the scholar, and it colors the talk of the streets; it is stored away in the pack of the traveller; it is the one book which you find in the hut of the settler far away on the outskirts of civilization; it is read round the camp fire of the soldier; it goes with him into the conflict, and while the eye of the strong man moistens, and his lip quivers as he reads it, it lies beneath the pillow of the sick as a comforter in time of trouble. Infancy likes the story so well that it lisps it by its mother's knee, and the aged eyes, that have become themselves dim, delight to pore over its pages. Its language falls from the faltering lips. It is whispered in the dull, cold ear of the dying, and the haggard features become radiant at the repetition of the treasured word, and souls pass away with it lingering on their lips, muttering it as the ground of their hope and their passport to immortality.

GOOD FOR EVIL.

A YOUNG girl in South Africa was seized in a wood by a savage enemy of her father's, who cut off both her hands and sent her bleeding home. Many years passed, and the poor girl recovered from her wounds, and the stumps healed. One day there came to her father's door a poor, worn-out, gray-headed man who asked for alms. The girl knew him at once as the cruel man who cut off her hands. She went into the hut, ordered a servant to take him bread and milk, and sat down and watched him eat it. When he had done she dropped the covering that hid her handless wrists from view, and holding them up before him uttered a sentence meaning, "I have had my revenge." The very sentence he had uttered when he cruelly maimed her. The secret of it was, the girl meantime had been converted, and had learned that lovely Scripture, "If thine enemy hunger, feed him; if he thirst, give him drink."—*Bible Society Rec., Sept.*, 1868.

"THREE CAMPAIGN DOCUMENTS."

One Thousand Dollars Wanted. FOR WHAT?

To put into circulation within the next three months *Ten Thousand* each of the following works:

A DEFENCE OF THE BIBLE.

THE JUDGMENT: TIME AND MANNER OF IT.

AND

LIFE FROM THE DEAD: Or, The Righteous only will Live Again.

These three documents are for the campaign before us, which is not to be ended till our King is crowned and has the kingdoms of this world subjected to his reign on David's throne. Two thousand each of the above two first-named documents have been printed, and three thousand of the last, and a great portion of them are already in circulation; but there is a wish to increase it to ten thousand each by the next anniversary of the Life and Advent Union. We believe it can be done. It is true, a few have generally had such work to do; but "many hands make light work." If each of our subscribers could pay, or collect one dollar for this object, the full amount and several hundred dollars over would be had to carry on the work.

Who says, I will do it? You can have all your money back again in the documents, if you wish it.

The three works can be had for 14 cents, including the postage; or, 100 of each for $12, including postage, or for $10 when sent by express or taken at our office.

The "Generous Offer" Revivee.

It will be remembered that the Hon. O. S. Halsted, last winter made the offer to send his work, "The Theology of the Bible," to any subscriber of the Herald of Life for $2, and himself prepay the postage. The retail price of the work is $3. By accepting the judge's offer, you, in fact, get this invaluable work for a little more than half price; as the author gets but $1.68 after paying postage. The book is one to *study;* and with it your Bible will be more perfectly understood. The offer is a most generous one, and we hope many more will avail themselves of it. It is not restricted to your taking one copy at this rate. You can have any number you choose to send the money for. Send $2 for each copy; writing your own name and Post Office address plain, and the work will come to you free of any other expense.

Direct your communication to Hon. O. S. Halsted, 417 Broad St., Newark, N. J.

Grove Meeting.

There will be a Grove Meeting at Salterville, N. J., Sunday, July 19th, at 3 P. M. We held meeting in that place on Sunday last; and considering the short notice given (Saturday evening) there was a good attendance; and the greatest desire manifested to hear those precious truths expounded. Many listened to the doctrine of Life only in Christ for the first time. With the exception of a few sturdy brethren, the place has been dead for many years; so dead that they would not kick at the truth. But of late there has been a movement among the dry bones. A prominent member of the Methodist E. Church undertook to disprove our doctrine. Fortunately he made his appeal to the Bible, and found to his surprise that it taught that man is all mortal, and in death unconscious. Blessed, as he is, with an honest heart, and esteeming the honor which cometh from God only, caring naught for the frowns of the world or a worldly church, he boldly avowed his belief everywhere. This has caused the people and clergy to cry out, for more than two hours, "Great is our church." They did not, like the ancients, stick their fingers in their ears, but they did that which was just as bad; they took their ears away, and refused to hear the truth. Thank God, there is a little excitement even in Salterville. Brethren, pray for us.

Willett H. Hanford.

New York, July 13, 1868.

Our Israelitish Origin.—A work on Prophecy It was written by Professor Wilson, England, some years since. We republished it, believing it could not fail to interest all thinking men, whatever might be thought of the accuracy of its positions. For ourself, we endorse the general theory that the Anglo-Saxons are the literal descendants of Israel, in the line of Joseph and Ephraim. Price 50 cents, in paper covers only. Postage, six cents.

Meetings in New York City.—Believers in the Second Coming of Christ at hand, and future Life for the Righteous at his Coming, meet for worship every Sunday, at Bo'anic Hall, No. 68 East Broadway. Service at 10½ A. M. and 3 P. M. Seats free.

THE HERALD OF LIFE.

NEW YORK, JULY 15, 1868.

NO IMMORTALITY NOR FUTURE LIFE, EXCEPT IN JESUS CHRIST ALONE, AND BY A RESURRECTION AT THE LAST DAY IF DEAD, OR A CHANGE IF ALIVE.

RESPONSIBILITIES.

The Editor holds himself responsible for none of the sentiments of Correspondents. The Editor's articles do not all appear under what is called the "Editorial Head." Any articles without a signature, or which are not credited to another source, the Editor is responsible for, without saying whether he wrote them or not he leaves the reader to judge of their authorship. Let these things be kept in mind in reading the Herald of Life, and the praise or blame will rest where it ought.

The Herald of Life.

Six weeks more and then comes the anniversary of the Life and Advent Union. Then is to be determined what is to be done in the matter of the Herald of Life. Hitherto it has been sustained by the generous contributions of its friends, as the subscription price does not more than one half pay the cost of its issue. The question is probably settled in nearly the minds of all its friends that it must be continued at whatever cost, as it was never more needed than now, nor has its circulation ever been as large as at the present time. Yet it cannot be carried forward without the same help it has had the volume now closing. A united, determined and active support is still needed for its continued success. It is desirable, therefore, that those who cannot be at our anniversary should let us know, previous to that time, what they intend to do in this matter. It is important that we should have that information at the earliest period you can give it.

The fifth anniversary of the Life and Advent Union will be held at Springfield, Mass., or in its immediate vicinity, probably on Friday, August 28th; being in the week of the annual camp-meeting, heretofore held in Wilbraham, by Advent believers. Springfield is much more accessible than Wilbraham, as railroads from all quarters meet there. We expect to have a large collection of believers in "Life only in Christ." They have multiplied faster the past year than ever before, and "still they come." Let us have the *working* material. *Drones* are of no use. Our work is to be done *for* the Lord, and as in his sight. It is a blessed work and the reward—"*eternal life*"—will be glorious. Let us all gird ourselves anew to the conflict and "Stand up for Jesus," our Life-giver.

Life from the Dead: or, the righteous only will live again.

The fourth thousand of this "Campaign Document" is now ready to go out on its mission: also the third thousand of "A Defence of the Bible." Let the work go on as it has done, till we get up to at least the *ten* thousand we propose to have sent out in the next few weeks. This ought to be done by our anniversary or at the time thereof. Help, all who possibly can. Let us have the $1,000 we have named for this purpose and it *shall be done.*

Look again at the "Three Campaign Documents," and see if you can do better than to circulate them immediately.

Soul and Body in Hell.

And fear not them which kill the body, but are not able to kill the soul; but rather fear him which is able to destroy both soul and body in Gehenna.—Matt. x., 28.

Fear him which after he hath killed hath power to cast into Gehenna.—Luke xii., 5.

We find an article in the *Universalist* on these texts from which we take the following extract:

Take the common ideas as gathered from orthodox preaching, and from the first impressions of this text. Then we are to fear God because he is able to destroy both soul and body in hell: or as Luke has it "*after he hath killed*, hath power to cast into hell." Notice, that according to Matthew, he does not cast the soul into hell for punishment, and leave the body to dust, but soul and body both are sent there together. Luke's version is not so explicit in this respect, but it clearly implies the same idea; *after* he hath killed hath power to cast—the person killed, the whole person, body and soul—into hell. Thus Luke and Matthew harmonize in the main point. But how does this accord with our every day experience and observation?

We know of a certainty that God does not not cast *the body* into hell, i. e., the orthodox hell. But our orthodox brother will say, the text proves certainly that he *will* cast the soul there, and for this reason we are directed to fear him. Not so indeed. The text couples the *soul and body* together, and you cannot separate them in explaining this text. But commentators have another hypothesis. They tell us the soul is sent at once to hell and the body perhaps a thousand years afterward raised up, reunited to the soul and then both are sent to hell together. This, I believe, is the theory of the church to-day. Now let us see if the language accords with the hypothesis.

1. The theory itself is nowhere recognized by Christ.

2. The language implies that the casting into hell is immediately after the killing; and soul and body *go together.*

3. But notice carefully, they are not sent to hell to be continued eternally in torment, but to be *destroyed.* This settles the question against the entire orthodox theory. If destroyed together, there is no more a person, no more a body or soul, and consequently neither happiness nor misery.

Though the writer in the *Universalist* gives a different view of the texts from ourself, in his further exposition, yet the foregoing conclusion against the popular view we regard as unanswerable. It is *destruction* and *not* torment of soul or body that our Lord speaks of; and when the wicked die, it is God's appointment—not man's power—that makes their doom a total *destruction*, so that there is no revival of them into life; while the "friends" of Jesus have nothing to fear from anything their enemies can do to them, even if they extinguish their animal life; for, saith Jesus, "I will raise him up at the last day." This is our comfort and our hope whatever inflictions our enemies may heap on us now. No such hope has the sinner, who dies in his sins: he "shall be holden by the cords of his sins." So hath God appointed.

The French Emperor.

In 1863 we wrote an article relating to Louis Napoleon, the main ideas of which are full as apparent now as at that time. He aspires to be Lord of the earth, and seeks it by means of the Roman Catholic power. This is what makes him uphold the Roman Pontiff. He intends soon to make a Bonaparte Pope. He has succeeded in making one a Cardinal, which was an important step in his vile design. We spoke of him in 1863 as follows:

The "old serpent" has laid coiled up about as long as he can endure it. He has darted out his fangs on Mexico, and the blood he has drunk there has only excited his thirst for more; so that he will probably try his skill in reducing all Europe to a state of dependence on himself, preparatory to clothing Cardinal Van Icinii (Charles Bonaparte) with the Pontifical robes; thereby, virtually, crowning himself the head of both church and state! That such is the scheme of this prince of schemers, we can have little doubt. But let no believer's heart fail him. God sits above the raging of the sea and the foaming of its waves. His counsel, it shall stand; and when He has chastised the nations for their covetousness, oppression, and corruptions of the earth, he will dash them in pieces as a potter's vessel is broken; breaking them with a rod of iron and will set His Son on his holy hill of Zion, on David's throne, as He has sworn to do; and who shall disannul that oath?

The day of earth's glory is hastening on: not in the way that deceived politicians imagine. Rulers of all grades and classes—as a general thing—have corrupted their ways before God, and are seeking their own aggrandizement, regardless of the sorrows and distress of the poor and down-trodden. God will arise to plead the cause of these outraged ones, and to "destroy them who destroy the earth." Then "shall a King reign and prosper, and shall execute justice and judgment in the earth." Even so, come Lord Jesus, heaven's appointed Ruler. Lift up your heads, ye saints, for your redemption draweth nigh.

Tent Meeting at Rockaway, N. J.

The Life and Advent Mission tent was pitched in Rockaway, N. J., on Wednesday, June 24. In the evening a small company came together, and a short discourse was preached from Rom. vii., 15. The sermon was partly practical and partly doctrinal, and was listened to attentively by the few assembled, and it is hoped not without profit. Thursday, P. M., Br. Wolcott had a very interesting time talking to a few who came to the tent about the eternal house of the saints of God. In the evening a goodly number came to the meeting, and a discourse was delivered from 1 Cor. xv., 45. The speaker endeavored to show that the first Adam was an earth man, only possessed of an animal nature, and consequently wholly mortal, and entirely destitute of a spiritual nature. That his entire posterity inherit his nature, therefore, out of Christ, all mankind are going in to death—that death is an unconscious sleep, and unending death is the doom of all who do not come out of death through Jesus Christ, the only constituted Life-giver of them that believe. At the close of the discourse the Rev. Mr. Adams made some strictures, and quoted a number of texts which are generally supposed to teach the immortality of the soul, and the consequent consciousness of man in death. Among these were the account of Moses and Elijah at the transfiguration, and 2 Cor. v., 8. The speaker remarked that as the Br. had admitted that Elijah did not die, therefore his presence on the mount of transfiguration did not in the least concern the state of man in death. That if Elijah was actually there, he must have been present in his physical organism, for that was what went to heaven. As for Moses, the account reads that "Moses died and God buried him." Consequently, if Moses was really on the mount at the transfiguration, God must have raised him from the dead. But it was shown that the whole matter was a vision, in which the disciples were shown the power and coming of our Lord Jesus Christ. That Christ was seen in vision in his glorified body, Moses was seen in vision as a representative of all who sleep in Jesus and will be raised in glory at the last trump. Elijah was, also, seen in vision, and represented those who are "alive and remain unto the coming of our Lord," and will be changed—translated as Elijah was, and be glorified without sleeping in death.

The next Scripture urged as opposing the views advocated from the stand was, "Absent from the body and present with the Lord." To this it was replied, It will probably be admitted that "our earthly house of this tabernacle" is the mortal body. Mr. Adams answered, Yes, that is my position. The remark was then made, that if house in one place means body, it must be body in every other place where it occurs in the connection. Therefore, if the earthly house is the mortal body, the house from heaven must be the immortal body. To this Mr. Adams replied, I admit it, that is my position. It was urged that Mr. Adams' admissions spoiled the text for his use. Paul was groaning for his house from heaven, which it is admitted is the immortal body. 1 Cor. xv., 51–57, in connection with 1 Thess. iv., 13–17, was urged as proof positive that Paul neither expected to, nor would get his immortal body, until the last trumpet sounds, and the dead are raised at the appearing of our Lord the second time. But, says he, Paul did not groan to be unclothed, i. e., to pass out of life, but to be clothed upon, that mortality might be swallowed up of life. It was replied, We most fully endorse the brother's expose of the text, consequently Paul was not groaning, or desiring to die, but was groaning for immortality; and we have before proved that he expected no immortality for either himself or the church till Christ shall come and raise the dead. Therefore, Paul was "willing to be absent from the mortal body, and present with the Lord" in an immortal body.

We think the audience were well satisfied that Mr. Adams was thoroughly defeated in his attempt to prove that man is conscious in death by the use of these texts.

Friday, P. M., a few gathered at the tent, and Br. Wolcott taklked to them in a very instructive and familiar manner on the resurrection from the dead. He showed conclusively that the resurrection is conditional, and an unending blessing to all who are counted worthy to attain unto it. Some questions were asked which Br. W. answered in a very clear and satisfactory manner.

In the evening the remaining texts quoted by Mr. Adams were reviewed, and we think were made plain to the satisfaction of at least a large portion of the audience. They were Eccl. xii., 7, and Phil. i., 23. On the first text it was remarked that, 1st, if this spirit is the immortal souls of all mankind, as claimed by Mr. Adams, it follows as an unavoidable conclusion that all immortal souls will be saved. They all go to God. God is in heaven, therefore, with this view of the text, all immortal souls go to heaven at death, and there the text leaves them. 2d. If this spirit is the immortal soul of man, it must have pre-existed, for it is the same spirit that *returns* that was given at the first. It was then shown that the text refers us directly back to the creation, and that the spirit that returns to God who gave it is the breath of life which God breathed into Adam, and that this same breath of life was common to all the beasts of the field, as well as birds and creeping things. That it is simply a vitalizing principle of life which God has put in the atmosphere which man inhales through his nostrils, by which the lungs are inflated, and as the blood passes from the heart to the lungs it becomes impregnated with this principle of life, and that the text is literally true which declares that "the life is in the blood."

In Phil. i., 23, it was shown, first, that Paul expressed no desire to die, so far from it, he positively declares, in v. 22, that *he does not know* whether he would choose to die or live. Consequently, unless Paul flatly contradicts himself in the very next breath, to depart and be with Christ has nothing whatever to do with dying. Paul was in a strait betwixt two (living or dying), and had a desire to depart and be with Christ, which is far better, than to do either, i. e., than to live or die.

An aged gentleman in the audience then suggested that Paul was caught up to the third heaven. It was shown that at the time Paul referred to, there was no third heaven in existence. That 2 Pet. iii., 5–13, makes the new heavens the third, and that this is the one Paul saw, but he only saw it in vision, as he declares in v. 1. That in vision he was caught away to the third heaven, and saw it just as it will exist when God shall make all things new.

Saturday, P. M., every one was so busy that there was no meeting at the tent. Near night our hearts were made glad by the coming of our dear Br. Roworth, of New York City. In the evening a goodly number assembled under the tent, and, as was previously noticed from the stand, Br. Wolcott took up the doctrine of *hell*, as taught in the Old Testament Scriptures. His first position was, that *sheol*, from which hell is translated, literally signifies the state of death. Second, that all mankind, both good and bad, go into hell. Third, that God has arranged a plan, through Jesus Christ, through which to save out of sheol, hell, or the state of death, all who have faith in God through our Lord Jesus Christ. All these points were clearly established by direct quotations from both the original Hebrew, and from our English version, and made most positively plain by a consistent and logical course of reasoning. The points were so unquestionably proved that Mr. Adams, who was present, did not attempt to find any fault with the argument, but virtually admitted it, and then attempted to array against the texts quoted by Br. W. in his argument, barely one verse viz., Psa. ix., 17. The point he attempted to make was this: That this text declares the *wicked* shall be turned into hell; while the brother's argument proves that all, good and bad, go into hell. He asked what was the difference between the righteous and wicked. Br. W. showed that the wicked, going into sheol, with no hold on a future life, would be holden in death forever, by the cords of their own sins, while the righteous would be redeemed from death through Jesus the Life-giver; and that this is the difference between the two classes.

Sunday morning we had a good congregation, who listened with interest to Br. Roworth, who gave an exposition of Christ's language to the dying thief, "Verily, I say unto thee, to-day, shalt thou be with me in paradise." He showed, in a conclusive manner, 1st, that Christ did not ascend to heaven for more than forty days after his resurrection; that he declared in the most positive manner to Mary, three days after death, that he had not then ascended to heaven, consequently it was not possible for the thief to have gone to heaven with Christ that day. 2d. He showed that at that time paradise was not in existence; that Adam lost paradise by transgression, and that it is to be restored by the second Adam; that Christ gave the thief the assurance that day that he should be with him in paradise; that the prayer of the thief should be answered, which was, "Lord remember me when thou comest into thy kingdom." The kingdom is to be established under the whole heavens at the second coming of Christ; and until then the prayer of the thief cannot be answered. He remarked that the text might be literally translated, Verily, I tell you now, you shall be with me in paradise.

In the afternoon we had a large congregation, who listened with marked attention to a discourse from Ecc. xii., 14. In this discourse it was attempted to show what is the true Bible doctrine of judgment. That the judgment consists in three acts. 1st. The trial. 2d. The decision. 3d. The carrying into effect of the decision of the judge. This doctrine of the judgment was illustrated in the case of the antediluvians, the Sodomites, the Egyptians, and the Babylonians. That in each of the above named cases the judgment was final, never to be reversed, or gone over a second time. That the judgment of this age or dispensation commenced with the probation appointed under this dispensation, and consequently we are now on trial for a future life, and that the last decision of the Judge of quick and dead is to be passed on all the people of this dispensation before any are raised from the dead. Acting on this decision, all who are found worthy of life will have given them an endless life by a resurrection from the dead, or its equivalent, while those who are worthy of death will be left in death forever. This text was quoted by Mr. Adams in proof that all mankind will be raised from the dead, and brought into judgment to answer personally for all their acts, words, and thoughts. If we are not mistaken, a large proportion of the audience were satisfied that our brother of the Methodist church entertained an unscriptural view of the judgment.

In the evening Br. Wolcott took up the subject of hell, as taught in the New Testament Scriptures. He remarked that hell in the N. T. was translated from three different Greek words, viz., ten times hell is translated from *hades*, twelve times from *gehenna*, and once from *tartarosos.* Hades, it was shown, is exactly equivalent to *sheol* of the Hebrews. It was also shown that like sheol it means the state of death. That Christ went into hades, and that all his saints will also go there, save the remnant that will be alive when he comes, but that God redeemed Christ from hades by a resurrection, and that all who are in Christ will, through him, have redemption from hades in the last day. But while it is true that the gates of hades will not prevail against the church, it is just as true that death will prevail eternally against all who are not in Christ; that they will never come out of hades, the state of death.

The blessing of the Lord, in answer to prayer, rested on our dear brother, who, though suffering under a severe attack of physical debility, was so strengthened by the divine power of the Spirit of God as to enable him to present the subject with such convincing argument and such potent unction and energy that, for the time being, at least, a large proportion of our crowded auditory were brought under the benign influence of sacred truth, and listened as if spellbound during the entire time occupied by our brother in delivering his discourse. At the close of the sermon some very interesting and appropriate remarks were made by Br. Roworth on the same subject, which were listened to with marked attention, and seemingly with a strong desire on the part of much the larger portion of the audience to learn what is truth. Other remarks were made from the stand, wherein it was shown that "Orthodoxy" had always been puzzled to locate their endless hell of torture, and that as a *dernier resscrt* they had located it in the bowels of the earth. Rev. v., 13, was quoted as proof positive that there is a time coming when every living being in the universe of God will join in one universal song of triumphant, joyful praise to him who sitteth on the throne, and unto the Lamb forever. That when that time arrives sin and sinners will cease to be; suffering, misery and death will have been banished from the universe; and this prophecy can never be accomplished only on the principle as taught throughout the entire word of God, that "all the wicked will God destroy."

Our meeting at Rockaway was a perfect and triumphant success. We felt amply compensated for the great fatigue we endured in pitching our tent in that place with but little assistance save our own hands, and in preaching the gospel at nearly our own charge, in the apparent good accomplished in the meeting.

Some few embraced our views heartily and fully, and rejoiced exceedingly in understanding a consistent faith. Among these was the very kind and gentlemanly station agent in that place. Also Sr. Cooper, with whom we are boarding during the meeting, not only fully embraced the truth as taught in the meetings, but laid us under untold obligation to our heavenly Father for the great kindness she showed us during the entire meeting till its close. We found that not alone in Sarepta, but also in Rockaway, God had a widow that rejoiced, not only in ministering to the necessities of his unworthy servants, but also in sharing the blessing that "maketh the liberal soul fat." We also feel very grateful to our heavenly Father that he so kindly disposed the hearts of some of the most influential men in the place to do us needed good, both in preparing our tent for meeting purposes, as also in helping us in keeping the ground on which our tent was pitched, of which through a mistaken "zeal for God" some very illiberal religionists made an effort to deprive us. Among these gentleman especially, and very kindly remembered by us, was B. K. Stickle, Esq., who, though decidedly a "free thinker," set an example that might be copied greatly to the profit of some of his very "pious" fellow citizens. Also Mr. Mattox, a member of the Methodist Episcopal church, showed us great kindness, and treated us with the utmost Christian and gentlemanly courtesy.

As to the expense of the meeting, permit me to say that the financial responsibilities of the entire tent campaign rest on the shoulders of Br. E. Wolcott, of Oceanport. Further, that any business man in the country, looking at it in the light of a mere business transaction, would decide at once that Br. W. is not able to carry forward this enterprise unassisted. This last is written without either the knowledge or consent of Br. W. To those who have funds they would like to deposit in a place where they will draw good interest, this hint is sufficient. Our tent will probably be pitched next in Morristown, N. J., and that as soon as the Lord will. Brethren, pray for us.

S. W. Bishop.

The Resurrection.

"When a righteous man turneth away from his righteousness, and committeth iniquity, and dieth in them; for his iniquity that he hath done shall he die."—Ezk., xviii. 26.

Some persons will quote this text as a proof of the reliving of the wicked dead. Let us examine and see in the light of its connection. Let us also notice the character and language that is used in verse 21, "But if the wicked will turn from *all* his sins that he hath committed, and keep *all* my statutes, and do that which is lawful and right, he shall surely live, (not die), he shall not die." This language is all very plain. The prophet merely repeats the blessing or reward a man shall receive when he reforms his character in accordance with his Maker's will: so when a righteous man reverses his character, and becomes inharmonious with God, "for his iniquity shall he die." Thus we see plainly what the doom of a righteous man is when he turns away from God, the fountain of life, he dies in his sins; there is no hope for him; his case is hopeless. Yet men will quote this text on this wise, "As he dies *in* his iniquity, and then dies *for* his iniquity;" thus endeavoring to make out that there is a period of life between his dying *in* them and *for* them. God's word declares "The soul (the man) that sinneth it shall die"—not live. Jesus speaking of the resurrection, says plainly, "They that shall be accounted worthy to obtain that world"—He did not forget to add—"and the resurrection from the dead." Just mark these words. Now we have got the resurrection of the dead; mark that; it matters not whether saint or sinner—it is the dead that are spoken of in the word of God. Let us hear our Saviour again: "They that shall be accounted worthy to obtain that world, and the"—*the* what?—the resurrection from the dead, neither marry nor are given in marriage; neither can they die any more." Why can they not die any more?—"for they are equal unto the angels of God in heaven, and are the children of God, being the children of the resurrection."

I feel to rejoice in the blessed hope of salvation; and that when Christ, who is our life shall appear, the resurrection will take place: for saith our Lord, "I am he that liveth and was dead, and behold I am alive forevermore; and have the keys of death and hell" (*hades*). When he comes, he will use the keys, and unlock the gates of death and hades and set his captives free; then will they come forth singing the conqueror's song, "O death, where is thy sting? O grave, where is thy victory? Thanks be unto God who giveth *us* the victory"—not to sinners, as some contend—the victory is through Jesus Christ our Lord.

Brethren and Sisters, let us endeavor to be faithful unto the end. I believe that is near. Let us be watchful and prayerful. I feel stronger to-day than ever. Yours in hope of eternal life.

S. Morgan.

New Rutland, Ill., June 18, 1868.

If half the pains were taken by some people to perform the labors allotted to them that are taken by them to avoid it, we should hear much less said about the troubles of life, and see much more actually completed.

Letters and Extracts.

FROM JAMES L. BOYD.

PHILADELPHIA, July 5, 1868.

THE following short sentence is extracted from a recently received letter (dated June 17) from a constant reader of the HERALD OF LIFE, in "*Auld Scotia*," which may be appreciative to its American readers, as a cheering "Word from Scotland:"

"My wife, as well as myself, is continually interested in the perusal of our weekly received HERALD OF LIFE, and we can but conclude that the God of truth has endowed Editor STORRS and his coadjutor writers with "wisdom from on high," in the good work of shedding light on the long obscured Scriptures; and we pray that divine wisdom may continue to enlighten and guide them in their labors for the advancement of truth, and of continuing to be in the *advance* of all other theological publications that I have seen.

"JAMES GRANT."

FROM ELD. WM. BRAYTON.

WATERLOO, IOWA, July 5, 1868.

A BROTHER gave me a dollar to-day to have the HERALD OF LIFE sent to a dear friend, in hopes that it may do him some good. He also desires to do what good he can, and knows of no better way to do it. We had a good time in presenting the truth to-day to a large audience. There seemed to be much interest and much excitement at the close of our meeting; it is in a new field, some six miles north of town. Many that were shy of us at first, are now taking sides with us, and the enemy is much enraged. One of the opposite party said, if we had never visited them they would have had nothing but peace and harmony, but it was now all contention and strife. I showed them that Christ came not to send peace on the earth, but the opposite; and where the truth was preached it would cause division; and it is surprising to see those who believe that the real man cannot die, try to prove that the wicked will be raised from the dead; as if God could raise from the dead those that never were dead! I tell them, in order to talk of the resurrection of the wicked, they must first believe that they do die, in order to believe that they can be raised from the dead; and as long as they believe that the soul is the real man, and is immortal, it is impossible for them to believe in the resurrection at all.

We have the promise of a few more subscribers as soon as they can raise the money; soon after harvest, we think. I am one that is in earnest in contending for "no life out of Christ."

FROM H. H. ARNOLD.

LAKE CITY, MINN., June 27, 1868.

BR. STORRS: Last year a beloved father who for many years was a subscriber of the *Bible Examiner*, and a believer with you on the Life question, fell asleep in Jesus; and last March my wife died, trusting for a future life in and through *Him* who is "The resurrection and the life;" and in *that day* I expect to see her again, clothed with immortality. I sent a letter to Br. Wendell, last April, requesting him to send a notice of the death of my wife to the HERALD OF LIFE, he having seen her at my house. I thought he would do so; but I have not heard anything from my letter yet.

If you can stand the strain upon your strength, my dear brother, tell the friends and brethren, who have done so nobly the *past* year, to come down with their pledges: tell them, it will pay. Yes, a *crown* of life awaits the faithful. If Moses had respect unto the recompense of reward, they will also get theirs. Amen.

Yours, in hope of attaining unto the Resurrection of the dead, at the coming of the Son of man.

FROM P. FLICKNER.

DELTON, WIS., July 6, 1868.

BR. STORRS: Enclosed find $2 for the "One thousand dollar" enterprise; and you can count on me for $3 more in the course of a few weeks. The people must have the truth, whether they will receive it or not; and I, for one, feel like contributing; or, in other words, adding my mite for that purpose. Let all do what they feel to be their duty, and the work will go on; and God's time is *now*. Pray for me, and may our gracious God strengthen and sustain you in this all-glorious work, until He shall come who shall reward every man according as his work shall be.

Please send me fifteen or twenty tracts on "The Judgment." I think I can spread them with good effect.

Yours, waiting for the King of Glory.

FROM POLLY G. PITTS.

FREDERICKSBURG, IOWA, July 2, 1868.

BR. STORRS: I would say to all those that hope in God's mercy, Take courage; though in many places the enemy is coming in like a flood, yet the Spirit of the Lord is raising up a standard against him. In that I will rejoice. And I do rejoice that the truth, as it is in Jesus, is spreading, running and being glorified. I grow stronger and stronger in "No Life out of Christ." To me the death of Christ forever settles what is the penalty of God's law, and that he endured the whole penalty, and God will not require more of the sinner than he did of his Son; and when the sinner, out of Christ, has suffered the penalty of the law, he is dead, forever dead.

Reading to-day Job xi, 20, I thought how wonderfully God teaches his everlasting truth, and especially the non-resurrection of the wicked. The verse reads, "But the eyes of the wicked shall fail, and they shall not escape, and their hope shall be as the giving up of the ghost," or, as the expiring breath. In the THEOLOGY OF THE BIBLE, page 99, it is said, "As to the word *eye*, used in this verse, it is familiar to the reader that in our own language, as little figurative as it is compared to the Hebrew, the bud, especially of a thing to be put in the ground, buried, to produce its like, is called *the eye*. And if that was to die, there can be no reproduction. Our Saviour said, "Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you. Whoso eateth my flesh, and drinketh my blood, hath eternal life, and I will raise him up at the last day." O, I bless God that he has a people begotten by the incorruptible seed, that liveth and abideth forever [that always sprouts, or will, assuredly], for "all flesh is as grass, and *all* the glory of man as the flower of grass. The grass withereth, and the flower thereof falleth away, but the word of the Lord endureth forever. And this is the word which by the gospel is preached unto you." How can the gospel be preached without preaching life and death? May God give us all a heart to work while it is called to-day, and the faith that works by love, and purifies the heart and overcomes the world.

I send $1 for three "Campaign Documents." May God speed them on their message of mercy broadcast over the land, may they be a blast of fire against the bowing wall of error, and a light that shall never go out till the Master comes, and shall say, "Well done. Enter into the joy of thy Lord." May this be our happy lot; yes, all of us, for Jesus' sake. Your sister, waiting for redemption by-and-by.

FROM MRS. E. C. PAINE.

SPRINGFIELD, MASS., July 9, 1868.

BR. STORRS: I see that I shall have no paper next week without I send what is due on it. I inclose one dollar. I am glad you have continued it till now. We have had sickness in our family, and circumstances have prevented my sending it before. I could not think of doing without my paper any more than my food. I think it grows better. It is all the preaching on the *Life* theme we have now. I am glad I have got rid of the last vestige of the old theory of hell torment. God is love. He delighteth not in the death of the sinner. Of course He will never raise them to kill again. It is appointed unto man once to die. Unless we are begotten we shall never have a birth. The minister who preached Sunday last, divided the body and blood of Christ. By the death of the body the sinner is made alive at the resurrection to die again. The blood does not avail. I cannot explain it to you; but you will understand what they mean who hold to a *mortal* resurrection. Truth is on the march here. It is slow but sure. Meetings are held in this place, every week, to search the Scriptures, to see whether these things are so. They meet Wednesday and Friday evenings. Truth is mighty, and will prevail. *Thank the Lord.* From your sister in Christ.

FROM J. C. BAILEY.

LYNN, MASS., June 28, 1868.

BR. STORRS: I wish to become a subscriber to your most valuable paper, the HERALD OF LIFE; for I love the precious truth which it advocates, the doctrine of Life only in Christ. I have not been a believer in it but a short time; but I thank the Lord that I ever heard and believed it. The view that is held by some, that God is going to raise the wicked from the dead to kill or destroy them again, is not a Bible doctrine; it is nowhere to be found in the Scriptures of divine truth; and I feel to praise God that I have been delivered from such a false notion of his character. If the punishment for sin is death, why have the wicked dead to be made alive in order to receive their punishment? I cannot see why. If there are any that can, why not inform us of the fact, if it be a fact? The idea that the sinner must be made alive to receive eternal death or eternal punishment, is too absurd. To believe a theory that contradicts itself ought not to be cherished by any one; for he who does will receive no benefit therefrom. To take the position that the punishment of sin is death, and that the punishment does not commence till the sinner is dead; and in the next breath say, there is no punishment for the for the sinner unless made alive from the dead, is a very plain contradiction to those who desire to see the truth as it is. How men of reason can believe such absurd ideas I cannot tell. Why not believe the wages of sin is death? as the Scriptures teach; instead of a *mortal* resurrection to kill again? If when the wicked die they remain in that condition, then of course they have received the penalty for transgression, unless limited torment is a part of the penalty. The truth is, that man must remain in death forever, unless he believes in Christ, the LIFE GIVER. If he does believe, Christ has promised to raise him up at the last day. "He that believeth in me though he were dead, yet shall he live." John xi. Yours for the truth.

FROM JOHN SNYDER.

AVALANCH, WIS., June 29, 1868.

BR. STORRS: I wish some of those "CAMPAIGN DOCUMENTS" to scatter at a Grove meeting, soon to come off, which I am going to attend, if the Lord will, and the glorious truth of "No life out of Christ" must be spread abroad. Send me the three documents, in equal parts, to the amount of $2, inclosed.

Glory to God, the truth is gaining ground all around. Take courage, brother. A preacher is here from the East—a hot resurrectionist—and has told me they do not know who to trust in the churches there on account of the doctrine of the non-resurrection of the wicked dead. "Yet my prayer is in their calamity." Lord own thy word: send thy truth to every part, that none can belong to Christ's family, and be born again, unless they are *begotten* by the incorruptible seed, which is the word of God that liveth and abideth forever. Your brother, in the glorious hope of life from the dead when Jesus comes.

FROM O. O. ROGERS.

BETHEL, VT., July 5, 1868.

BR. STORRS: We have here a very few names of persons that are trying to live in the fear of God, and by faith in his Son Jesus, waiting and watching for his coming to be glorified in his saints. Glory to God for his giving us a pattern in the person of Jesus Christ, who was made perfect through suffering, and thereby became the Captain of our salvation. Hallelujah to his name forever. Amen. With my whole being will I sing the praises of my God, in that he created and made man a mortal being, and not an immortal one, as some affirm that he did, to suffer for ceaseless ages. Blessed be God that he did guard the tree of life that man in his fallen state, or nature, should not eat, and thereby become an immortal sinner, to live forever in sin and suffering. Thanks be to God that sin is not immortal, but shall have an end. Yes, when Christ with his saints shall possess the kingdom under the whole heavens, with peace and pleasures forevermore. Glory to God, Hallelujah to Jesus' name forever. Amen and amen.

FROM S. S. CALL.

NEWPORT CENTRE, VT., July 7, 1868.

BR. STORRS: I improve this opportunity to write a few words on the signs here. One sign is, they are afraid people will believe that man is wholly mortal, as there is a great effort made to sustain the doctrine of inherent immortality. Last Sabbath we were informed by the Baptist preacher that the spirit and the body would be reunited at the resurrection; and that Christ was possessed of two natures, human and divine; and that Christ was God himself. He also exhorted Adventists to be faithful, if they believed in the second coming of Christ. He cited them back to forty-three. Christ was coming then, and in sixty-seven he certainly was coming. Well, that is gone by, and he has not come yet. But I believe in his second coming as much as any man; he may come to some of us before the rising of another sun. The old story of his coming at death.

As there was no liberty given for remarks, Br. Drown and myself went to the desk, at intermission, and asked him for a reason for the hope of a reunion of body and spirit at the resurrection. He replied It is breath spent in vain to talk with you; you know I don't believe as you do; I might talk till Doomsday, and it would not do you any good. We did not ask you to convince us, but simply give us your reason for the hope; we acknowledge we cannot find anything in the word of God to give us such a hope; if your hope is based on God's word please inform us where you find it.

He replied: We differ in regard to the word death; there are three deaths spoken of in the Bible. You believe that when a man dies that is the end of him; and I believe his soul still lives and is capable of enjoyment or suffering. Death, as the penalty for sin, must be eternal suffering; for we are told in Matthew, These shall go away into everlasting punishment. Now, in order to suffer everlasting punishment, they must be conscious, or else the punishment comes to an end, and is not everlasting. I told him, I thought we need have no doubts as to what death was, the wages to pay for sin, with such examples as Adam and Christ. In Adam's case, the sentence was, "Dust thou art, and unto dust thou shalt return." Nothing could be plainer than that. Christ died, the just for the unjust. Now, if eternal sufferings, as you claim, is what the unjust must suffer; as the wages of sin, did Christ so suffer or die? He replied, Christ had two natures; his humanity died; that is, his body died; but his divinity never died. Christ was God: He could not die: that is, his divinity could not die. Then which part was Christ, his body or his divinity? Why, when it speaks of Christ as dying, it means his body died; for instance, when it speaks of Christ as the Son of Man, it means his body; but when it speaks of Christ as the Son of God, it means his divinity.

Why do you divide him? was Christ divided? No, I believe in a whole Saviour. Then why do you divide him? You give me nothing but a human sacrifice. Will God accept of such a sacrifice? Well, if you do not believe Christ was God then you are an idolater; for it is said when he was brought into the world, let all the angels of God worship him; and it is said thou shalt have no other God besides me.

I soon found myself surrounded with hearers, while I preached Christ crucified; Christ buried; Christ raised from the dead; and it was the same Christ that died, that was buried, the same Christ that was buried, that rose; and after he arose he said; It is I, myself; that have flesh and bones, which ye see me have; handle me and see. The disciples own him as the Christ, and I am not ashamed of such a Christ. I believe with all my heart, this same Jesus will so come with flesh and bones. We shall see him as he is. Glory to God.

At five o'clock we went to the Whipple School-house, where we meet the loved ones once a week. The Comforter was with us in power; the Lord blessed us, and refreshed us; and we felt it was good to be there.

FROM HELEN ROBERTSON.

PHILADELPHIA, Sunday, July 12th.

BR. STORRS: It seems lonely to-day without our dear paper. It is always welcome and always contains something solid and good. Still I don't want to be selfish, for *you* need rest, and am glad you can get it occasionally. You have fought long in the front of the battle, and have stood firm to your post, while many others have failed; but the victory will soon be gained, and the crown awarded to those who are faithful to the end.

One comfort, if we do have to go without the HERALD OF LIFE sometimes, we are not deprived of the company of our precious Bible and precious Saviour. There we can find pure nourishment that will strengthen and make us grow up into Christ, who is our living Head.

I feel as if we were living in strange times; as if the church was being shaken and sifted; and as if each one was developing an individual character. But the work is all in the hands of a kind Father, of whom we can say, He is greater than all, and no man is able to pluck us out of his hand.

I can say of myself, that I thank him for all the way in which he has led me to prove me and to try me, and to show me what was in my heart, whether I would serve him or no. He has led me in ways that I knew not, but has always given light for at least one step at a time. It is good thus to be childlike; for then we can lean on a Father's arm, and say, in entire submission, "Not my will, but thine be done."

Jesus says, "Come unto me, all ye that labor and are heavy laden, and I will give you rest." It is precious to be able to cease from our own struggling and rest in him. And so take his yoke upon us, and learn of him who is meek and lowly in heart. Then we can find rest to our souls, and say that his yoke is easy and burden light. How often and how long we sometimes struggle and *can't* find rest, and do not know why, when the only trouble is, that we will not be reconciled to God. We are often in this wilful condition, and hardly know it; but if we are honest children our Father will lead us along and after much discipline will bring us out all right at last.

If we are entertaining the hope of seeing the Master when he appears, and of then being like him, may we feel the necessity of *now* purifying ourselves even as he is pure.

Thine in our blessed hope.

A BROTHER, Bangor, Me., writes: I was glad to receive the tracts. I have given them all away, and they are preaching mightily. People ask me if I have not got more of them, for they want them to send away. Oh how the truth is gaining ground this way. I inclose $2 to be used as you think best. If the Lord will, I shall send $5 or $10 the coming year. I feel that the HERALD *must* be sustained and those tracts must go forward.

NOTE BY THE EDITOR.—This brother did not sign his name to this communication; but we suppose it is from Eld. L. Wetherbee. We have credited the $2 to "Bangor, Me." We will send you the amount in the three "Campaign Documents," if you desire it, and will send us your name.

J. P. CHREST, St. Paul, Minn., writes: I send $1 to help publish "Campaign Documents." The leaven is beginning to work. Our preachers are trying to counteract the influence of those phamplets and tracts which are being distributed. It is the theme of almost every sermon that is now preached; and some of my old Methodist friends are trying to convert me from what they are pleased to term "Infidelity." One sister has kindly given me "Bible Doctrine of Immortality, by Hiram Mattison, D. D." The minister's wife, also, called to give me some work in contradiction to the glorious doctrine of life and immortality by a resurrection from the dead of those who love the appearing of our Lord Jesus Christ.

NOTE BY THE EDITOR. Take courage, brother: the signs are good. Whitefield used to say, he did not hope to do any good unless he could "hear the devil roar." The cry of "Infidelity," is the cry of despair, when the party is out of argument. But be sure you keep to the Word, and keep full of love. That is a terrible weapon against our opposers: they can't stand that long; it kills them very soon, if it accompanies the sword of the Spirit: It makes that sword amazing sharp. Fear not, "If God be for us who can be against us?" We shall win in the end.

R. D. CHASE, Dover, N. J., writes: I feel to thank God and take courage. The efforts put forth by Brethren WOLCOTT and BISHOP, both in this place and Rockaway, are encouraging; more so than I could have reasonably wished. May the good Lord accept our humble thanks and heart-felt adoration for the grace vouchsafed and strength given, by which His plan for future life to poor dying men has been so simply, beautifully, and eloquently vindicated in this section. I feel that God and his beloved Son have been honored. Glory, honor, power and might be unto Him who liveth forevermore.

POST OFFICE ADDRESSES.—C. N. BUZZELL, Gorham, N. H.
HELEN ROBERTSON, 911 Locust St., Philadelphia, Pa.

OBITUARY.

NOTE FROM MRS. ESTHER LEWIS.

NEW YORK, July 8, 1868.

BR. STORRS: My sister, Fanny A. Harris, died suddenly of heart disease, June 18th, while on a visit at South Brooklyn, L. I. We laid her away to rest in that great city of the dead (Greenwood) until our Saviour and LIFE-GIVER shall appear and raise us from our dusty beds. Then those bodies that corrupted fell shall incorrupted rise; and mortal forms shall spring to life immortal.

Yours, in hope of immortality.

THE PRISONER RESCUED.

A FEW months ago about sixty persons who are now at liberty were not only strangers in a strange land, but prisoners under a cruel king. Various efforts to procure their freedom having been made without success, the government of England determined to rescue them by force of arms. War with Abyssinia was declared, and in a short time the British forces were on their way there. After weeks of weary marching, through many dangers, and under a tropical sun, the enemy was reached, a conflict ensued, the foe was routed, his stronghold taken, king Theodore slain, and the prisoners liberated. Think you that the imprisoned British subjects trembled at the cannon's roar which indicated the approach of their deliverers? Nay; hearts did tremble—but not theirs. The foes of England quailed, but not the friends.

So, beloved, it will be in a coming day. At Magdala there were two classes—Britain's friends and Britain's foes, and when Christ comes the second time, two classes will be found on earth—those who have proved themselves his "friends" by doing whatsoever he commanded them (John xv., 14), and those whose enmity to him is well expressed in the message sent after the nobleman who went to the far country—"We will not have this man to reign over us."—Luke xix., 11-27. This coming will give joy to the former, but fill the latter with terror. One class will exclaim, "Lo, this is our God, we have waited for him and he will save us," while the other will cry to the rocks and mountains, "Fall on us and hide us from the face of him that sitteth on the throne and from the wrath of the Lamb." The "prisoners of hope" will then be rescued. The prison-houses of mortality and death will be rifled of all who "have washed their robes and made them white in the blood of the Lamb." The King of kings may come in matchless majesty—"a fire devour before him, and it be very tempestuous round about him," but the fiery flame and tempest, are for his enemies, and the gathering to glorious rest for his friends. See Psa. l., 3-6. Reader, to which class will you belong in that day?—*Advent Herald.*

HOW TO PRESERVE CHRISTIANITY.

ON the other hand, there are many who think that Christianity and the Church can only be preserved by squaring itself to the rules of the culture of the present day, from which it is said to be too much estranged. It is said that for this reason we must resolve to give up a part of the ancient faith, to yield some untenable positions to the pressure of science, in order thereby to make more sure of the main substance. From this circle came the "Character of Jesus" by Schenkel. That there are many in this circle who truly and sincerely desire to preserve Christianity and the Church, I do not doubt; but I am none the less sure, that the way they take to do it cannot be the right way. What they abandon is not unessentials, but the very essence of Christianity; not temporary forms, but its inalienable substance: and their labor will only serve to prepare the way for those who come after them to reject it altogether. It is certainly the business of the Church to keep in active connection with the development of modern culture; not, however, by retreating before it, but by pervading it with the Christian spirit. To be able to do this, it must neither despise nor shun science and culture. Not everything it is true, which is now passed off for science and culture, is true science and genuine culture. No Christian may despise true science, for it is a gift of God; and to do that would be contrary to the declaration of the great apostle of the Gentiles: "All are yours." Nor may Christianity shun any science,—neither history and criticism, nor the natural sciences. It is true that they cannot give us what is highest and best; but we abide in the conviction that they cannot take it away from us, and we are also ready to give an answer to every man that asketh a reason of the hope that is in us. Still the final, thorough, heart-winning proof of the truth of the Christian faith must be set forth by our lives.

I will close by reminding all of you, that the best defence of the life of Jesus is the life of a Christian in whom Jesus lives. Let us all work together in this defence.—*Dr. Uhlhorn.*

MARRIED.—At the house of the Editor, in Brooklyn, GEO. W. PEARSON, of Milford, Pa., and GERTRUDE A. WELSH, of Bergen, N. J., July 9, by Geo. Storrs.

MARRIED.—By Elder W. S. Campbell, at the house of the bride's father, Jersey City, July 1, PERRY VANDERLIP and ROSA A. ALLEN, daughter of Isaac L. Allen.

JOHN NEWTON once said: "The art of spreading rumors may be compared to the art of pin-making. There is usually some truth, which I call the wire; as this passes from hand to hand, one gives it a polish, another a point, others make and put on the head, and at last the pin is completed."

PHOTOGRAPHS.

THOSE who wish the very best class of photographs will do well to call on R. A. LEWIS, Nos. 158, 160, and 162 Chatham St., N. Y. Those who try his work, so far as we have heard, are always pleased. We also speak from personal knowledge, having tested his skill recently.

THE WORLD'S MADNESS.—When I look around upon a busy, bustling world, eagerly pursuing vanity and courting disappointment, neglecting nothing so much as the one thing needful; and who, if order to have their portion in this life, disregard the world to come and only treasure up wrath against the day of wrath; it makes me think of a farmer, who should, with vast labor cultivate his lands, and gather in his crop, and thrash it out, and separate the corn from the chaff, and then sweep the corn out upon the dunghi'l, and carefully lay by the chaff. Such a person would be supposed mad; but how faint a shadow would this be of his madness, who labors for the meat that perisheth, but neglects that which endureth unto everlasting life. It is a madness the whole race of men labor under, unless, and until divine grace works the cure. —*Life Rev. T. Scott.*

WELLINGTON'S BARGAIN.—Some years ago it was proposed to the Duke of Wellington to purchase a farm in the neighborhood of Strathfieldsaye, which lay contiguous to his estate, and was therfore a valuable acquisition, to which he assented. When the purchase was completed, his steward congratulated him upon having made such a bargain, as the seller was in difficulties, and forced to part with it. "What do you mean by a bargain?" said the duke. The other replied, "It was valued at £1,100, and we have got it for £800." "In that case," said the duke, "you will please to carry the extra £300 to the late owner, and never talk to me of cheap land again."

MINISTERIAL TOBACCO USERS.—At the last session of the New England Conference, Bishop Ames expressed the opinion that "a very large portion of the funds which are collected for superannuated preachers is paid to men who, by the excessive use of tobacco, have mentally and physically disqualified themselves for the itinerant work." Let us be thankful that bodies do get superannuated when brains have been so stupefied.

CHIEF-JUSTICE STORY was once a guest at a public dinner in Boston, at which Edward Everett was present. Wishing to pay a delicate compliment to the latter, the learned judge proposed as a volunteer toast: "Fame follows merit where Everett goes." The brilliant scholar and consummate orator, not at all disconcerted rose, and tossing up his wine-glass, responded: "To whatever heights judicial learning may attain in this country, it will never rise above one Story."

ELD. B. MATTHIAS will preach at Saltersville next Sabbath, July 19.

BUSINESS MATTERS.

One Dollar each from—Abel Larkin, John Harris, Mrs. S. E. Spaulding, Mrs. E. C. Paine, Samuel Moulton, Ezk. Moulton, Dr. John D. Miles, Andrew Jackson, Thomas W. Vaughan.

Two Dollars each from—Mrs. Elizabeth Anderson, J. F. Smith, C. N. Buzzell, Thomas Campbell.

Various Sums—W. N. Pile, $1 50; H. H. Arnold, $5 on pledge; Homer White, $5; Peter Kemp, $10 on pledge; O. O. Rogers, 50 cts.; J. B. Eggleston, $5 on pledge; Mrs. Polly Eastman, $3.

TO CORRESPONDENTS.

GEO. ADAMS, JR. Kenney's paper has been sent regular from this office. We have sent all the last Nos. except one, which we are out of.

RECEIPTS FOR "CAMPAIGN DOCUMENTS."

Reuben Cadwell	$13 00
"L. T."	2 00
Bangor, Me. (no name, suppose Eld. Wetherbee)	2 00
P. Flickner	2 00

Packages sent off since July 1.

Eld. S. L. Walter, 2 packages to Banker Hill,	by mail
Barzilla Browne, to order	" "
J. F. Fraunenfelder	" "
Rev. J. Philip Bishop	" "
Eld. J. Lewis, to Shelbyville	" "
J. P. Chrest	" "
Reuben Cadwell, 2 packages	" "
John Snyder, 2 packages	" "
J. F. Smith	" "
Polly G. Pitts	" "
Robert L. Cattell	" "
Eld. Wm. Brayton	" "
J. G. Benton	" "
H. Drown	" "
Abel Larkin	" "
P. Flickner	" "
J. Naas	" "

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Poetry.

A German Trust Song.

JUST as God leads me, I would go;
I would not ask to choose my way;
Content with what he will bestow,
Assured he will not let me stray;
So as he leads, my path I make,
And step by step I gladly take,
A child in h m confiding.

Just as God leads, I am content;
I rest me calmly in his hands;
That which he has decreed and sent,
That which his will for me commands,
I would that he should all fulfil,
That I should do his gracious will
In living or in dying.

Just as God leads, I all resign;
I trust me to my Father's will;
When reason's rays deceptive shine,
His counsel would I yet fulfil;
That which his love ordained as right,
Before he brought me to the light,
My all to him resigning.

Just as God leads me, I abide
In faith, in hope, in suffering, true;
His strength is ever by my side—
Can aught my hold on him undo?
I hold me firm in patience, knowing
That God my life is still bestowing—
The best in kindness sending.

Just as God leads, I onward go,
Oft amid thorns and briars keen;
God does not yet his guidance show,
But in the end it shall be seen,
How, by a loving Father's will,
Faithful and true he leads me still.

Lampertus, 1835.

Children's Department.

Sin Found Out.

HALLOA! Bill Hartwell is a famous batter. He had just given the ball a tremendous blow, and was running full speed, when he stubbed his toe and fell. The boys gathered round him; and I wish you could have seen their looks of surprise and indignation. He got no pity from any quarter; only just such words as must have filled him with shame and confusion.

Why? There is no harm in stubbing one's toe, is there? No, no. But when Bill fell, out fell a watch from his bosom or pocket, or wherever he had hid it. And was it not his watch? No. George Arnold, one of the older scholars, had, a little while before, lost his watch; and it had not gone without an extra pair of hands. Who took it? was the question. Bill Hartwell made more fuss about finding the thief than any one else, and at last fastened suspicion so strongly on one of the little boys, Freddie Howe, that everybody called him the thief. Poor Freddie Howe had a tough time of it. It was in vain he declared his innocence. The story, somehow or other, got going, and could not be stopped—for a lie, at first, runs faster than truth; and the consequence was, Freddie had a great many bad things said to him, which hurt his feelings so he did not dare to show his face on the play-ground; and yet Bill Hartwell, who set the story going, was a proud, boastful, selfish, cruel boy whom nobody liked or believed in.

The old saying is, "Murder will out;" which means that if a person is guilty, the smallest thing may bring his guilt to light. There are swift witnesses all along his path, ready, when least expected, to testify against him, which was now the case. Bill just stubbed his toe and fell, as boys do. Out jumped George Arnold's watch, and there it lay, right side up, on the ground pointing him to every boy who saw it as the real thief, and the meanest thief that could be; for he not only robbed George Arnold of his watch, but he tried to rob poor Freddie Howe of what is worth infinitely more than any watch that was ever made—his good name.

Freddie was vindicated before the whole school, and Bill Hartwell disgraced, as he deserved to be.

It is very hard to hide our sins. Deceiving is a dangerous and dark road to travel. Satan will be sure to try to lead you into it. But if you go, there is a certain disgrace at the end of it.

Faith and Rest:

THE BLIND BOY AT JACKSONVILLE.

I WAS going, with a friend, to the asylum for the blind. Just before reaching the grounds in which the building stands, we came to a group of five or six blind boys. They were playing together in a quiet, whispering way, pitifully unlike the boisterous sport of our clear-eyed, noisy youngsters; and on the top of a post at the corner of the field, taking no part in the play of his mates, seemingly utterly unconscious of any earthly form or sound, sat a little fellow—his feet hanging down, his little hands clasped, his eyelids shut over his blind eyes, and his face—peaceful beyond description in its expression—lifted to the sun. No picture or sculpture ever touched me so. I do not know what he was thinking of. Perhaps he was only lost in some childish dream—or listening to the tread of passing feet. But it seemed as if his thoughts had gone far away to the sun, into whose light his cheek was lifted, and the serene quiet of his young face expressed perfect satisfaction that he could feel its warmth, even though he could never behold its brightness. He knew that the sun was shining on him, and was content. And the remembrance of him shall be to me a perpetual sermon concerning Faith and Rest. When my eyes are blinded by doubt, so that I cannot see thee, who art the Light, I will remember that patient, peaceful countenance, lifted sun-ward out of its hopeless eclipse, and will still look up to thee, believing that thou art! As he was content to feel the warmth of the sun's rays, though he could not see their splendor, so, until the revelations of eternity, I will be satisfied with the kindness of thy providence and the comfort of thy love.

God bless the little fellow now and always. I shall never forget his fair, uplifted face, with the sunshine falling on it, and his attitude of perfect rest and peace. E. N. LEWIS.

OTTAWA, ILL. —*The Advance.*

Taking a Stand.

TOM —— was invited to the room of a friend, where he found a party of young men.

"Will you smoke, Tom?" Tom did not smoke. He said he had given up smoking, and he meant to stick to it.

"A little hot punch, Tom?"

"No, sir," very decidedly.

"We are getting up a club, Tom, and want you, as a member of the old croquet club, to join the new one."

Tom still declined; and when asked why, he frankly told why. Members of the old croquet club occasionally drank whiskey, and what assurance was there that they would not do the same thing again, or worse? In clubs or associations of any kind bad habits of the few often drag the whole club down, and bring its members to disgrace. "So I must stay out," said Tom, "even at the cost of losing a friend."

On his way home, Tom was joined by another of the company.

"I was so glad to hear you say 'No,' Tom," cried the young man, who wanted to, but did not quite dare to take the lead.

Oh, how many thousands of young people, not quite strong enough to say "No" themselves, hail with thankful joy the "No" of a companion. They need holding up. We are not all oaks, able to breast temptation alone. We need support, assurance, the comfort of a strong brave heart to lean upon.

There is wonderful power in a clear, decided "No." It braces the person who says it; it braces every right-minded person who hears him. Oh, if the boys, and the girls too, would only be true to their conscience, to their convictions of right, to their Christian training, there would not be so many, many sad wrecks among us.

"Be steadfast," says Paul, "immovable, always abounding in the work of the Lord," and I am sure it is a noble part of his work to strengthen the weak.—*Child's Paper.*

By-Ways of the Bible.

ELIJAH'S SERVANT WATCHING THE CLOUDS.

"They waited for me as for the rain."—JOB xxix., 23.

IT is not intended to assert that Job spoke of waiting for Christ in the verse above quoted; but the servant waiting for the rain in 1 Kings xviii., 43, does manifestly typify Christ's servants waiting for Him; waiting for the "times of refreshing from the presence of the Lord;" waiting for the great "latter rain" of which Zechariah speaks when every one grass of the field shall have a shower. These are not the only places in Scripture where Christ's coming is likened to the rain. It is left for Hosea, in the sixth chapter of his prophecy, to tell us that the Lord shall come twice as the former and the latter rain.

The circumstances of the case before us are remarkably interesting. It was a time of great drought. It had not rained upon the earth for three years and six months (a time, times and a half). So it is with us; the world is parched with infidelity, ungodliness, idolatry, and priestcraft. God's children cry out, "We cannot water this great burning desert." "O that Thou wouldst rend the heavens, that Thou wouldst come down." A time, times and a half have elapsed since the organized church has been mainly in the hands of the evil one, since the idol shepherd began to say,

"Come unto me and be fed,
To feed them with ashes for bread
And grass from the graves of the dead."

The servant of Elijah only shared in the desire of his people; they longed for the rain, and now that they had a promise of it we would expect them to await it nervously, feverishly, with many an anxious jumping up to look at the clouds. The servant but represented them; and in representing them he typified us. As the coming rain typified the coming Saviour, so the watching servant with the promise typifies all us who have the promise of Jesus' coming, and expect its speedy fulfilment.

Now let us turn more directly to our own case. Many are sad because servants of Jesus have looked for him and been disappointed; many drop their heads with shame when scoffers remind them of the fact. The failure of certain dates is a choice joke to season the eating and drinking of those who revel and say, "Where is the promise of his coming?" Thou fool, who ever awaited the long delayed-coming of a beloved friend without running to the window a dozen times in vain? Such disappointments are natural, the direct result of earnest desire and limited knowledge. But here we have a prefigurative prophecy plainly showing beforehand that it should be so. The prophet has declared, "There is a sound of abundance of rain," and now he says, "Go up—look." We can imagine with what alacrity the servant scrambled up the dividing ridge of Carmel, and peered out over the sea. We can see him shading his eyes with his hand to fend the rays of the sinking sun, and levelling the horizon round, carefully, repeatedly. He looks suddenly up to the zenith; he casts a glance of inquiry backward to Elijah, who pays no attention; he calls aloud to tell that he can see nothing; no answer—the man of God still sits prostrate on the ground, with his head clasped between his hands; he looks again at the western sky in vain search for a cloud, and then in a puzzled, hesitating way, comes slowly down. "Can it be that my master is a deceiver?" says he. "Was he mistaken about the rain?" Why has he sent me on this fool's errand?" So musing he comes and stands in respectful silence before Elijah. Elijah looks up at last from his reverie, and says, in a quiet serious voice, "Go again seven times."

Aye, that is it, seven times. Child of the risen Saviour, have you looked for him and been disappointed? Look again seven times. There was, surely, in the wisdom of God, some reason why this great event in Israel was ushered in with such a ceremony. The patient servant climbed the cliff six times in vain that we might be taught something. That something is this: some shall look for the Saviour several times before he really appears. When we come to look back from the threshold of the kingdom, we shall probably be able to count six dates, perhaps exactly six, which have been set with confident expectation, yet nevertheless proved fallacious. It is interesting to note that expectation has been raised about that number of times already. This is a reason, not for deeper despondency, but for more fervent hope. It way be that the next time we look we shall see a little cloud of unmistakable promise.

In this prophetic drama God did not leave the ungodly world unrepresented. While the servant of Elijah was commanded to watch for the signs of rain, Ahab, fit type for all that is bad, was commanded to eat and drink. It was late in the day, and they had eaten nothing since morning, probably nothing since the preceding day. The promise of rain would make them less careful of their stores; so it is likely that Ahab and his courtiers obeyed the command with a gusto that made them forget, for the time, both the past judgment and the promised blessing. Even so it shall be in the latter days, they shall be eating and drinking. Matth. xxiv., 38. The range of Mount Carmel, where these things took place, is Armageddon, i. e., the mountain of Megiddo. To be within such easy reach of Jezreel, the spot must have been not far from the town of Megiddo. For aught we know, Ahab may have spread his banquet on the very spot where the son of perdition will spread his on the day the Lord shall appear.

The day and the hour knoweth no man. Elijah did not specify what hour or even what day the rain would fall until the cloud became visible. The servant had stronger intimations that the shower would come soon than Ahab had, but neither had precise information.

Another event of this day has a prophetic bearing: the hurried return to Jezreel. Millenarians are aware how very intimately the world's promised blessing is connected with the return of Israel—perhaps it would be more correct to say that they are only slightly aware of it. Jezreel was the royal city. Jerusalem, even though now in her sackcloth and ashes, is the royal city of the world, the city of the great King (Matth. v., 35), and when the signs of glory begin to appear, there will be a great, a general return of Israel to Jerusalem, the royal city. Run to Jezreel, that the rain stop thee not. The day of the return of Israel and Judah is distinctly called the "day of Jezreel" in Hosea i., 11.

Then, Christian, watch and pray. It must needs be that the scoffers have their carnival. It must needs be that impatient ignorance look often in vain. It must needs be that many grow weary and sleep. But they that perseveringly watch and wait, shall not be ashamed.

EMERSON.

—*Prophetic Times.*

Prayer.

THE Apostle says: "We know not what we should pray for." We are indeed conscious of many wants: but we know little better than our children what we really need. We differ from our children, mainly in being at last, by experience, convinced that want and need are not identical. Children lean instinctively on higher power; we have learned to lean on higher wisdom. Yes, we have one more great conscious want, beyond those of childhood,—the want of some one to discriminate among our wants, and to take that paternal place to us in our blindness, which, as children, generally, we were so loth to have our parents take to us. We need to be wisely denied many things we ask for, and to have many things for which we do not ask. Says Calvin, in his comment on this passage, "We are blind in praying unto God, because, although we feel our evils, yet our minds are more intricated and confounded, than they can rightly elect what is convenient or expedient."

The Apostle adds the words, "as we ought"—"We know not what we should pray for as we ought"—perhaps to intimate, that even if, in a general way, we know what we should pray for, the mode and sphere, in which we should expect the answer, are hidden from us. We are ignorant of God's ways of granting even our right requests; so that he may at times seem to be denying them, when he is most fully and satisfactorily answering them. The groanings, or indistinct yearnings of the Spirit within us, not being capable of verbal expression, cannot be interpreted by any, except by Him who searcheth the hearts; so that though our desires may be divinely guided, we may be totally ignorant and grievously mistaken as to the mode in which they are to be fulfilled.

But the whole tenor of the passage before us to the conclusion of the chapter, is such as to emphasize the inward sphere of prayer and its answers. Men's wants are largely centred on objects outside of themselves. They sigh and cry for the removal of evils and afflictions. They crave success in this or that scheme, at the hands of God. All this time we suppose them to be moved by that Spirit, "which maketh intercession for the saints *according to the will of God*;" and consequently, that they may with confidence look for the answer to their prayers. And when they are dismayed by supposed failures to receive answers to prayer, they doubtless overlook all that great sphere of spiritual life and growth within them, where answers to prayer may be most expected to be found. Without doubt, God often, and to some extent, always, answers the prayers of his people for outward good objects, by making them better men inwardly. Often a prayer that some bitter cup may pass away is answered in a far better way than the suppliant and sufferer imagined, by making him calmer, more patient, and more able to endure it, and then letting it come with just that reduction of power to injure. The answer is in the form of an inward elevation; the outward storm is not assuaged in the least, but it no longer threatens to overwhelm; it beats harmlessly at our feet. Of the two factors in the problem, the one which we prayed to have altered remains unchanged, but a far wiser solution is reached by altering the other and more important factor—ourselves.—*Selected.*

Suspended Animation.

A SINGULAR CASE.

ONE of the most remarkable cases that we have ever been called upon to chronicle has lately come under our notice, and we propose to lay the facts before the public exactly as they are. On Lorain street, above Jersey, there resides with her step-father, a young lady, Miss Ellen K. White, who is probably between seventeen and eighteen years of age, very prepossessing in her manner, and finely educated. About six weeks ago she was taken dangerously ill with what the family physician pronounced typhoid fever, and for some days was so low that all hopes of her recovery were given up. She rallied, however, and, under careful treatment, she was in a fair way to recover, when, about two weeks ago, she had a relapse, and sank rapidly, until the breath seemed to leave her body, and she was pronounced a corpse. Her body was prepared for the grave, and preparations were made by her bereaved parents and friends for the funeral, when her mother, who could not be made to realize the fact that her only daughter was dead to her forever, noticed that though the limbs of her daughter were rigid, yet the body retained its warmth. Physicians were called, but they decided that she was dead, and every attempt to resuscitate her failing, it was determined, last Sunday, to consign her to the grave, and a coffin was procured. On Saturday, while one of the neighbors and the mother were standing by the side of the supposed corpse, the door, which had been left open, blew shut with a loud noise, which had the effect of so acting upon the girl as to bring her to and set her life-blood in motion. She sprang up in bed, and throwing her arms around her mother's neck, wept tears of joy over her escape from the horrid death of being buried alive. Miss White said that when she felt herself sinking she had no fear of death, but turned upon her side, and as she did so all pain disappeared and she sank to sleep as peacefully as a child. She lay, she thinks, unconscious for an hour or more, for when she came to herself, though she could not move or speak, she found that she was laid out ready for burial. She could see her mother by her side, and all those who came to see her; could hear them talk, and understand all they said. She tried to speak, but her tongue refused to do its office; she tried to move, but could not; and there she lay, blessing her mother for her refusal to allow her to be buried. Upon two occasions, when her mother was alone in the room with her, it seemed as though she left the body, and, standing by the side of her body, could look down upon it as she could upon her mother. She said she was unable to describe the feelings that she experienced upon these occasions. When not tortured with the fear of being buried alive, she was perfectly at rest, perfectly happy, and when the door slammed which brought her to, it seemed as though she was, to use her own words, "compelled to commence a hard day's work." Miss White is now in a fair way to recover. Her strength is gaining rapidly, and from every indication, we should judge she had a long life before her.—*Cleveland Plain Dealer, May* 31.

One Worm Did It.

ONE day I was walking with some friends through the "wilderness," at Sudbrook Park, in Surrey, when Dr. Ellis drew our attention to a large sycamore tree, decayed to the core.

"That fine tree," said he, "was killed by a single worm."

In answer to our inquiries we found that about two years previously the tree was as healthy as any in the park, when a wood-worm, about three inches long, was observed to be forcing its way under the bark of the trunk. It then caught the eye of a naturalist who was staying here, and he remarked, "Let that worm alone, and it will kill the tree." This seemed very improbable, but it was agreed that the black-headed worm should not be disturbed.

After a time it was discovered that the worm had tunnelled its way a considerable distance under the bark. The next summer the leaves of the tree dropped off very early, and in the succeeding year it was a dead, rotten thing, and the hole made by the worm might be seen in the very heart of the once noble trunk.

"Ah!" said one who was present, "let us learn a lesson from that single tree. How many who once promised fair for usefulness in the world and the church have been ruined by a single sin!—*Selected.*

Boasting Christians.

WHAT a noise do the poor people make in the streets of London, when they cry their commodities! Each telleth what he hath, and would have all hearers take notice of it; and yet it is but poor stuff they make such an outcry about.

You cannot hear of any rich men talk of the money-bags that they have in their chests, or what treasures of rich wares the merchant-man hath in his warehouse; not a word of that. Every man rather desires to hide his wealth, and, when he is urged, is ready to dissemble his ability. No otherwise is it in the true spiritual riches; he who is full of true saving grace and good works, affects not to make a show of it to the world, but rests sweetly in the comforts of a good conscience and the silent applause of God's Spirit witnessing with his own. Whilst, on the contrary' a boasting of our talents, or merits, argues a miserable poverty in them all.

INK STAINS.—In a visit to Marseilles, a little incident came within my observation, which may prove serviceable to many of your large class of readers. In the *Hotel des Empereurs*, where I was residing, an inkstand was accidently overturned upon a beautiful table-spread; those present thought that the cloth was ruined. A servant being called in to remove the article from the table, all were surprised when he assured us that no harm was was done, and more surprised at witnessing the successful means resorted to for removing the ink stains. The servant sprinkled over the cloth a quantity of pepper and salt, and rubbed them over its surface. The mixture soon absorbed every portion of the ink, and the table-spread was in as good a condition as before the accident. The spread was of woollen fabric. I have never had occasion for testing this simple mixture when applied to other cloths, but it certainly would not be attended with any bad result.

Sleep.

THE following remarks on sleep are so in harmony with nature and common sense that we commend them to the consideration of all. They express the views we have entertained for many years.

There is no fact more clearly established in the physiology of man than this, that the brain expends its energies and itself during the hours of wakefulness, and that these are recuperated during sleep; if the recuperation does not equal the expenditure, the brain withers—this is insanity. Thus it is that, in early English history, persons who were condemned to death by being prevented from sleeping, always died raving maniacs; thus it is, also, that those who are starved to death become insane; the brain is not nourished, and they cannot sleep. The practical inferences are these:

1. Those who think most, who do most brain work, require most sleep.

2. That time saved from necessary sleep is infallibly destructive to mind, body, and estate.

3. Give yourself, your children, your servants—give all that are under you, the fullest amount of sleep they will take, compelling them to retire at some regular hour, and to rise the moment they wake; and within a fortnight, nature, with almost the regularity of the sun, will unloose the bands of sleep the moment enough repose has been secured for the wants of the system. This is the only safe and sufficient rule; and as to the question how much sleep any one requires, each must be a rule for himself. Nature will never fail to write it out to the observer under the regulations just given.

Effects of Tea on the System.

THE Boston *Journal of Chemistry* publishes a lengthy article on the properties of good tea, in the course of which the writer says that it is no matter of wonder with him that brain-workers, in all the years since tea was introduced, have regarded it with the highest favor. It has a power to subdue irritability, refresh the spirits, and renew the energies, such as no other agent possesses. When the system is exhausted by labor and study, a cup of tea invigorates and restores as no other form of food or beverage can. He thinks it promotive of longevity, and adds: "Tea saves food by lessening the waste of the body, soothes the muscular system, and affords stimulus to the brain. The young do not need it, and it is worthy of note that they do not crave or like it. Children will frequently ask for coffee, but seldom for tea. To aged people, whose powers of digestion and whose bodily substance have begun to fail together, it is almost a necessity."

WHILE a talented temperance orator was recently speaking at Cleveland, he was asked, "What shall we do with all the grain that is now required for distilling?" "Feed the drunkard's wife and children with it. They have gone hungry long enough," was the ready reply.

A PLACE FOR PRAYER.—"Where do you find a place to pray in?" was asked of a pious sailor on board a whaling ship.

"Oh," he said, "I can always find a quiet spot at the masthead."

"Sam, do you find a spot for secret prayer?" asked a minister of a stable-boy.

"O, yes, sir: that old couch is my closet."

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LIFE FROM THE DEAD; OR, THE RIGHTEOUS ONLY WILL LIVE AGAIN. By GEO. STORRS. Price, 20 cents. Postage 2 cents.

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LIFE ONLY IN CHRIST.—This embraces the whole of the three previous named works, and the Tract on Atonement, bound in one volume of 300 pages, and lettered on the back. It contains a full view of the doctrine of "No life out of Christ," as held by the EDITOR of the HERALD OF LIFE. Price, $1. Postage 16 cents.

This volume has been prepared for the convenience of those who wish to know the author's views on the Life theme, in the order in which they rose in his own mind, and as the subject naturally arises in a thinking mind. 1. Is man immortal? If not—2. What is his state in death? If unconscious in death—3. Who will live again? These questions are taken up in this order, and we do not see how an impartial mind —willing to follow truth wherever it leads—can come to any other conclusion than the one arrived at in these combined works. Examine them and see if this is not so.

MAN'S DESTINY.—IMMORTALITY: The Arguments from Nature and Scripture, by Rev. T. M. POST. D. D., St. Louis, Mo., Reviewed by GEO. STORRS. Price in pamphlet, 30 cents. Postage 4 cents.

The history of this work was this: Rev. T. M. POST, D. D., of St. Louis, Mo., a well known and talented clergyman, was selected by certain ministers and others, in New England, to write a Prize Essay on IMMORTALITY, for which a gentleman in New York paid $150. It was intended to have it the best that could be said or written in favor of the immortality of all men without regard to their moral character; that is, of their inherent immortality.

Dr. POST took up the subject under two heads of argument. First, "The Argument from Nature;" and second—"the Argument from the Scripture." The first of these appeared in *The New Englander* of February, and the other in May, 1856.

The REVIEWER followed these arguments in their order. The Review of the argument from Nature was written before that from Scripture appeared.

The author of the Review wrote it by request, and with the expectation that it would be published with a reprint of the Essay. No one should fail to read it; and perhaps nothing better can be placed in the hands of Ministers of any denomination.

This work has been out of print for some months, but is now re-printed.

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THE OBJECT of this paper is to promulgate the truth of "LIFE ONLY IN CHRIST:" or, a future life and a resurrection from the dead, are both conditional; and only bestowed at the second advent of Christ, "at the last day."—See our motto.

Herald of Life

AND OF THE COMING KINGDOM.

"They which shall be accounted worthy to obtain that world, and the resurrection from the dead . . . are the children of God, being the children of the resurrection."

GEORGE STORRS, Editor. NEW YORK, WEDNESDAY, JULY 22, 1868. VOLUME V.---NUMBER 40. WHOLE NUMBER 230.

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FROM REV. WM. D. BRIDGE.

TOPSFIELD, MASS, July 7, 1868.

BR. STORRS: Many months have been numbered since I wrote you my last letter. I was then carrying on a kindly and close discussion in your opened columns on the subject of the derivation of our English word "Devil." Both of us (Judge Halsted and myself), were investigating each other's premises and logical deductions, and some sharp points were raised on both sides, when, mysteriously as it probably seemed to you, I ceased sending my articles in reply to those of the Judge. The time I ceased sending was about January 1st, '68.

Jan. 7th there commenced a most gracious revival in my church, and special evening meetings were held nearly every night for sixty consecutive nights. Upward of 80 men and women were hopefully converted. The average age of all the 80 or more is over 25 years, and 37 of the number were heads of families. To God be all the glory. Amen and amen.

Of course my time was fully taken up with labors attendant on and consequent on this work of grace, and I was utterly unable to examine with scrutinizing accuracy such a linguistic and theological subject matter as was then under discussion between the Judge and myself.

During the recent months my time has been exhausted in labors connected with some of the temporalities of the church, and up to the present time I have been at a loss for time in which to resume our discussion.

If you think it advisable, and are willing, I am ready to resume the debate which closed so suddenly, so unexpectly—in *mediis rebus*—and present the arguments on the side taken by myself.

Being treated by yourself with perfect courtesy in all the debate up to the point of its sudden cessation, I deem it but courteous on my part—in view of my breaking off the discussion as I did—to seek permission to reopen the same before I send any article.

With your decision of course I shall fully coincide, as I have no rights in the matter save, perhaps, in this respect, that a very disproportionate space was occupied by the Judge in comparison with that filled by my articles.

I feel satisfied that any Italian scholar would deny the validity of several of his honor's arguments founded on the Italian "articles," and would affirm the justness of my claims. Clearly the Italian grammars and dictionaries were on my side.

Possibly you may judge that your readers have lost their interest in the discussion by reason of the break in the thread of argument. If so, all I would ask would be that the plain circumstances which caused such a sudden breakage should be given to your readers, as a justification of the same, thereby saving me from the imputation of conscious weakness in the argument. Enough on this point.

The HERALD OF LIFE is duly received and read. Many things in it please me, and of course, from my point of view, many meet my disapproval.

I have often wondered why I cannot claim the title of "Adventist," as well as that of "Methodist," since I am probably as firm a believer in Christ's Second Advent as yourself or any of your readers, patrons or friends.

True, I am not a fellow believer with you in some other points of theologic doctrine, and probably I do not differ from you any more strongly than some members of the Advent church, bearing with you the same denominational name. There are several families of the Advent faith, discrepant in views, in economy, in usages, and in only one point actually harmonizing.

Glad am I that the age of vituperation has gone to the "tomb of the Capulets." We differ in faith; we agree, or *should agree*, in the amenities of Christian feeling and debate.

We use the same terminology, but apply it in diverse ways. For instance, your motto, "Life only in Christ," is used by me, very frequently, in my sermons, exhortations, etc.; but you give it one meaning or explanation, and I another. You affirm one view of the term "Life," while I hold to another. You maintain the special characterization: existence; I maintain the special characterization: blessedness. The latter includes and presupposes the former; but the former includes the latter only by assumption.

Your editorial on "Sectarianism" is of great value till you reach an unqualified and illegitimate conclusion, as follows: "Shall this prayer ever be answered? It never can be while 'real Christians' suffer themselves to be separated and divided by different creeds imposed on them by 'the *commandments of men*.'" Here in these last four words is the *non sequitur* of the whole conclusion.

This assumption, that the various denominations *are such* by the adoption of uninspired man-formed creeds, is to my view unfair. By parallel argumentation we might legitimately ask you and your co-workers of the Advent church to "come out from among them and be separate." We need no more "come-outers." We need holy men speaking the words of truth in soberness; such words of truth as they shall discover in Scripture.

If you discover, from your view-point, a non-resurrection of the wicked dead, and other similar doctrines in the word of God, it is your bounden duty to affirm them, to preach them. And if I, from my view-point, discover the other doctrines held by me, it is my duty to maintain them and preach them. We should fail to be guiltless if we failed thus to do.

Therefore the question reverts: Why your exhortation to "real Christians" to come out from and break down the churches founded on the different *creeds?*

The Advent church has its own economy; so has the Methodist. The Advent church has its creed; so the Methodist church. Is sectarianism so monstrous a sin for the Methodist, and so venial for the Adventist? I trow not.

I see no more reason why all the various evangelical churches should disrupt their organizations and coalesce in *one*, than that all the Bridges, Joneses, Browns, Storrses, should resign their family names and enlist all in one great family of Smiths.

John xvii., 21 reads thus: [We omit our Br.'s Greek.—ED.] "In order that all may be one . . . . in order that even the same *in us* one may be." The oneness is ONENESS *in Christ*—not necessarily oneness in church forms, usages, or names. And we do not see that oneness in Christ necessitates oneness in church relationship.

But I see I am prolix on this point. My motto is, "Let there be light:" God's grand word to nature in its formative state.

If you have any new theologic light, I say, "*Let it shine*"—not "*make* it shine," but "*let* it shine;" for if it is truly light; it *will* shine.

If your views are true, then let in their light upon *our* views and ours shall be cast into the shade by your superior brightness. If ours are true, then yours will shine only as the penny taper under the blaze of the noonday sun. Thanks to God that

"Truth crushed to earth shall rise again,
The eternal years of God are hers."

Let us preach *less* of theories, dogmatic and theologic, and *more* of practicalities, being Christians at work. Your brother in Christ,

WM. D. BRIDGE.

RESPONSE BY THE EDITOR.

We are glad to hear that Br. Bridge has been so highly favored with a revival in his congregation, and among such a class of people. We rejoice when sinners are truly turned to Christ, whoever and whatever may be the instrument.

As to reopening the discussion on the Italian "*articles*," it is our opinion the time since its close has been so long, and this volume of the HERALD is so near its close, it will be best to let it rest for the present. If it is to be revived again, we wish the parties, by a private correspondence, to agree upon some plan for the discussion that shall abridge it in our columns.

The "denominational *name*, ADVENTISTS," *we*, as an individual, have never accepted. Therefore Br. Bridge should not identify us personally, as of that "denomination." True, we believe most firmly in the second personal advent of our Lord Jesus Christ, and we believe in many other Bible truths at the same time; but we do not accept any *name* which indicates a new sect or party: we acknowledge but *one true* church, viz., the church of Christ, embracing every one, wherever found, who has "By one Spirit been baptized into one body," viz., "the body of Christ," 1 Corth. xii., 12, 27. We have no other test of fellowship. The Advent church, *as such*, is no more *the* church of Christ than any other sectarian organization; it is only another mistake of well-meaning persons, dividing the body of Christ. We have always regretted to see such organizations, and have never united with any of them since we withdrew from the Methodist E. church in 1840. We have had no part in undertaking to organize a church or churches with a sectarian name for near thirty years past. "The Lord knoweth them who are his," and when he returns from heaven he will organize the true church, to be divided no more by the ambition or pride of party leaders.

Br. Bridge mistakes our position by supposing that we are identified with any organized body with a "denominational *name*." We are not, nor do we intend to be. Personally, we accept all persons to our fellowship who manifest that they belong to Christ—are of his body; and we judge of this, not by their creeds—written or unwritten, nor by their connection with some organism called a church, but by their Christ-likeness. If they manifest his spirit of love, we count them of his body, and accept them as such without asking whether they have a "denominational name:" that is no part of our inquiry. We "know no man after the flesh," or any human arrangement; only "after the Spirit" do we seek to know any one as a Christian. He may be in what is called a church, with a sectarian name, but that makes him neither better nor worse in our estimation. We wish to know if his heart values Christ more, and above all such human arrangements. If he regards the peculiarities of his human creed above the Word itself, and appeals to the former instead of the latter, he is deficient in an important element of Christian character. We next wish to know whether this attachment to a denominational creed is from the force of unavoidable circumstances, or is his own deliberate choice. If it is the latter, he has yet to learn that God's word is the only outward standard of appeal for a member of the body of Christ.

Before he attains to this knowledge we may receive him as a "babe in Christ," but he has yet to learn that church creeds are of no binding authority whatever. Such creeds either are in harmony with God's word, or they are not. If they are, they are useless. If they are not, they are pernicious, because they lead away from, or prevent the truth from entering into the heart.

Our Br.'s illustration about church names turns in our favor. If the "Bridges, Joneses, Browns," etc., should not "resign their family names, and enlist in one grand family of Smiths," then the family of Smiths should not divide up into numerous families of different names. So we think "the family of CHRIST" has no right to divide into parties and call themselves by other names than his. By doing so, they practically say, we do not like the peculiar name of the Head of our family; and what is too true, they more frequently call themselves by their adopted name than by the name of Christ. This breeds divisions and "carnal" works, often leading to the utter loss of the Spirit which "baptized into one body."

It is certainly best to "preach less of theories" if we have those that cannot bear the light of God's word; yea, not only less of them, but none at all, unless they are Bible truth. True theories are essential to a true faith and true experience, and the practice cannot be what it should be without all these.

TRUTH AND ERROR.

[We find the following sermon in the *Advance*. We give it entire for the many excellencies it contains; but shall append some *notes*.]

"GOD AND LIBERTY."

A LAY SERMON BY HON. S. B. GOOKINS.

WHEN Mexico threw off the Spanish yoke, she adopted as her national motto, "God and Liberty." The motto suggests a truth of which it is probable the Mexicans had little conception. The essence of that truth is, that there is no true liberty save in doing the will of God.

This has not been the popular conception. Men generally feel, say what they will, that God is a hard master; a tyrannical sovereign; a despot whose government is a perpetual burden. (1.) The love of liberty is a natural instinct. We are naturally disposed to resist despotism, come whence and how it may. Hence the normal state of the human heart is one of hostility to God, and of opposition to his government. We are, naturally, rebels. (2.)

Many will not admit this. They profess great admiration of the sovereign of the universe. Admiration, that is the word; and it truly expresses an emotion very common among mankind. The glory of the heavens, and the earth arrayed in gorgeous beauty, excite our admiration. The sentiment is commendable and proper. We do, in a vague sense "see through nature up to nature's God." We may go further, and in a general way admire God's providential management of the affairs of the universe. The untutored savage may "see God in clouds and hear him in the winds," and we, too may follow his footsteps along the path of the hurricane and wonder at his power. We may admire the arrangement of the seasons, the alternations of heat and cold, the early and the latter rain, the harvest bringing its treasures and the mines their gold for the service of man. This is all very well. Probably the birds and animals experience similar emotions, according to the measure of their capacity for enjoyment; and if there were no law in the world defining the relations of right and wrong, men and animals might get on very well, and have a good time generally. And this "good time generally" is used in no light or trivial sense. It is a glorious and grand experience which the developed and cultivated intellect may enjoy. The domains of nature and of art are stored with exhaustless treasures which ought to command not only the admiration but the love of every intelligent being toward the Giver of these numberless blessings. (3.)

But we are moral beings. God is simply and infinitely good. All moral qualities like his are good, and all moral qualities unlike or opposed to his are bad. (4.) There is necessarily and inherently a conflict between the two. There is much speculation as to whether this conflict might or might not have been, by some act of sovereign moral power, forestalled and prevented. I have no objection to this speculation. Those who find it a profitable field in which to pursue their investigations may be commended for their labors. But the world is very practical, and the masses of mankind will probably find their profit in taking things as they are, and seeing what can be made out of them. Things as they are show that we have a race of moral beings, or rather of being immortal beings; a world full of sin and crime, of violation of law, and the question is, what does the situation demand?

Nor will it do to rest the charge of rebellion upon the general immorality of the race. True that is bad enough. The daily record of fraud and crime seen in the morning papers, or brought us by the telegraph; the endless list of vices seen everywhere, the gallows, the prison and the prize ring, the gambler's den and the brothel may be sufficient to show, as they surely do show, that the race is anything but virtuous, taken as a whole; but the philosophy of sin demands a deeper research into the motive powers of the human heart.

Do we, or do we not, find in our own hearts, the conscious presence of a disturbing force, evidencing a misadjustment of the powers of the soul? Assuming the will of God to be perfect in purity, holiness and love, do we find within ourselves, not esthetically, but morally, a natural preference for these qualities? Do not men in trade find within themselves a natural tendency toward a preference for self? Do not men in the professions find within themselves a natural impulse to seek their own advantage at the expense of that of an adversary or a competitor? And is not this the very impulse which, unrestrained, ripens into theft and robbery? And do we not feel, therefore, the necessity of restraining these tendencies, knowing that if these impulses continue to grow we shall finally find them mastering us? And do not these very facts of tendency to growth, and necessity of restraint, demonstrate to the candid and conscientious searcher into his own heart, that there is an evil force there that needs, not to be mollified merely, but cast out? And (I can speak to a part only now, and sorry am I that it is so), when this evil force has been cast out, by a reversal of the motive power of the soul, has not this tendency consciously disappeared, and been supplanted by one of a different character, evidently not of, but above ourselves, leading us to an ever-present desire to do men good rather than evil?

Now this evil force, call it by what name you will, is the bondage of sin. (5.) Sin is the only tyrant in the universe. It is ever present. Inexorable as the grave, and no possibility of its demands being satisfied, supply having no law but that of growth. Endeavor as we may to delude ourselves into the feeling that there is enjoyment in the shifts and pretexts to which we resort, there is not a man or woman of intelligence and culture who does not know and feel that it is all sham and pretence. Look at the long procession of weary wanderers through this world, seeking rest and finding none. Every one of them knows and feels that he is a slave.

How is he to regain his freedom? But one way is possible. It is not by abandoning the pursuit. Man was made to be free and happy. God intended that he should be. The question comes back: How shall he regain his lost freedom? The answer is: By a reversal of the motive power of the soul.

Freedom consists in a state of the mind. The essence of slavery is in struggling against the current of affairs, instead of floating *with* the current. A man who is in jail is no prisoner if he would rather be there than anywhere else. It is the deprivation of liberty against his will that makes him a prisoner.

God's will brings nothing but good, joy, liberty, love. The man who throws himself into the current of that will and moves with it and is guided by it, from choice, can no more feel a sense of servitude or constraint, than the bird on jubilant wing, that has escaped the trammels of its cage. His very mental and moral constitution forbids it. I do not forget Paul's agonized cry, "Who shall deliver me from the body of this death?" But was not Paul then doing the very thing that he would rather have done than any other imaginable thing? The beleaguered garrison may cry out: who shall deliver us from the assailing foe? but with the fullest determination to "fight it out on that line." The man who goes to the stake for a principle is no more a slave than is he who on the battle field rushes into the arms of death. He is under the impulse of a high, imperial and unreversible resolve, which scouts the bodily pain as a trifle light as air, in comparison with the supreme purpose of the soul.

But suppose he chooses not to be under the influence and guidance of God's will. This he may do. There are two moral forces in the universe—one good, the other bad. There is no possibility that the boundary line of these two domains shall cross each other. The essential and inherent qualities of each forbid it. We may in our puppet dance through life, jump from one side to the other; but there the line is, nevertheless, unaltered and unalterable. And there are controlling forces within the soul adequate to regulate its movements and choices; and we may choose to enter which field and serve in which army we will. I will not deny but that there is a certain degree of satisfaction experienced in the temporary triumphs of the left wing; but the question is, where are the substantial victories, those which bring real freedom—emancipation from the dominion and power of the forces of evil?

All are struggling for the same goal. Would that we could say, "all are converging to the same center." We need all the help we can get. What wisdom would there be in the engineer, if he were to throw aside his motor and undertake to draw the car by his power of his own muscle? Yea, more, what wisdom if, upon a steamer, when nearing a rockbound shore, driven by evil winds, if he will not reverse his engine?

This is the great point. The motive power of the soul must be reversed. Instead of attempting to "run the machine" ourselves, we must by our own voluntary choice, (howsoever brought about—I am not discussing that) commit it to the control of a hand, head and heart, infinite in power, wisdom and love. We must go with the current, not merely because it is the only way to the desired haven, but because we would rather do that than anything else. Then, and then only shall we arise to a true conception of the profound significance of the exhortation to "stand fast in the liberty wherewith Christ hath made us free," and of the depth of the truth involved in the declaration: "My yoke is easy and my burden is light."

NOTES BY ED. HER. OF LIFE.

1. A very large allowance is to be made for this feeling from the false teaching of a corrupt Christianity in regard to the government of God. It is no wonder men think God is a hard Master, etc., when they are taught that he requires of them impossibilities, and denounces such a penalty as hopeless or endless torture for failure, with no possibility of release from such a doom on any terms. Let them know that God requires nothing of his creatures that he has not provided ample means for a compliance, and that a neglect of those means is not followed with a vindictive infliction of torture; but that by their neglect to improve those means they fail to secure the greatest of all blessing, life eternal, which God in his love has proffered them as a free gift, and urged upon them in the most impassioned manner, saying, "Why will ye die?" and by the demonstration of his sincerity in the gift of his Son. Let men see this unmingled with those repulsive views which really represent God as a "tyrannical sovereign," and far less opposition would be found to the government of God than what is now seen under the false teachings of the age of a corrupted Christianity.

2. Here, again, we believe is an error. "The normal state of the human heart is one of hostility to" injustice and oppression; which proves it is not against God, *the true God:* but it is opposed to such a God as a corrupt theology depicts; and such opposition is evidence, not of being "naturally, rebels;" but the reverse. It is the theological misrepresentations of the character and government that we "naturally rebel" against. Such teaching has filled the world with crime and wrong; for no people are ever better than they suppose their God to be; and if they are taught that the God they are required to obey is revengeful, imposing on them impossible conditions, and following failure with torments which no earthly tyrant could inflict, it is not strange that they should be "naturally rebels" against such a God; nor are they likely ever to divest their minds of an abhorrence of such a government till they are by some means led to a better view of the Divine Being and his administration.

3. That is all true; and let it be remembered it is the "*goodness* of God that leadeth to repentance." Let that goodness be more perfectly dwelt upon, and its effects will be seen in a greater disposition among men to render God the homage of their hearts. Take the principle we contend for into a family. Where is the most love, respect and obedience seen? Is it to those parents who threaten the most terrible and shocking inflictions of punishment? or, those who correct only in a loving manner, and whose whole life is a manifestation of love and kindness? The latter *may* have a disobedient and incorrigible child; but the question is, which of the two is most likely to have an obedient and loving family? Can there be any doubt in the matter?

4. That is a grand truth. Let that be carried out in the representation of God's moral government and it will work wonders in regenerating men. But this grand truth has been constantly belied or ignored in the theology of centuries past, nor is it yet free from the corrupting influences of a false system.

5. If our friend had said, it is the bondage to the flesh—our animal nature run mad—we would have said, *truth*. This allowing our animal propensities to rule, without restraint, is the sin of sins: the *flesh* then becomes a "tyrant." The remainder of this article is too good to need any notes, only to say, we most heartily approve it.

[We take the following article from the *Independent*. Our friend HARVEY W. will pardon us for altering the last line of his borrowed poetry at the close of his excellent production.—ED. HER. OF LIFE.]

A PEEP IN THE "DARK ROOM."

DEVELOPING AGENCIES.

BY HARVEY WENDELL.

IN the early days of photographic science the "dark room" of the artist gave rise to many curious speculations. The prevailing impression was that the only necessity for it was to conceal from inquisitive eyes the art by which the "human face divine" was so rapidly and so accurately delineated upon the polished surface of the metallic plate. But the science grew in importance, and men increased in wisdom; and to-day it is pretty generally understood that, for the production of the beautiful specimens of the photographic art, which are so abundant, and which reflect so much credit upon the photographers of this age, we are as much indebted to the *darkness* as to the *light*. We can best illustrate by asking the reader to step with us into the dark room of the artist, and witness the successive steps taken in the production of a picture.

We are now in a room from which the light is carefully excluded, except that we find a jet of gas or a lamp burning. This artificial light has no perceptible influence upon the chemical agents employed. We see the artist take a thoroughly clean plate of glass, and, holding it by one corner, he dexterously flows over its surface a syrupy substance, which forms a transparent film upon the glass. This glass, thus prepared, is then plunged into a silver bath, and in a very few moments, by a chemical union of the silver in the bath and the sensitizing agents in the film, we see the plate covered by a salt of silver, and it is declared to be in readiness to receive the image of the subject. No light, however, must now fall upon it, except that which may be reflected from the objects to be photographed. The plate is, therefore, placed in a slide, and this is put into the camera, so that the first light which will reach it shall be that which etches or impresses upon its surface the proper subject. This accomplished, in a few seconds of time, and the artist returns to his dark room with the slide, and tells us he has the picture

Our curiosity is excited, and we remain with him to witness the additional manipulations. He opens the slide, and we are permitted to make an examination of the plate. We observed it as he took it from his bath, covered with a cream-colored film; and as we look upon it now it presents precisely the same appearance. There is no more of a picture there now than when he took it from the bath. We scan it closely, and pronounce the art an imposition—we vote the artist a first-class humbug. He smiles, assuring us that the picture is there, and pledges us instant proof of the fact. He sees the picture no more than we do; but he has been working in harmony with well-ascertained laws of nature, and his faith staggers not, albeit up to this point no trace of light or shadow can be detected upon the surface of the plate. *He* has faith. *We* demand a sign.

Observe him now. Taking the plate again, and holding it horizontally with one hand, with the other he quickly and evenly covers it with a solution from a bottle. Wonder of wonders! In an instant the image stands out before us in all the perfection of outline, and very soon, by a subsequent process, in all the

fidelity of light and shade. Sceptical no longer we bow in homage at the shrine of art. The artist assured us that the *latent* image was upon the plate when we doubted and denied; but with us "seeing is believing." The application of the "developer" made us perfectly orthodox; but for that we should still be in the midnight darkness of photographic infidelity.

How beautifully this process illustrates the faith which should characterize our efforts in the divine art of saving souls—our efforts to impress the image of Jesus upon the hearts of those whom it may be our duty to instruct. The application of the developing agent in the dark room presupposes the preparatory work, and the action of light upon the sensitive chemical surface. The preparatory work and the action of the light all look to the developer to crown their agency with success. The developer might say to the light and to the chemical agents employed, just as Jesus says to those who labor for him, "Without me ye can do nothing." It is our business to do all the preparatory work—to perform all that human agency allied to divine power can accomplish—and then, with a sublime and cheerful faith, to leave to God the developing process.

How many anxious fathers and mothers how many faithful Christian pastors, how many sacrificing and self-denying Sabbath-School teachers, are almost ready to sink down discouraged, desponding, because the developing process does not keep pace with their labors—does not meet their expectations. They toil assiduously; they take the depraved, hard heart, and unweariedly bestow upon it the preparatory labor; they coat it all over with the film of Christian sympathy and love; they bring it into contact with the truth, plunge it, to use our figure, into the silver-bath of truth—the glorious truth which relates to eternal life; they pray for the light of God's Spirit to shine clearly and with quickening power upon the heart; they set before it Christ Jesus in all the loveliness and tenderness of his character and offices; they wait, and watch, and pray; and yet they see no result—no image of the heavenly, no well-defined impression of spiritual beauty. And, not unfrequently, they are led to exclaim, Labor lost! and to bow their hearts in the keen agony of disappointed hopes.

Fellow-Christian, "be of good cheer." You are working, if working faithfully, in harmony with well ascertained laws. Be content. "Have faith in God;" he "giveth the increase." "Be not faithless but believing." Having done all your duty, "stand still and see the salvation of the Lord." We may not take you into the *dark room* of his purposes, and counsels, and providences; but it is *his* work to develop and impress his own image upon the heart you have so patiently and trustfully trained and cultured, and in his own good time the work shall be accomplished.

Just what developing agency the Lord shall see fit to employ it is not our province to curiously inquire. The heart may yield under the gentle, tender invitations of the gospel. It may melt down like wax under the subduing influences of the Holy Spirit, and thus be readily impressed with the image of Jesus. But there are agencies which aid this development, when the stubborn heart refuses to bow submissively to the easy yoke of Christ.

If you will go back once more to the dark room of the artist, and analyze the developing agent, you will find it to consist wholly of iron and acid. Taste, and you will find it is an acrid, pungent, nauseous compound. And yet this it was which brought out the latent image, and fixed it upon the transparent tablet.

And how often we find that the *iron* must enter into the soul before the heart yields to the gentle sway of Jesus. "Before I was afflicted I went astray," was the confession upon the lips of Israel's sweet singer. In how many cases does the *acid*, nauseous, bitter cup of disappointments and losses prove to be but God's developer. And, if the sweet persuasives of gospel invitation shall fail to win the heart, he who "does not afflict willingly, nor grieve the children of men," will employ just that agency which shall accomplish the work. We will leave off our undue anxiety, and commit the cause of those for whom we labor in trusting faith to him who hath said, "I will bring it to pass."

Even as God cares for individual souls, he cares for nations. He will not be unmindful of the prayers and tears amid which the institutions of our loved country were planted. Our history for the past few years should establish our faith in God. What he could not accomplish for us in the flood-tide of prosperity was brought to us in the time of adversity. And what agency, let us ask, has developed the noblest humanity apparent in the last fifty years of our national life? It was the dread, fiery ordeal of war. A patriotism which existed only in the conceptions of men, and had found expression only in the Fourth of July oratory of this nation, became at once an actual fact, a thing of tremendous life and gigantic power. The world has rarely witnessed a spectacle so sublimely grand as the spirit of patriotism evoked by the caustic, bitter agency of war. Its manifestation furnished proof conclusive of the existence of an intense loyalty, a fervid patriotism, *latent* in the great liberty-loving American heart, waiting only for the exigency which should develop it in all its moral sublimity and grandeur.

Christian brother! labor patiently, trustfully. It is yours to toil, to suffer, to wait. The sleepless eye of God is upon the seed you have sown, and he will not lose sight of it. He will honor his truth.

"And duly shall appear
In verdure, beauty, strength,
The tender blade, the stalk, the ear,
And the full corn at length.
"Thou canst not toil in vain:
Cold, heat, and moist, and dry,
Shall foster and mature the grain
For garners by and by."

ALBANY, 1867.

THE HERALD OF LIFE.

NEW YORK, JULY 22, 1868.

NO IMMORTALITY NOR FUTURE LIFE, EXCEPT IN JESUS CHRIST ALONE, AND BY A RESURRECTION AT THE LAST DAY IF DEAD, OR A CHANGE IF ALIVE.

RESPONSIBILITIES.

The Editor holds himself responsible for none of the sentiments of Correspondents. The Editor's articles do not all appear under what is called the "Editorial Head." Any articles without a signature, or which are not credited to another source, the Editor is responsible for, without saying whether he wrote them or not he leaves the reader to judge of their authorship. Let these things be kept in mind in reading the Herald of Life, and the praise or blame will rest where it ought.

MEANING OF WORDS AND PHRASES.

We use the same terminology, but apply it in diverse ways. For instance, your motto, "Life only in Christ," is used by me, very frequently, in my sermons, exhortations, etc.; but you give it one meaning or explanation, and I another. You affirm one view of the term "Life," while I hold to another. You maintain the special characterization: existence; I maintain the special characterization: blessedness. The latter includes and presupposes the former; but the former includes the latter only by assumption.

THE foregoing is from BR. BRIDGE's letter, found on the first page of this paper. We are glad he uses our invaluable phrase, "LIFE ONLY IN CHRIST;" but we regret that he does not see the same "meaning" in it that we do. That *living* "existence" is the "special characterization" of the term "Life" we have no more doubt than we have that the term "*living* God" means a *live* God, and not merely a "blessed" God, or a God having "blessedness." To say, a blessed God, may "presuppose" that He is alive, but it does not alter the fact that the expression "living God" has the meaning of a God *alive*, or having a living *existence*.

The term Life, in the Bible, as in all other writings, has the primary meaning of "living existence." And no expounder of that Book has any right to change that sense, unless there is an imperative necessity, and that necessity must be obvious. What is the necessity for changing life to blessedness? Can any rational reason be given "only by assumption" that man is inherently immortal? We do not believe that Br. Bridge will pretend that any other reason exists.

On which side, then, is the "assumption," his or ours? Let him prove by the testimony of inspiration that inherent immortality exists in man, and then he has a good reason for changing the primary meaning of the term Life to blessedness. Till he produces that proof his change of the meaning of the term is "*only* by assumption."

The terms life and blessed have each their appropriate meaning and original words, in Hebrew and Greek, to express their sense. All words are sometimes used figuratively; but such cases are generally manifest to the reader.

The term life has its "special characterization" in the Bible, and it is that of "living existence." That is its first and primary meaning. Beginning at Genesis, the first time the term occurs, (chap. i., 20) it has this sense, and no other: thus, "Let the waters bring forth abundantly the moving creature that hath *life*." Does that mean "blessedness?" Again, "Every beast of the earth, and to every fowl of the air, and to every thing that creepeth upon the earth, wherein there is *life*." verse 30. Shall we say, wherein is "blessedness?"

Again, chap. ii., 7. "God breathed into his nostrils the breath of *life*, and man became a *living* soul." Does the term blessedness fit here as a substitute for life and living? Then there was the tree of Life, and God excluded sinful man from it with this assigned reason, "Lest he take of it, and eat, and *live* forever." Does that mean, lest he should have "blessedness" forever? Is it not clear that a living existence is what is intended in these various places?

Further, in Genesis vi., 17, a flood of waters to destroy all flesh, wherein is the breath of *life*," etc., and chap. vii., 22, "All flesh died . . . . in whose nostrils was the breath of life," etc.

We might multiply examples to any extent showing the "special characterization" of the term life is that of *living* existence." How then is our view "only by assumption:" We might fill columns of our paper demonstrating the truth of our position; while Br. Bridge is wholly dependent on the "assumption" that man is possessed of inherent immortality. Without that point is established as a fact, his assumption has no foundation.

We might go to the New Testament and doubly confirm our position from that unmistakable source; but it is needless unless the "assumption" of inherent immortality is proved to be a fact; and that, we are sure, never can be done by Bible testimony.

We "maintain the special characterization" of the term life is *living* existence;" and when applied to "Life only in Christ," it necessarily "includes and presupposes" blessedness. "Because *I live*," saith Jesus, "*ye shall live also*." John xiv., 19. The fact that Christ's disciples shall live ["I will raise him up at the last day"] draws after it "blessedness," inevitably. But in either case we are under no necessity to assume either the life or the blessedness, because each is expressly stated and promised in language peculiar to itself. The righteous put on immortality when made alive from the dead (1 Corth. xv.); "neither can they die any more" (Luke. xx.); "and God shall wipe away all tears from their eyes" (Rev. vii.,17.); "there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain," etc. Rev. xxi., 4.

These and hundreds of other texts go to show that life and blessedness are each expressed by their own appropriate terms, and both belong to "the gift of God through Jesus Christ," and are neither of them inherent in man; and to possess either we must be "*in* Christ;" for "God hath given to us eternal life, and this life is in his Son: he that hath the Son hath life; and he that hath not the Son hath not life." 1 John v., 11, 12.

"If the Spirit of Him that raised up Jesus from *the dead* dwell in you, He that raised up Christ from the dead shall *also* quicken your mortal bodies by his Spirit that dwelleth in you." Rom. viii., 11.

Life future is only in Christ, and through Him to all His members, who are his body—the church; so that, as "He dieth no more, death hath no more dominion over him," (Rom. vi., 9, "neither can they die any more" who are "the children of the resurrection;" for they "are the children of God, being children of the resurrection," (Luke xx.,) and Christ is "*the* resurrection and *the* life." John xi., 25.

Now, if any man can find any living existence—beyond this present life—out of Christ, he may well reject our "meaning of the term life." Till that is made to appear, we still proclaim to all, "NO LIFE OUT OF *Christ*;" or, "LIFE ONLY IN CHRIST;" meaning, as we do, that there is no living existence, after the present life closes, to any who are not, by the favor of God, united to Christ, the only LIFE-GIVER. So has God appointed, and who shall annul it?

BIBLE EXPOSITION.

A RECENT issue of the *Prophetic Times*, an Advent paper, but orthodox, so called, respecting the nature of man and torment of the wicked, says,

"Millenarians are not so perpetually in trouble about questions of interpretation as their opponents appear to be. They believe that when God speaks to men, in the language of men, He means as He says, and speaks the truth."

Amen; thou hast well said, good neighbor. When God told Adam that if he (the man, the being communicated with) did a certain thing he should "die," Adam was addressed in his own language, and understood what was meant. But notwithstanding the fact that inspiration testifies to Adam's death, do not our brethren hold that only a part, a comparatively insignificant part, of Adam died? When God, speaking "to men, in the language of men," declares "the soul that sinneth it shall die," "He means as He says, and speaks the truth." Do our friends believe it? Do they apply to this passage the same principle of interpretation they justly insist shall be applied to those passages which teach the pre-millenial advent? Paul, the greatest of apostles, substantially repeating a plainly expressed penalty, affirmed "the wages of sin is death." We think our *Prophetic Times* brethren would hardly be willing to assert through the columns of that paper, that God meant just what he said by the mouth of his faithful servant; that "the wages of sin is death," literally. Would they not, rather, take the ground that the wages of sin is conscious existence in misery? At the risk of being thought presumptuous, we take the liberty to humbly exhort our neighbors of the *Times* to a consistent application of that eminently wise principle of scripture interpretation they properly urge upon their orthodox friends.

L. C. T.

NEW YORK.

PREACHING AND PREACHERS.

WE may differ very much in our views on these topics from some of our respected brethren. We fully agree with DR. MCCULLOH that the Scriptures do not sustain the idea of any particular "persons having a divine commission to preach the gospel," since the days of the apostles. It is setting up this claim that has exalted the self-styled "ministers" above the Bible. But, says one, "The gospel must be preached." We ask—What is the gospel? and where is it? It is in the Bible, and to be found there, or it is not. If it *is* there, then the Bible is the minister or preacher, and is "divinely commissioned" to make known the gospel; and to pretend that there are men *specially* called of God in these days to "preach the gospel"—as that phrase is usually understood—is to suppose the Bible gospel is imperfect, and not "a sufficient rule both of our faith and practice." The claim, therefore, set up that some men have a special or supernatural "call to preach the gospel"—i. e., to travel from place to place, or to be "settled" in one place, to tell men what the Bible means—is, we are persuaded, a mistaken notion and opens the door to divisions, strife, discord, and a corrupting of the word of God.

The apostle Peter, in addressing the "strangers scattered throughout Pontus, Galatia, Cappadocia, Asia and Bihynia," saith to them all—"*Ye* are a royal presthood," etc. See 1 Peter i., 1, and ii., 9. Such are *all* true Christians. No one in particular, since the canon of Scripture was filled up, is any more a divinely-appointed minister than another. All are bound to use their gifts and graces in the best and most efficient manner that their time and circumstances will permit; and each is equally bound to "provide for his own, especially those of his own house," or "he hath denied the faith and is worse than an infidel." See 1 Tim. v., 8.

How then can any man say, God has given him a "special call to preach the gospel"—in these days—while such a work, as commonly understood, may oblige him to leave his wife and children, or dependents, unprovided for, and perhaps to suffering and want? We have no faith in such *calls*: they are much more likely to be a delusion than a reality; and we know the idea is the occasion of much delusion and fanaticism. The experience and observation of the last thirty years have made this demonstration to our mind. These special-called preachers succeeding one another at different times and places, oftentimes preach *a* gospel as diverse one from the other as the language of Babel, yet all professing they have a "divine commission to preach the gospel!" Some of them, surely, must be mistaken. All of them, we think, are mistaken in one thing, viz., *the nature of their call.* They have no such call *from* God, as they suppose. Hence it is useless, if not impious, for them to blame the church, and denounce its members, for not supporting their families while they are guilty of neglecting to "provide for their own houses:" the apostle Paul saith, such "walk disorderly," and he exhorts, "that with quietness they work, and eat their own bread." See 2 Thess. iii., 6–12.

Piety is first personal, toward God. Second, social, beginning with our own households, toward which every duty enjoined in the gospel is to be strictly regarded and faithfully discharged. Next comes the relation to the community around us, "especially unto them who are of the household of faith." See Gal. vi., 10. Here our obligations are mutual. Each member of Christ's body—the church—is bound to do all that his time and circumstances will permit for the edification or building up of that church and its individual members. In the exercise of the various gifts in the body, it will doubtless be found that some will possess gifts more frequently called into use than others, and the church may desire to make use of that person's gifts more generally or constantly than consists with his obligations to his household. If this is the case, it is the duty of that body to relinquish their desire or make such provision to meet his obligation to his family as shall be satisfactory to him and them. They have no right to use the gifts God has bestowed on any member of their body so as to cause him to violate his first social relation and obligation.

But for an individual to affirm he has a "supernatural call from God to go abroad to preach the gospel," and set up the claim that the church *must* support him and his family or "be damned"—while he leaves them—seems to us to be lording it over God's heritage in a way that may endanger the person's own eternal life. If persons thus go out, the church are at perfect liberty to withhold support from them if they choose. But if these persons, or others, who pretend to no such special call, are invited to visit places at a distance from their homes, then those who invited them are bound, by all principles of honesty and religion, to pay their expenses and give them an ample compensation for their time, whether they are pleased or displeased with the ministration. Not to do this would be dishonesty and robbery. But it is quite another matter when one goes unasked and uninvited. Then those who hear him must be their own judges whether the gospel requires them to help him to continue his travels.

We maintain *the Bible* is the testimony of the *only* divinely-called and commissioned preachers of the gospel. Where that has not been sent, let it be done, and let it preach. If men will "not hear Moses, the prophets," nor Jesus Christ and his apostles, "neither will they be persuaded though one rose from the dead," nor are we to expect that God will "divinely commission," in these days, a set of men to tell the people what he means by the words of life he has sent unto them. They may offer any help their time and circumstances will permit, to aid in the work of leading the *attention* of men to the words God has given; but let them beware of claiming for themselves to be teachers by special authority or divine appointment; such place themselves between God's truth and those to whom God has sent that truth.

SHALL THE HERALD OF LIFE LIVE ?

THE above question was asked by the Editor a few weeks ago, and no response has been made to it. Our answer is, "Yes." If every other effort fails, the HERALD must succeed.

But the question is asked, Why make such an inquiry at all? Is there any danger of the HERALD OF LIFE dying? Are its labors closed? is there nothing more for it to do? or are there other causes operating against the paper? These are questions that demand our serious consideration. We believe since the meeting held at Springfield, three years ago, the paper and its management have given almost entire satisfaction. We believe it has met the wants of the subscribers in all parts of the country. At our last annual meeting there was general satisfaction expressed in its management. Several of the friends who found considerable fault with the paper at our Springfield meeting, at our last meeting expressed their entire satisfaction in its management. Then why make the inquiry, "Shall the HERALD live?" We answer, since the last issue of the HERALD we have received a copy of a Monthly Magazine, published by Br. Rufus Wendell, called the *Bible Repository*, claiming to advocate the doctrines of no future life out of Christ. This then explains the question, "Shall the HERALD OF LIFE live?" We, as a people, cannot sustain two such papers; and a division of support will cause both to perish. The question then comes to each of us, Which one of the two shall live? Now, we would say in the outset, that for Br. Rufus Wendell we esteem him a Br. beloved for his work's sake; but, personally, we have nothing to do with him or any other Br. In a matter of this kind we do not regard the person of any man. We are well enough acquainted with the cause to know that it does not demand any such effort; and we are well aware of the fact that we cannot sustain two such papers. And Br. Wendell knows this fact as well as I do. We will not disguise the fact that Br. Wendell has friends and influence; and nearly every dollar received for the support of his paper will be that much drawn from the HERALD OF LIFE. The only surprise to our mind is, that Br. Wendell would do such a thing. In a notice on the cover of the *Bible Repository*, this statement appears:

"There are in this country, besides the Magazine, six periodicals (four weekly and two monthly) which promulgate the view of immortality for the righteous alone. One of them, the HERALD OF LIFE making a "SPECIALTY" of *Life only in Christ.*

What does Br. Wendell mean by the word "Specialty?" If he had said, the HERALD makes Life only in Christ its foundation, or prominent topic, it would have been correct. But that the HERALD contains nothing else, or excludes all other subjects, is not the case. We have never had a Bible question excluded from the HERALD. The Advent of Christ, the subject of the devil, baptism, the Lord's supper, and all other kindred subjects, have been fully ventilated. In looking over our files for the last two years, we find the *original* articles of Br. Wendell's few and far between. He has promised at each of our annual meetings that we should hear from him oftener. But alas, we have looked in vain. Br. Rufus, have your articles on those subjects, not special, been excluded from the paper? And was it necessary that you should start the *Repository* so they might not be lost to the friends? If so, please inform us, so that at our next meeting we may have the evil remedied. We acknowledge we have seen a letter occasionally from you, and the history of some debate; but the readers want light and information on Bible truths. Have yours all been excluded?

Again. What new truth have you discovered that you must start a new paper in order to publish it to the world? We could see some reason for Br. Curry's pamphlet: he conceived that God had given him a new message to the world. But you lay claim to nothing of the kind; and the columns of the HERALD are, and have been, open to the articles from your pen. It appears from an extract from your letter, dated Springfield, Mass., March 28, 1868, in which you state that in order to make *your* "influence most widely and permanently effective, as a public laborer in the defence and dissemination of Life from the dead, and immortality for the righteous alone, I fully determined one week ago to commence the publication." It seems, then, that your paper is to be a "specialty;" one is to make *your labors* permanently *effective*, as a public laborer in the cause of the same "specialty," the main feature of the HERALD OF LIFE. Does this not explain the whole? "How I might make MY influence most widely and permanently effective."

Now the question for the friends to settle is not, how Br. Wendell can make *his* influence the most effective, or how any other man can do it; but how we can most advance the cause of truth? Shall we give up our street cars and ride in the old omnibusses? Shall we give up the steam transportation, and take up with stage coaches? Shall we give up our support to our *weekly* HERALD OF LIFE, and take up with a *monthly* magazine?

The two cannot live: that is the opinion of every practical person with whom I have spoken. And there is no need of two papers on the same subject. I have come to the conclusion that one of the two must perish. Who, then, will help kill the HERALD OF LIFE?

JACOB GRIM.

Philadelphia, July 18, 1868.

THE LIFE AND ADVENT UNION.

ON consultation with a portion of the DIRECTORS of the Union it was thought best to have the universary on Thursday, at 2 o'clock, August 27th, instead of Friday the 28th. This will give such as must return home before the following Sabbath, time to do so. It is hoped there will be a full attendance of all interested in promoting the object of the Union, at Springfield, Mass., on the day appointed, if it is possible to be there. Those who cannot come, will please do the next best thing, viz., tell us if you wish the HERALD OF LIFE continued and what you will do to sustain it. Do not delay in responding to this last request, if you value this enterprise.

CORRECTION.—On the first page (outside of this issue) fourth column, 26th line from the top, for "being immortal," read *very immoral.*

THE COMING OF THE LORD DRAWETH NIGH.

YES, it is indeed true. When we look into the prophetic word, all the great lines of prophecy marking a succession of earthly governments that were to rule this earth prior to the setting up of the everlasting kingdom of God, have each in their successive order arisen, and passed away. Babylon has had its day; Medo-Persia has filled its place in the prophetic delineation; Grecia has accomplished its work in fulfilling the word of God; Rome has sat mistress of the world as foretold by the ancient holy Seer. As foretold by the prophetic word, she has been divided into ten regal governments; the papacy—"that man of sin"—has reigned in blood and blasphemy, and slaughtered the church of God, during twelve hundred and sixty years, the appointed prophetic time of her horrible domination, and to-day we stand in the iron and clay age, marked in the word of God as the last before the ushering in of the endless age of peace and glory at the appearing of Jesus Christ. Almost seventy-five years have rolled into the solemn past since the hand of God's judgment was laid upon that blood-thirsty power, and her strength began to waste. And now she sits in darkness and the shadow of death. Soon, like as a millstone thrown into the depths of the sea by the hand of a mighty angel, she will sink to rise no more forever. But ere she shall be overtaken by her final doom, the voice of the archangel, and the trump of God will call the sleeping ones from the charnel house of death, to enter on an endless life. For when Babylon's final overthrow shall come, the prophets and apostles, who now sleep in death's domain, will be there to join in the song of praise that will tell, not only of deliverance from her cruel power, but from all the ills and woes of this present time. O, how joyful the thought to the weary, lonely pilgrim, oppressed with cares, and want, and trials deep and sore, to know that there are sure indications of the dawning of a better day. How ardently does he watch the course of human events, in the light of the prophetic word, to find some certain omen of the coming of that joyful day, that shall end his tears and sorrows and bring him to a land of unending joy. With what longings of heart does he look forward to that glorious morn, of which the holy seers have so sweetly sung, when springing into life, a triumphant church shall shout their victory over death, and wear the crown of life forever. Many of his dearest friends lie silent in the loathsome prison house of death, and his heart for long years has felt the grief of that last parting hour, when pallid lips whispered their last farewell. But when that better day of peace shall dawn, there will be a glorious reunion in the paradise of God. Then shall there be no more dying, for "All who gain that heavenly land will be as angels are." Yea, they shall be children of God in that immortal age, *because* they are children of the resurrection.

But who shall wear the victor's crown at last? Says our great Captain, and LIFE-GIVER, "They that shall be accounted worthy." And what is it to be accounted worthy? The inspired Paul—he that might glory in his attainments of earthly wisdom, in his pride of birth, yea, in all that makes man noble here; exclaims, "Yea, doubtless I count *all things* loss for Christ." And did he pay too large a price? Did he exceed the requirements of him who called him to be a saint? Let him answer from whose holy lips naught ever fell but words of truth. "So likewise, whosoever he be of you that forsaketh not *all that he hath*, CANNOT BE MY DISCIPLE." Luke xiv., 33. If this is the divine plan, alas! how few will attain unto a future life. And who dare say it is not! Who dares impeach the language of the Son of God. Yes, it is indeed

true, that it will cost all that we have to gain an endless life. But there are a few, even in this degenerate age, who can truthfully adopt the language of that beautiful hymn so much in use in our earlier days as a separate religious interest,

Farewell all I've loved below—
I must be there.
Worldly honors, hopes and gain,
All I resign;
Welcome sorrow, grief, and pain,
If Christ be mine.
Farewell earthly pleasures all,
Pilgrim I'll roam;
Hail me not, in vain you call,
Yonder's my home.

And such, ere long, shall walk with Christ in white. But may we all constantly remember that,

"None but holy ones can enter
Through the pure celestial gate."

That the church that Christ will present unto himself in the day of his appearing, will be found "not having spot, or wrinkle, or any such thing; but holy and without blemish." Eph. v. 27. Though unworthy, yet through the matchless grace of God we may come to this blest condition, and, thus only, find an endless life. S. W. Bishop.

Always Sowing and Always Reaping.

"Say not ye, There are four months, and then cometh harvest: behold, I say unto you, Lift up your eyes, and look on the fields: for they are white already to harvest, and he that reapeth receiveth wages."—John iv., 35, 36.

This is the language of Jesus to his disciples, and he uses it for the purpose of moving them to the immediate performance of their appropriate duties. Be it, he suggests, that between sowing and reaping these fields of barley or wheat, the husbandman has months for rest; it is not, cannot be so with us. Behold that throng of people eager to listen, and needing instruction; such is the great moral harvest we are to gather; dream not of delay; it is even now white; the field of truth and virtue awaits only the reapers; go ye, then into it, already ripe for the sickle, and receive your appointed wages.

The counsel is good for us. Always for human beings there is a harvest field. It is not merely seed-time with us; it is a season for reaping, too; and there is pay ready for us so soon as our work is done. This is a fact as useful as it is true; by overlooking it we shall suffer loss. Many seem to think that the present life is only fit for preparation; and that for any valuable results they must wait till after death. In this they err. No doubt there is to be a harvest for us hereafter; and it will be abundant or otherwise, according as we prepare the soil well or ill, and scatter the seed plentifully or scantily, now. And he alone is the truly wise man, who bears this in mind, and acts conformably to it. But there is also a harvest to be gathered, at the present season, and every day we live. To say, in the spirit of the disciples of old, There are yet four months, and then cometh harvest, thinking that meanwhile we have only to rest or keep on sowing, that there is nothing to be garnered, and no recompense, except in a distant future—to say and do this, would but ill accord with the true state of things.

The fact is, and we cannot be too deeply sensible of it, that the great field of human life is one wherein there are products in all stages of growth; here, germs, buds, and flowers; there, fruits in full maturity; so that while on one spot we must act the part of cultivators, on another we must perform the office of gatherers in of the harvest; while to-day and in this corner we sow the seed of a future crop, to-morrow, and in that corner we put in the sickle and receive wages for our toil. And thus the course of things and events is with us from the beginning to the end. Always and everywhere there is a harvest of one sort or another, answering to a previous sowing. Let me illustrate.

Take the boy at school. Do you say he is planting seeds that are by and by to spring up and yield the fruits of respectability, usefulness and happiness, or the reverse? True. But he is also a reaper as well as a sower; he is gathering the harvest of an earlier culture. From the nursery he came to the school; and he suffers or enjoys in the latter, according as he was dealt with rightly or wrongly in the former. Did he come with wayward passions, an unsubdued will and offensive manners? he must then be subject to a restraint and discipline that will be painful to him; and till he is cured of his evil habits, must suffer from the bad estimation in which he is held by his companions. But if on the contrary he came with good dispositions and manners, then so much the better does he succeed at school.

Look to the youth as he enters society. Do you tell me he is now in a condition to cultivate the traits that are to constitute his future character and determine his success in the world? Very true again. But still he is a gatherer of the fruits of a previous process of husbandry. One harvest is ripe for the sickle while another is green. Every acquirement, habit or disposition of his school days, affects him for evil or for good now, and becomes a source of pleasure or of pain to him. He takes his place according to his merit, as merit is estimated in the social circle in which he moves. If in school he sowed the seeds of selfishness, sullenness, or arrogance, he now reaps a harvest corresponding thereto; if he sowed the seeds of benevolence, cheerfulness humility and modesty, he enjoys the good will and affection of his associates.

Consider the mature man, as you find him in the various relations and pursuits of the world. You regard him, perhaps as now preparing for old age; as sowing that which he is to reap, for his solace or his grief, in the decline of life. And rightly. But reflect, at the same time, that he is even now in a field white for the harvesting. The happiness or misery of manhood is the product of culture bestowed in childhood and youth. Now is the season when all his principles and habits, acquired in earlier years, are put to the trial; and it is soon seen whether they are of the right kind, and what they are worth. He finds himself well or ill off, according to the tastes he formed, the friendships he secured, the knowledge of men and things he acquired, the character he established, long ago. If he was negligent or did wrong in these respects, when young, he is now a sufferer for it; if right, he gathers a corresponding harvest of good.

Advert to one who has passed the meridian of his day and whose evening is nigh. Now, you tell me he must be more diligent than ever in preparing himself for death and eternity; must be especially busy about the husbandry that alone can secure to him a harvest of bliss hereafter. Yes: but what an in-gathering of fruits is now also taking place! What is he, what enjoys or suffers he, except as, in a great degree, the reaper of that which he long enough before sowed? How different is the condition of some old people from that of others! They are all alive, they all breathe, it is true; but here how often the resemblance ends. Life to this class is one thing; to that, quite another. Look at him, who has been worldly minded from his youth up. What a poor harvest he is now reaping. Existence to him is but an every day scene of earthly sensations, only rarely and occasionally relieved by any visitings of higher thoughts, of spiritual joys and hopes.

What again is life to the old selfish man, who has ever considered his own interests the all in all, and the claims of suffering humanity but an offence; whose heart of ice never glowed with one generous sentiment; whose whole soul, morning, noon and night was intent on self-advancement, and nothing else; and whose code of morality was briefly comprehended in this, that he should take who had the power to take, and he should keep who could. What is life, moreover, to him who has grown gray in sensuality; to him who never rose to the dignity of true selfishness, but was merely the thoughtless slave of appetite; whose days were but alternations between one excess and another; allowing the system only so much rest as that it might be enabled to bear the next burden which was laid upon it? Who could covet the wages of such a one while reaping, with the trembling hand and tottering step, the harvest of which he had sown?

Not so, however, with the other class. They, too, are old, but old in virtue as well as in years. Early they scattered the good seed on good ground, and watched and cultivated the uprising and growing blade afterward. Now it is harvest time with them; and how many and precious the fruits! Calmly and serenely they sit in their retirement, and delight to live over again their past lives. No fearful ghosts of former follies and vices obtrude themselves, but blessed spirits, as it were, of ten thousand pure and noble deeds hover around, to cheer and sustain them. Thus it is. A peaceful, respectable, happy old age, is no accidental result, any more than is the crop of corn which the husbandman in autumn gathers into his barn. No; it is the product of past culture; the harvest from the seed sown; as truly so as any effect that flows from its cause.

Are we to stop here, and not look beyond this life? Shall we not rather contemplate the harvest resulting to us in relation to the unseen future, when this life is past? Then we shall reap as we have sown. "He that soweth to his flesh"—now lives only for animal and selfish gratifications—"shall of the flesh reap corruption"—death and utter dissolution will be his harvest; eternal shame shall follow him, and a total failure of life from the dead; he shall "utterly perish in his own corruption."

On the other hand, "he that soweth to the Spirit"—seeks for the Spirit of God to dwell in him, that he may bring forth the fruits of righteousness and true harmony with God—"shall of the Spirit reap life everlasting." Such will be his harvest: he "receiveth the *wages*" God has promised to those who cultivate the field he has appointed to them. "An eternal weight of glory." Let us diligently and earnestly sow the seed now, that shall result in so abundant a harvest.

Thus, I have endeavored to illustrate by means of familiar instances, the great truth, that always and everywhere there is for us a harvest, of one sort or another, answering to a previous sowing. What manner of persons, then, ought we, in every period of life, to be? Why should any one, however young, wait, saying to himself, there are yet four months, and so fail to be ready and prepared for what is ever near at hand? You are a child. My little friend, you are suffering good or ill, according to what was sown in your heart in the nursery; but listen to me, when I tell you, that this is not all; by and by you will again suffer good or ill, according to the nature of the seed *you* are now sowing. You are a youth. Well, you are reaping the sweet or the bitter fruits of that which was put into your mind and wrought into your habits in childhood; but believe me, this is not all; you are every day planting a field which will bring forth plentifully and very soon, another harvest either for your comfort or your ruin. Man in mature life, need I tell you, that your advantages are now greater or smaller for success in the world, very much in proportion as you were faithful or otherwise to your privileges in former years; and will you, can you be heedless of the solemn fact, that by-and-by in a much shorter time than probably you are aware, old age will creep on when you must experience the results, be they better or worse, of your present doings? And ye too, if any such there be, who have already entered the vale of years, full well do you know how the whole past often comes up in your meditations, and how this, together with the entire structure of your habits, built up by slow degrees during the many years of your life, is what chiefly makes you cheerful or sad; but be also aware, I beseech you that this is not your last harvest season, but that a still more abundant one awaits you beyond the grave.

Yes, brethren of whatever age, why, why wait? Why neglect the great preparation? Why cheat yourselves into the belief that the harvest is far distant? Why not, from beginning to end, acknowledge to ourselves the fact, and act upon it, that by a law of our nature we cannot elude, we are all the time both sowing and reaping—ever earning and receiving wages, either of life or of death? Would that we looked habitually upon human existence in this light. Then how differently should we think, and feel, and act. Where could there be room or apology for indolence or for the transgression of any moral law? Everything would preach to us the duty of despatch; to be up and doing; and doing right. The world is around us; our brethren have claims upon us; we have characters to build up: in all relations and in all pursuits it is both seed time and harvest time with us; while we sow one thing we reap another; the future is before us, and the laws of our being and condition will be then as they are now; we are and ever shall be, what, under God, we make ourselves: the thoughts, feelings, principles, habits, which we cherish—these belong to our real self, and in the consciousness of them we must find our happiness, if we find it anywhere. These statements, and such as these, being true, and we knowing them to be so, how can we live on, from day to day, from month to month, from year to year, carelessly and negligently, forgetful of God who has ordered all things so wisely and kindly; indifferent to the claims of our fellow-creatures upon us, in sowing for whom we prepare for an abundant in-coming of blessings to ourselves; heedless of the form and hue which our own character is assuming amid the thousand influences of books, business, society and the world; that character, upon the good or bad qualities of which depends now, and will depend, our life or our death. Let us awake; let us keep all our faculties bright; let us be active; let us perform every duty in its season; the seed we have to sow, let us sow it, and believe and feel that the harvest is not far off; whatever good thing our hand findeth to do, let us do it with all our might, knowing that our wages will be as our work or labor has been; though the reward or harvest to eternal life is of grace, or the love of God.

Homo.

Tent Meeting Morristown, N. J.

The Lord willing, the Life and Advent Mission Tent will be pitched in Morristown for meetings, to commence Tuesday evening, July 21, and hold over the following Lord's day.

Being of ready access from New York, by the Morris and Essex Railroad we hope to be cheered by the presence of some of the friends of Jesus from there and from Newark.

S. W. Bishop.
E. Wolcott.

When in Morristown, inquire for the tent of Br. Pell, a grocer under the Iron Bank.

S. W. B.
E. W.

Tent Meeting in Rahway, N. J.

The Life and Advent Union Mission Tent will be pitched in Rahway, Friday July 31, and meetings held in it over two Sundays by Brn. Bishop, Wolcott and others.

Obituary.

Fell asleep in Jesus, in Fairfield, Conn., July 6th, Caroline, wife of Br. Barzillai Browne, aged 44 years and 2 months. Sister Browne was well as usual in the morning, and at 6.30 P. M., was a corpse. She leaves a husband and six children to mourn her loss. She believed in the soon coming and kingdom, and life from the dead through Christ. The first Congregational church of Fairfield tendered us their house for the funeral words of comfort by Br. J. L. Bassett. B. B.

The Reason.

A bishop who heard that the sun always shone on the cottage of a poor man in a certain valley in his diocese, determined to find out the cause of this wonder.

"Is it true," he asked of the poor man to whom the cottage belonged, "that the sun always shines on your roof?"

"It is true," replied the peasant.

"But what is the reason?" inquired the bishop. And none could answer.

"Do you pray more than others?"

"I live by the labor of my hands, and have but little time for prayer."

The bishop thought again. "Do you fast more than others?"

"My work is hard, and I can fast but little."

"Well," he replied," "but perhaps you give more alms than others?"

"I have but enough for my family, and can scarcely find any poorer than myself to whom I may give."

So the bishop turned and went away, sorely grieved that he could not explain the wonder. But before he had gone far, a thought came into his mind and he returned. "One question more: Do you love our Lord Jesus Christ at all times?"

The poor man cast his eyes to the ground, and answered; "I trust I do."

"Ah" replied the bishop, "now I know why the sun always shines on this house."

Letters and Extracts.

From W. H. H. McAllister.

St. Albans, July 10, 1868.

Br. Storrs: I feel moved to write you again to let the friends know that I am still alive and striving to live a godly life in this world of sin. It often seems that I am living to but little purpose, and that my life is bringing forth but little fruit to life everlasting. Of this I am satisfied, that God brought me to this place for some purpose, and that in due time his plans will be unfolded. It is said that

"God has a plan
For every man;"

and I feel that he has for me. This is a hard place to work in, and but little interest seems to be manifested in things spiritual, but if it is the Lord's will that I shall stay here and "contend earnestly for the faith once delivered to the saints," and if the way seems open to "preach the word," I will not hesitate. A short time since I had a strong attack of the Western fever, but it has abated. Upon mature consideration, I have come to the conclusion that Vermont shall be my field of labor. I should feel like Jonah when commanded by the Lord to go to Nineveh, but who ran away to Tarshish, should I desert the post at which the Lord has stationed me. God gave me my place here in answer to earnest prayer, and it seems wrong to leave until he signifies his approval. But it is my duty and privilege to labor more abundantly than I have hitherto, and now that my health and that of my family is much improved, I hope you will see more of my scribbling in the Herald of Life, if it will be agreeable and profitable.

I will go to work in some way more actively than I have, and I will let the Lord direct my labors and steps. I will do what will give the truth the freest course. With regards to all the friends, I remain, your Br. in Christ.

From Lucretia B. Lamb.

St. Paul, Minn, July 6, 1868.

Br. Storrs: In reading your call for help to publish the Campaign Documents, so forcible and convincing, I feel an earnest desire to have a part in the work; your statement that if each of your subscribers would furnish one dollar, the necessary amount and over would be raised—with the inquiry, Who will do it? I answer, for one, I will. The amount seems meagre when weighed in the balance with so important an enterprise. Gladly would I multiply it by tens. Circumscribed in means, I will do what I can; remembering that the widow's mite was accepted; so will mine be, if the love of Jesus and his truth is the controlling principle. Who can understand better than you, experimentally, the importance of small things? Little did you imagine, probably, when reading Br. Grew's tract on the cars [in 1837] that the result would be in such proportions as you now behold it; and yet this is but the first fruit of that seed, the stupendous growth that will fill the earth with fruit, the great harvest will reveal. Also, when consecrating your time and powers to the work of preparing those Six Sermons, you hardly dreamed what a circulation they were destined to have, and how many minds they would influence; yet we see how large the tree from so small a seed, and how abundant the fruit, verifying the declaration of truth, that those who go forth bearing precious seed, shall come again bringing their sheaves with them; the outgrowth of which we now see but a small part.

Does our Father thus honor our feeble efforts? How humble we should be; our work so small, while the Infinite, in his power and wisdom, swells their results to such proportions that they exceed our comprehension. O the gratitude that should well up in our hearts that we may be partners in so weighty an enterprise; how consecrated every affection and purpose of scattering light in this thick darkness—order in this Babel-like confusion. We surely need no promptings to work only a knowledge that we may; that an invitation is given us. Ready would I be to enter every open door, and work in any place and way my Father appoints.

We find encouragements here for effort that we knew not of a few months ago. The waters are troubled; tracts have come into the hands of some, they know not from whom; opposition is provoked. Mattison on Immortality comes to the rescue. In all this there is hope; thought and investigation are provoked, and some good fruit, I trust, will be the result: the leaven is at work; may it permeate the whole Christian body.

Having reached another anniversary of my birth, I am led to review the past. Sixty-eight years have I enjoyed of probation; the review is not what I would have it. I realize that for many years I have felt myself a consecrated servant; not my own, but bought with a price; yet the magnitude of the price, the great object to be gained, never appeared to the eye of my mind as now, and during the past year. Earth seems almost faded from view, while immortality and glory are nigh at hand, with faith triumphant and love supreme. I would meet the responsibilities of this year; running without weariness and walking without fainting. Thus if our blessed Master should soon come, he would say, she hath done what she could. This is all I ask. May it be mine to hear, for Jesus' sake.

From Geo. L. Hart.

New Britain, Conn., July 5, 1868.

Br. Storrs: Those tracts came to hand, and I am glad to see an advance in the tract entitled the Judgment. A harmony must exist in the Bible, in every idea there advanced, to make it the word of God. "The path of the just is as a shining light, that shineth more and more unto the perfect day." In it the ransomed walk and learn of him who was "meek and lowly in heart." He spake as never man spake. He will judge his people with his truth. Jesus said, he that is of the truth heareth my voice. Truth will judge the rejectors of it. But of the believer, when and how is he judged? Let us come to Israel, the type, the arrangement of judgment. The law written upon the tables of stone was the "ministration of death." Its moral obligations were no new thing. It made known more forcibly the fact that judgment had come upon all to condemnation through the weakness of the flesh. It pointed them, as a schoolmaster, to the Christ in the ceremonial law of atonement. No mercy upon those tablets of stone, a symbol of unrevoked, eternally established justice, righteousness and truth: by it all must be judged. Israel appears at the door, the appointed tabernacle of judgment. Yonder, in the holy of holies, God is present; the mercy-seat is erected. But death ensues if they enter without judgment. Justice must be vindicated in their behalf: the sinful nation must render up all. This would leave them all dead, and none could enter by his own blood. In that is all the life they possess. But the blood of another, a typical one of judgment, is offered as a pledge the law is satisfied, and favor to the blotting out of sins is granted. How with Israel? The ungodly sinners God heareth not; die they may, but they have no strength to revive from the dead alone. God loved penitent Israel. In due time Christ died for them. He had strength to revive, and becomes Lord of the dead. He enters the heavens, his blood a pledge to God, the just, for all the penitent; an acknowledgment of the forfeiture of the blood-life, or nature. We thus become dead by the body of Christ. Rom. vii. Judgment is executed for each believer in Christ. He bore our sins in his own body on the tree. His own shed blood cleanses from all sin. The appointed judgment executed, his life is a pledge accepted by Jehovah. To have faith in this pledge, sin loses its dominion. Its claims upon the earthy nature we accept, and our decision enters the holy presence to receive favor; the gift of the divine nature comes down, through which we are at one with God, alive from the dead by Christ; we feel the begetting of a life not forfeited by law. Thus those who have obtained this new life element reign in life at last. They, as believers, come not into the final judgment, but pass from death into life: they have in Christ stood in judgment, and in him obtained mercy. "Justice and judgment" have always been "the habitation of his throne." He has executed it sometimes. A final is yet in the future for the earthly kingdoms. Mercy has an open door. Through infinite wisdom God can be just and justify the believer in Jesus. He has, in the name of the Anointed, executed Egypt's first born. The typical blood, by faith, left Israel unharmed. We might mention nations who have been judged, both judicially and executively. Where is Amalek, the first of the nations? Blotted out. Read Jer. xxv. in connection with Isaiah xxiv. He says the Lord shall punish the host of high ones. . . . the kings of the earth upon the earth, gathered as prisoners in the pit . . . . shut up in prison; after many days visited. Some tell us this prison is the grave, therefore a resurrection is involved. The prison of one hundred and twenty years to the Antediluvians, as brought to view by Peter, may help us to explain Isaiah's prison. God hath numbered the kingdoms. Babylon the first, seventy years, and God visited it and executed judgment. Read Dan. v. The number finished, and found wanting. Just as Isaiah said, all would appear wanting when they pass the stated time of kingdoms. Destruction in their turn. The last earthly kingdom is about to finish its time. Then the everlasting kingdom. No number attached. Everlasting ages roll on in numberless succession. Saints, made so by the blood of Christ, inherit it. Christ, the Lord of life and glory, will reign upon the earth. Zion's stronghold, Jerusalem's pearly portals, shall shine with the glory of his reign. The shaken foundations of all earthly fabrics must be removed by judgment. But we, receiving a kingdom that cannot be shaken, shall not be found wanting. God's kingdom; associated with him, his King, Messiah, and his seed. The wrath of the seventh vial, the completion of wrath, will ere long be executed, in which the second universal destruction will consume all whose names are not found written in the Book of Life, but written in the earth. Such as have fallen, accounted unworthy of that world, the wrath of God abideth on them. The curse of the law holds them because of sin.

They have not appeared at the judgment seat *in* Christ, consequently they appear *in* their sins, and death, the wages, becomes eternal. But such as have died *in* Christ are free from sin; death hath no more dominion over them. They will find all in the resurrection; giving up all the earthly we put on the heavenly. Partaking now of life, hid in Christ our ark, we pass through death's chilling flood by the resurrection into the world to come. The grave could not hold him, for he was Anointed: so the anointed in him cannot be holden of it.

O let thy kingdom come, we pray. Let us pine and weep no more with harp on willows. Bring back our paradise. Ho, exiles, welcome home.

Mrs. Elnora Alderman, Ill., writes: I have been a long time wishing I could send you some money due for my paper. My brother-in-law, Philo Richardson, paid for it last year. I expected it would have been discontinued some time since. You have been very kind to continue it. I should miss it very much. I should feel lost without it. We received the book you sent. I liked it very much, and did not like to part with it, but there was a family going to Kansas and I gave it to them, thinking it might do some good. I think I could distribute some of your works about here if I had them. I often think if we were able I would like to help the good cause. I send $2; it is all I can send now. I wish it was two thousand. I am sixty years old, and you are still older, but I hope God will be pleased to give you health and strength of body and mind for years to come.

Note by the Editor.—It is a comfort to know that many pray for us; also to believe that God answereth their prayers; for we are often astonished at the strength granted us at our time of life, now near seventy-two. To God be praise for all his mercies.

"THREE CAMPAIGN DOCUMENTS."

One Thousand Dollars Wanted; FOR WHAT?

To put into circulation within the next three months *Ten Thousand* each of the following works:

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THE JUDGMENT:

TIME AND MANNER OF IT.

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To Correspondents.

Lafayette Norris. The 50 cts. for Goodrich was received. You have now paid on this volume $3 75.

Packages sent since July 15th:

W. H. Olmsted	by mail
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Our Israelitish Origin.—A work on Prophecy It was written by Professor Wilson, England, some years since. We republished it, believing it could not fail to interest all thinking men, whatever might be thought of the accuracy of its positions. For ourself, we endorse the general theory that the Anglo-Saxons are the literal descendants of Israel, in the line of Joseph and Ephraim. Price 50 cents, in paper covers only. Postage, six cents.

Meetings in New York City.—Believers in the Second Coming of Christ at hand, and future Life for the Righteous at his Coming, meet for worship every Sunday, at Botanic Hall, No. 68 East Broadway. Service at 10½ A. M. and 3 P. M. Seats free.

Poetry.

Thoughts on the Resurrection.

O Jesus dear, I long to hear
The trumpet in the sky,
And then would I without a fear
Make haste, and to thee fly.

And then with thee to live and reign—
To realms of endless bliss—
And love and praise thy holy name,
I want no joy but this.

And when at last, I find that rest
I've sought so long in vain,
I'll join the throng f rever blest
In praising His dear name.

What joy there is in store for me,
If I but do thy will.
Lord help, that I may faithful be
And love and praise thee still.

Mrs. Eliza S. Smith.

Children's Department.

The German Grandmother.

Grandmamma is very old; she is wrinkled and has snow-white hair, but her eyes are bright and mild. She tells the most charming tales, and she wears a silken dress with large flowers, which makes a rustling sound as it grazes against the walls.

Grandmamma knows a great deal; the reason is that she has lived a long time—long before papa and ma, that is certain. Grandmamma has a book of canticles with a silver clasp, and she is often reading in that book. In the middle of that volume there is a rose, flattened and dried, which is not so beautiful as the roses in the grass, and yet grandmamma smiles happily when she looks at it, and her eyes fill with tears. Why does grandmamma gaze in this way on the dried flowers in her book of canticles? You want to know? Every time that one of grandmamma's tears falls on the flower its stem uprises, its colors resume their brightness, it fills the chamber with its perfume, and the walls of the room fall, as if they were floating clouds, and all around grandmamma stretches the green magnificent forest, where the sunbeams make their way between the foliage. At that moment grandmamma is quite young; she is a charming girl with light brown hair and fresh cheeks, brilliant and beautiful—no flower is fairer. By her side a young man is seated, tall and well-made, who offers her a rose, and she smiles. Grandmamma no longer smiles in that way—yes, indeed, her smile is still the same. He is gone. A thousand visions and a thousand thoughts have taken his place. The handsome young man is gone; the rose is laid in the book of canticles; grandmamma falls back in her large arm-chair; she looks at the faded rose in the book. Grandmamma is dead!

She was laid in a black coffin, wrapped in a white linen shroud. How beautiful she was! Her eyes were closed, but every wrinkle had disappeared. She lay at full length, with a smile on her lips, and adorned by her silver and venerable locks. No one was afraid to come and see the corpse, she was still grandmamma, so good and so dearly beloved.

The book of canticles was placed in the coffin, beneath her head; such was her wish. The rose was in the book. And then they buried grandmamma. On her grave, close to the church-wall, they planted a rose-bush, whose roses waved in the wind, and said, "It is pleasant to bathe in the dew and the moonbeams. If we are the fairest flowers, a friendly hand will come and gather us for the prettiest girl. Let us summon all our brightness and all our perfume." And the nightingale heard what the roses said, and he sang in honor of the rose which the young girl placed in her book of canticles, keeping it faithfully until her once fresh cheeks were wrinkled. It is so beautiful to live in the memories of the past! And while the nightingale sang, the church organ intoned the harmonious psalms that lay beneath the head of the dead, and the moon shone in all her splendor.—*Hans Andersen.*

Little Kindnesses.

"Mother," said a little girl, "I gave a poor beggar child a drink of water and slice of bread, and she said 'thank you' to me so beautifully, and it made me so glad, I shall never forget it." Now children can do a great many things worth a "thank you." Kind offices are everywhere and at all times needed; for there are always sick ones, poor ones, besides dear ones, to make happy by kindness; and it goes further toward making home happy than almost anything else. Kind offices are within everybody's reach, like air and sunshine, and if anybody feels fretful, and wants a medicine to cure it, we would say, do a "thank you's" worth of kind offices every hour you live, and you will be cured. It is a wonderful sweetener of life.

A Blessed People.

BY B. MATTHIAS.

"Blessed is he that waiteth and cometh to the 1,335 days." That is, they are blessed who see the end of the 1,290 days and enter upon the last section or division of time: a period full to overflowing with all great, grand, and good omens, auspices and facilities for knowing and doing. In which time, "Many are to run to and fro and knowledge be increased." Dan. xii.

I will here transcribe a passage from the pen of M. E. Green found in the *Herald of the Bridegroom*, of Feb. 12, 1868.

Here are some historic facts connected with the 1,290 years. It has been generally supposed that the persecution of the saints ended in the French Revolution. The facts are otherwise.

After Napoleon's defeat, the throne of France was restored to its former house; the king, a Romanist, who allowed and encouraged the persecution of the Protestants to a great length.

Says Goodrich: From 1814 to 1820, on the restoration of Louis XVIII., a line of distinction was immediately traced, between men of different religions. The spirit of the Old Roman church was again to regulate each person's share of esteem and safety. The difference of religion was now to govern everything else. The Protestants could no longer appear in public without insult and injury. When the mob met them, they seized and danced around them with barbarous joy. They sang verses, the burden of which was, "We will wash our hands in Protestant blood; and make black pudding of Calvin's children." In fact, they seemed to be as sheep for the slaughter. In May, 1815, the Romanists armed themselves, and hundreds of Protestants were slain. Death met them in every shape. This massacre rivalled in cruelty and surpassed in treachery the crimes of the September assassins of Paris, and Jacobinical butcheries of Lyons and Avignon." All of which persecutions are confirmed by other authors.

"This persecution continued with little abatement until 1823. On the death of Pope Pius VII., Leo XII. was chosen his successor Sept. 28, 1823, who granted toleration throughout the Roman kingdom." Says Dr. Cotes, "a chapel was allowed to be built in Rome for Protestants to worship in."

This was the first time for 1,290 years that toleration in the Roman kingdom had been allowed.

Here the Pope surrendered the power conferred upon popery 1,290 years before this point. (1823.)

This clears up all mystery in reference to what was to mark the end of the 1,290 years.

"Blessed is he that waiteth and *entereth upon* the 1,335 years." Or, a month and a half added thereto, as it is in the Bishops' Bible. The word *cometh* to, in Dan. xii., 12, is *come*, and in every instance is rendered *entered upon* or *into*, and never means to come to the last end of anything. Therefore the blessing here referred to, *must come at the* beginning of the 45 years."

I confidently take this view of this subject. And now what of the blessing? A charmed word. You may appropriate its meaning as you will. It is like a letter of credit, saying to you, "Ask what you will." *Blessed.* He who inspired this benediction had no intention to restrict you to any limits in the measure of blessings. It does not intimate so much and no more. This pronouncement is from one of infinite benevolence. Hitherto, He had been restricted by a hard bond, for He had solemnly given the power of governing the world to the heathen. The kingdom of heaven in earth is degraded and superseded *by the* kingdom of *men*. The "high are abased;" the low are exalted. Legislation, governments, and the judiciary become discretionary barbarities.

Here the Gentile's bloody star arose, and *Judah's Sun set.* A long night of 2,300 years has succeeded. All this time, except the last 45 years, has formed the church's disaster. All this time she has had forced to her lips a bitter cup, from drinking of which she might not refrain.

She has cried, as it were, in vain to God. He hardened himself against her, because of his compact with the heathen. "He smote her with the stroke of an enemy." What a hard case! The blood of slaughtered millions has cried from under the altar. "How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth?" One of the poor comforts was that more were to be slain. If this refers to the martyr age the number is now complete.

And now the God of love, having kept faith with the Gentiles to the end, He has turned to his people with a glowing heart and open hands—swift to hear, ready to save to the uttermost, all that come to Him by his Son.

There is one specific thing promised at this time: "The books are opened:" the vision speaks. They that run may read. Many run to and fro to illustrate this blessing.

Think of a period midway between two jubilees, in the time of the Jew's nationality. Many families out of house and home, that were a little while before in affluence, honored and happy. Some others sold to pay their debts; all of them afflicted with the whole sum of disabilities incident to poverty and slavery. Thus dragging their weary way through distressing years, and many fall in despair.

The Jubilee approaches! The more hopeful preach it; count the time; every year report progress. The poor accept it as a precious gospel. The slave looks up, and hopes to the end, for the grace of emancipation.

The 49th year is at the door, the jubilee becomes a household word in all devout circles. Disinherited families brighten up: they put off their sackcloth; have beauty for ashes; the oil of joy for mourning, and the garment of praise for the spirit of heaviness. Happy were the people in such a case.

There was a counterpart to this, no doubt. The jubilee was not welcome to every body. There were large land-holders who had more than the law allowed. They had, and held the patrimony of widows and orphans. The jubilee was the year of release to the bondman, and the year when estates should go back to their former owners. God made all the land entailable in families. "The land shall not be sold forever, for the land is mine; for ye are strangers and sojourners with me." Lev. xxv., 23. There is one exception to the rule. A house in a walled city, out of the original family by default for a full year could not be redeemed: verses 29, 30. "God made the country; but man made the city."

But there were enemies to the jubilee. They were those who were doing well enough without it, and feared they would fare worse with it; were the most influential of their neighbors. The same gave their discountenance to the institution, until they effected its discontinuance: so that few jubilees have been celebrated in the history of the Jews: which resulted in evils a thousand-fold greater than the temporary inconvenience of a jubilee to a few, when it would have brought inexpressible joy to the many.

We may safely suspect that these rebels against God did what they could to prevent conversation upon the subject, and would punish servants who talked of liberty, added to the affliction of those whose land they held, influenced courts and judges, and also legislatures. They hated even trumpets, as some now hate free schools.

The rulers manifested this feeling when our blessed Lord "proclaimed liberty to the captives" in his day.

And now, at this late day, the same generation hate as cordially the gospel of the jubilee. Nevertheless it is blessed to enter upon these days. Blessed is he that waiteth and cometh *to* the 1,335 days.

This prophetic announcement is that of good will to all; is given under the best auspices. Every thing in politics and law, of the arts and sciences, and refinement and progress. Genius untrammelled, and a fair field for everybody. This blessing is two-fold:

1. Of deliverances from the innumerable evils that marked all former times.

It would be a great blessing to be on a bleak desolate strand, compared to the endurance of a ship-wreck. To be a free man with an empty pocket, if with good hands to serve a turn, rather than to be an unwilling slave, under a cruel master. But altogether better to be amply cared for after the peril and loss attendant upon ship-wreck, or to enter upon one's own farm after a sad term of cruel servitude.

For 6,000 years, with almost no exception, the world has peen ruled by tyrants, who are most fitly compared to wild beasts, preying upon their subjects. Instance, for example, the barbarous discretion of Nebuchadnezzar, "Whom he would he slew, and whom he would he kept alive; and whom he would he set up; and whom he would he put down. Dan. v., 19. A Persian king gave orders to his army to slay and kill and cause to perish every Jew throughout the whole of his hundred and twenty-seven provinces. It is said, to this beast, "Arise, and devour much flesh."

Passing over many years of blood and tyranny, we come to Rome, that "Great and terrible beast, with great iron teeth, and brass nails; it devoured and brake in pieces, and stamped the residue with the feet of it." Then comes on the stage the blasphemous popes and papacy.

Language must ever fail to exhibit the infinite wickedness of this power.

A creature passing all meanness and cruelty. Sordid and hypocritical. A creature that refined every branch of its villainy. Its predecessors did awfully. This exceeds all in frauds, deceit, persecutions, and millions of murders.

The kingdom of the Lord in the hands of the sons of David ought to be an exception to the rule of tyrannies; but it is not. It slew the prophets, and stoned them that were sent unto them. Said Stephen, "Which of the prophets have not your fathers persecuted? And they have slain them which showed before the coming of the Just One, of whom ye have now been the betrayers, and murderers.

[To be continued.]

A Word about Suicide.

Br. Storrs: We are often told by the advocates of the endless torment theory that our views favor self-destruction. Now nothing can be clearer than that it comes from their own darling heathenish dogma, and that first originated with the old serpent the devil, when he preached his first sermon to Eve—"Ye shall not surely die." Could there be any act to show more sincere belief in this "doctrine of devils" than self-murder? Jesus said to the wicked Jews, "Ye are of your father the devil, and the lusts of your father ye will do; he was a *murderer* from the beginning—he is a liar, and the father of it." ("Ye shall not surely die.") This is the lie by which he destroys our race. He is not only a liar but a murderer. "Ye do the deeds of your father." Judas went and hanged himself. Now here is a clear case of what influenced to self-murder. "Supper being ended, the devil having now put into the heart of Judas Iscariot, Simon's son, to betray him." Jesus answered them, Have not I chosen you twelve, and one of you is a devil?" He spake of Judas." The apostles understood Christ to teach that all kinds of murder are the works of darkness. 1 John iii., 15, "Ye know that NO murderer hath eternal life abiding in him."

2 Peter ii., 12, "These, as natural brute beasts made to be taken and destroyed . . . shall utterly perish in their own corruption."

Jude 10, "What they know naturally as brute beasts." 19th. "These be they who separate themselves, sensual, having not the Spirit." The idea seems to be, as Solomon tells us, Ecclesiastes iii., 19, that a man hath no pre-eminence above a beast," and if left to their own downward course they perish like a beast. They will at last utterly perish like the beasts. Do not some sins lead more to self-destruction than others, although "the wages of sin is death?" The command, Thou shalt not commit adultery, was given for some greater reason than at first appears.

James ii., 11, "He that said, Do not commit adultery, said, also, do not kill." Solomon speaks often of those who commit that sin. "None that go unto her return again, neither take hold of the paths of life." "For her house inclineth unto death, and her paths unto the dead." "Whoso committeth adultery—destroyeth his own soul." "Her house is the way to hell, going down to the chambers of death." And how many can I call to mind that have followed this course that have ended their own existence. They were of the earth earthy. They follow their selfish passions like beasts, and at last utterly perish in their own corruption. Will God raise up beasts in a resurrection, that perish in their own corruption? Why should he, or why should he raise up wicked men who are "*like beasts*," who have not God's Spirit? There is nothing to prove it in all God's word; and although King James's version of the Scriptures favors this old heathen notion as much as is possible, yet it cannot be made to prove that wicked men are anything more than animal and perishing. And could all men be made to understand and believe that self-destruction was the end of all future life, murders would cease. And should men once give up this old lie, manufactured by the old serpent, and propagated by old Plato and other old heathen philosophers in fables, Christianity might cover our earth. Spiritualism, another of the offspring of that old lie of the serpent, "Ye shall not surely die," is undoubtedly a sure agent of adultery and self-destruction, as the statistics of the last few years abundantly prove. Those who disregard that command of God, so often given, often perish like Saul, a suicide, who went to inquire of the dead. Such commands as these cannot be wrested with impunity. "Regard not them that have familiar spirits, neither seek after wizards, to be defiled by them."

"The soul that turneth after such as have familiar spirits—I will cut off from among his people." "A man, also, or a *woman* that hath a familiar spirit, or that is a wizard, shall surely be put to death. They shall stone them with stones; their blood shall be upon them."

Now, we hear it said almost invariably that the suicide was "*insane.*" We read "The curse causeless shall not come." There is a reason, there is a cause for the *act*. There was a cause why Nebuchadnezzar's reason was taken away and he driven from men with beasts of the field, and although so proud and great in his own eyes, proving the words of the wisest of men, a man, though the mightiest ruler that ever lived, proud and haughty, "hath no pre-eminence above a beast."

And it is beyond the shadow of a doubt, the *cause* of the *curse* that is following Christian labor to make men believe that at death they will go into the society they love so well here, that they shall live with the greatest portion of mankind and commit crimes unrestrained forever. What should deter them from at once *hastening* to their best friends who are there and who will soon be there.

Now we are not left in doubt what theory or views favor self-destruction; for the prophet Ezekiel has told us, "With lies ye have made the heart of the righteous sad, whom I have not made sad, and *strengthened* the hands of the *wicked*, that he should not return from his wicked way, by PROMISING him LIFE.

Yours for Bible truth.

Wm. R. Warner.

Boston, Mass., July 13, 1868.

An Œcumenical Council.

The Pope, as had long been expected, has summoned all the bishops of the Church of Rome to attend a general or Œcumenical Council, which is to begin in Rome on the 8th of December, 1869. A General Council is a rare occurrence in the history of the Church of Rome. Even by counting in the councils of the first centuries, which had very little in common with those of the middle ages, the total number of them all does not reach twenty. The last one, that of Trent, which was called for the purpose of arresting and suppressing the great Reformation of the sixteenth century, was held about three hundred years ago. Since that time the bishops of the church have never been assembled in a general meeting until the present Pope, in 1854, convoked them from all countries of the world to be present at the proclamation of the Immaculate Conception of the Virgin Mary as a doctrine of the Church. Since then, in 1867, a second meeting of the kind has been held in Rome, but neither of these had the character of a General Council. They lasted only for a few days, and their only action consisted in an address to the Pope expressing an unqualified approval of some recent Papal measures.

A General Council is expected to be in session at least for several months. In the opinion of the Church of Rome, the General Councils are infallible in all decisions concerning matters of faith. In the earlier Church the authority of the councils was by far superior to that of the Bishop of Rome or of any other bishop. The first eight councils, down to that of Constantinople, in 869, were called by the emperors, not by the bishops of Rome, and the emperors either presided over them in person or by commissioners, and the final ratification of the decisions was also left to the emperor. If delegates from the bishops of Rome were present, they had no influence whatever. One of the councils even condemned a bishop of Rome as a heretic. But since the separation of the Greek from the Latin Church, the Popes have gradually succeeded in magnifying their own authority at the expense of that of the General Councils. Though their personal infallibility has not yet been declared to be an article of faith, the Popes have claimed and generally enforced the same degree of submission to all their decrees as though they were clothed with the infallibility of the councils. Nearly all the Popes since the middle ages have claimed to be infallible, and the number of bishops and priests who have dared to dispute the claim has become smaller and smaller. So prevailing appears, therefore, at present, the acceptance of the dogma of Papal infallibility that many members of the Roman Catholic Church believe that the approaching Council will declare it to be an article of faith. This would complete the sub-ordination of the General Councils to the Pope. In the ancient Church the assembled bishops claimed to be supreme legislators for the Church. Subsequently, in the middle ages, though they admitted the necessity of co-operation with the Bishop of Rome, yet they still mustered courage to depose the Pope when the peace of the Church was disturbed by the conflicts between popes and anti-popes. If the Pope is possessed of the fulness of power which formerly was ascribed to the councils only, the former legislative faculty of the latter ceases, and they are degraded to the rank of a Papal council.

But be this as it may, if the General Council of 1869 shall really meet at the appointed time, it will not fail to be of unusual interest. However inferior in real importance it may be to its predecessors, it will, to some extent, have the prestige which surrounds, in the annals of church history, many of the former councils. Roman Catholics and the Romanizing parties in the Anglican and some other churches will sound its praise and magnify its significance. A sensational press will send its "own correspondents" from all parts of the globe in order to gather some fresh material for public excitement. The Protestant churches will chiefly be interested to notice the position which the Council will occupy with regard to the remainder of the Christian world. However great the corruption may be which has for centuries pervaded the whole of the Church of Rome, there yet remain some fundamental doctrines of Christianity which are held by the Church of Rome no less than by Protestants. This element of common Christianity has been greatly weakened by Papal innovations and corruptions, but it is not yet extinct. To watch its working in the deliberations of a universal council of the Roman Church will be to Christians of every name a subject of profound interest.—*The Methodist.*

Sectarianism.

There are as many church-registers as there church-houses. But there is only one Lamb's Book of Life for all the ransomed sinners of the world. That is the place for your name. It is not Methodism nor Presbyterianism nor Lutherism, nor any other ism of men; but it is the life and power of the Son of God we preach. The different denominations are but symmetrical and convenient apartments in the one great sanctuary of the Lord. These distinct organizations are harmonious counterparts. Yet men separate themselves into sects, and magnify their consistent differences into conflicting doctrines. They build theological walls around themselves—the closer, the safer, as they vainly imagine; and they begin, in their stifled atmosphere and necessary shade, to doubt the orthodoxy of their neighbors. They put colored glass in intervening windows, draw down the blinds, bolt the doors, and nestle together as though all outside Christendom were turning infidel, and as if they, secluded company of all the earth, held fast the faith once delivered to the saints. Such a faith, so monkishly bound, needs a new deliverance!

Now, when you find yourself up in arms in defence of your creed, pause a moment, and consider whether, in all your life, you have ever been so brave in defending the Bible. You become excited when you hear your Luther, or your Calvin, or your Wesley, or your Campbell criticised, but you will stand silent and unmoved when the name of your Jesus is blasphemed! Unless you can recognize prosperity in other churches as heartily as in your own, and rejoice at the conversion of sinners under anybody's preaching and under any church's roof, you may write "sectarian" as a fit suffix to your name. You have been tempted through self and sect to enter a refuge of lies. 'Ist and and 'ism are warp and woof of the enemy's tent-covers, and you have been deceived. You are attracted by the sound of your church name more than by all the cries of Calvary! Verily, you have your warning, and must bear the awful consequences of trimming your Christianity to a discipline, or confession, or catechism, and of wounding your Lord in the house of his friends.—*The Gospel in the Trees, by A. Clark.*

Dr. Wayland, lecturing on the weight of evidence furnished by human testimony, was illustrating its authority and sufficiency even for the establishment of miracles. A member of the class, not entirely satisfied of the correctness of the teaching, suggested a practical application of the doctrine. "What would you say, Dr. Wayland, if I stated that, as I was coming up College Street, I saw the lamp at the corner dance?" "I should ask you where you had been, my son," was the quiet reply, in the instructor's gravest manner.

Christianity has given to truth a dignity, independent of time and numbers. It has required that truth should be believed and respected for itself.—*Vinet.*

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THE OBJECT of this paper is to promulgate the truth of "LIFE ONLY IN CHRIST;" or, a future life and a resurrection from the dead, are both conditional; and only bestowed at the second advent of Christ, "at the last day."—See our motto.

Herald of Life

AND OF THE COMING KINGDOM.

"They which shall be accounted worthy to obtain that world, and the resurrection from the dead . . . are the children of God, being the children of the resurrection."

GEORGE STORRS, Editor. NEW YORK, WEDNESDAY, JULY 29, 1868. VOLUME V.—NUMBER 41. WHOLE NUMBER 231.

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"MANLEY ON INHERENT IMMORTALITY."

R. CADWELL, CORTLAND, N. Y., *Dear Sir:* The above is the caption of an article in the HERALD OF LIFE, published in New York City. It is said to be called out by yourself, from having read a book of mine (the Biblical Review, Vol. 1, Creation and the Patriarchs,) wherein I make allusion to man's creation in the image of God as evidence of our immortality.

I reply to the article solely out of respect to yourself, and on the same account I address my remarks to *you* rather than to the editor of the aforesaid sheet, whose treatment of me, in this article, renders him unworthy of my notice.

As I cannot spend the time to transcribe the article including my statement of the argument and the editor's criticism, I would respectfully ask you to read each sentence by itself, and compare it with my reply; and with this view I will preserve the same numbering.

1. The question is not under what forms God is able to manifest himself or has manifested himself in past ages. Besides, if the image of God is the same as man's physical form, why does the editor confess afterward in this same article, that he does not know what God's image is? See under paragraph 7. It is very evident that when Paul called God our Father, he had reference to a spiritual relationship, for he contrasts him with the "fathers of our flesh," and calls him "Father of spirits." This proves clearly that the image in which man was made is a *spiritual* image. In *form* we are made in the image of our earthly parents, in *spirit* we are made in the image of God. This is as clear as the light of day. What kind of relation Paul has in view, whether a relation created by conversion, or a relation existing from the days of Adam, will appear before we get through.

2. If man had no spiritual nature at the beginning, then why was he held responsible? Was it man's body that was responsible, or his soul? And if man had a soul at first that soul had its own proper nature, the same that it had afterward. Man's *character* is changed by his conversion, but his *nature* remains the same. If man is not immortal before he is "born again," he never is. This is evident from the fact that man once converted, can fall back to an unconverted state; but to affirm that man, once immortal, can afterward become mortal, is a contradiction in terms. We fail to appreciate the argument against man's immortality from the passages quoted. Did no one become immortal till the second Adam came into the world?

3. That man is like God, is called an "impious assumption," and the old serpent is brought in to help the editor to make out his argument. In some respects the serpent told the truth; and when he did so, we do not propose to contradict him, merely because he is a serpent. He said that our first parents should be as gods, and it is afterward confessed by the Almighty that they *had become* as gods. (Gen. iii., 22.) But this has no reference to man's original nature, but simply to his knowledge of good and evil. The editor reminds us that the language of the serpent is, "ye *shall be* as God;" not, ye *are* or *have been*. Very true, but does he say, "ye shall be as gods, when ye become converted?" No; but "ye shall be as gods when ye partake of the forbidden fruit." The testimony of the serpent is quite as much in our favor as his—entirely so when he tells the truth.

Again, the editor argues, that man cannot be like God, unless he is "omnipotent, omniscient, and self-existent," as well as imperishable and immortal. Did our first parents become omnipotent, omniscient, and self-existent, when they became as gods, knowing good and evil? The Lord says, they have become like one of us, and if the editor's argument is a good one, they must have become omnipotent, etc.

Again, does Jesus require us to become omnipotent, when he commands us to "be perfect, even as our heavenly Father is perfect?" And when Paul calls God the Father of spirits, does his language imply that the children of God are omnipotent, omniscient, etc.? If men can be the children of God, and not be omnipotent, they can be like God, and not be omnipotent. The child in its essential nature is like the parent; but he is not necessarily of the same size, or of the same intelligence. So a man can be made in the image of God, and possess his essential attributes, without being omnipotent or self-existent.

4. It is assumed that Paul in Hebrews xii., is speaking of Christians when he calls God the Father of spirits. This assumption is false, we will not say "impious." There is nothing to show that the reference is exclusively to Christians. True, Paul does not say, "*our* Father," but he might as well have said so, for he uses "we" and "our" in the same connection; and the Saviour instructs his followers to call on God under the title of "*Our Father* which art in heaven."

Paul argues that we are the children of God because God chastises us; and as he expressly affirms that "*all* are partakers" of his chastisements, the argument, to be good for anything must prove that God is the Father of all men. Besides, the very expression "Father of spirits," proves the same thing. He is not the Father of the good, nor of believers, nor of Christians, but the "Father of spirits," and all *spirits* are his children.

5. This is passed in silence; and 6 is said to "border on blasphemy," and there it is left. It is easy to make assertions. We say that, to deny what is here said borders on blasphemy, for it contradicts the Bible from first to last. If our wisdom, justice, etc., are not the same as these attributes in God, there should have been some definition of these terms as applied to God when used in the scriptures. There are no such definitions, for the reason that we have a standard within ourselves by which to judge of their meaning.

7. We have sufficiently noticed what the editor says here. That man can be like God and yet not infinite has been already shown. The editor says we must wait for immortality till the resurrection, and yet he seems to teach that we put on immortality at the time of our conversion. Which is true?

Some general observations on the whole subject will close what we have to say at present. The editor of the HERALD OF LIFE seems to think that "passing from death unto life" is to leave a state of mortality for one of immortality. How can this be, when men are said to be "dead in sins," while they are still living in the world? Being dead in sin is not annihilation, and consequently passing from death unto life, is not becoming immortal. "Everlasting life," or "eternal life," so often mentioned in the New Testament, is not immortal life, nor the principal of immortality implanted in the soul by conversion, but it is the moral and spiritual life of faith. It comes with faith, and is liable to be lost with faith; but to speak of man's being immortal to-day and mortal to-morrow is absurd.

Again, if men become immortal by conversion what becomes of infants? Are we to believe that the child, who passes out of the world before he has an opportunity of being converted, is doomed to utter annihilation? To say nothing of the revolting character of such a doctrine, it is manifestly partial and unjust.

And finally, that mere belief, a conviction of the mind by the force of wisdom, should change the nature of the soul, is an absurdity that has few equals. We cannot believe any such doctrine. We confess the change by conversion is great, but that it relates to the essence of the spirits, is too preposterous to be believed for a moment. With the best of wishes, I am your friend,

W. E. MANLEY.

NOTE.—*Mr. Cadwell:* I can have nothing to do with the Editor of the HERALD, as I consider his critisism abusive, evincing more of blackguardism than of true Christian courtesy; but you can do with what I have written as you please, provided the whole subject goes together so that I may have a fair chance to be understood. I understand you to be an earnest, honest inquirer, and for that reason I have written the foregoing. I cannot subscribe to the doctrine that man becomes essentially different after his conversion from what he is before; his feelings are changed, his character is changed; but his essential attributes never change. The editor says, with my views man should not die at all. I believe he does not die at all. The soul, (the true man) never dies. It is the body that dies, not the soul. The spirit leaves the body; it returns to God, but no intimation is given that it dies.

Thanking you for the interest you have manifested in this matter, I would again subscribe myself your friend and brother.

W. E. MANLEY.

REPLY BY R. CADWELL TO MANLEY.

CORTLAND, N. Y., July 15, 1868.

W. E. MANLEY, *Dear Sir:* I have received your reply to the editor's criticism in HERALD OF LIFE of June 10th, on your article—Man's Immortality, *which* being made in the "image of God" is adduced as proof.

1. You say, "The question is not under what forms God has manifested himself," etc. The question of man's physical form was raised by you, my Br., and denied, and is still denied, and you seem disposed to waive it because the editor "Confesses he does not know what that image is," (but thinks it more likely to be man's capacity for knowledge above all other creatures). You do this, not perhaps to avoid the thing denied, but to make it appear it consists in something the editor did not name, viz., in man's *spirit*, or his "spiritual nature." For you say, "In spirit we are made in the image of God," and man had this from the "beginning." Sec 2.

We read, "So God created *man* in his image." But where is the text that says man's *spirit* was made in the image of God? or that the first man, Adam, had a spiritual nature? It appears to me, that Christ's testimony, in John iii., 6, and Paul's, 1 Corth. xv., 44–54, should silence your claim for immortality till the natural soul puts on the spiritual by a resurrection of the dead, and the change of the living, when Christ descends from heaven. I think it is unreasonable to follow my Br's reasoning against *this evidence* in the absence of of a solitary text that *man*, or any *thing* belonging to *him* was made immortal.

2. But Br. Manley thinks there is something in the apostle's words in Heb. xii., 9 that proves not that these "*sons*," born of earthly parents, are immortal, but their *spirits* are, because he calls "God" (not) *our* "Father," but Father of spirits, in contrast with fathers of our flesh.

Here it may be understood (for like begets like), that we are made in the image of our earthly parents in physical form, yet it does not appear that in spirit we are made in the image of God; for as I have said before, the Bible knows nothing about the creation, or the infusion of a soul or spirit distinct from the *we* born of earthly parents, except as the *breath* or *spirit* of lives; and hence we read, "In whose hand is the soul of every living thing, and the breath of all *man*kind;" and that he is the "Father of the *spirits* of all flesh."

I think this is the true contrast in the text. The moral condition and relation being pointed out before by those he receives and addresses as his sons.

My friend Manley is mistaken about the editor's making man's immortality to commence at conversion, on which much is said in reply which will not, on this account, be noticed.

The editor said, "We receive the spirit of adoption, and are made partakers of the divine nature by grace," and not by original creation. But the spirit of adoption, by which we have the spirit, or disposition of *sons*, and say Father, is not the sonship itself. Rom. viii., 23; for this is received in the resurrection. And because this Spirit dwells in us, it shall quicken our mortal bodies. Rom. viii., 11. As says the Saviour, "That which is born of the Spirit is spiritual," not natural or *animal*. But "that which is born of the flesh is flesh"—animal. See 1 Corth xv., 44–50.

3. Br. Manley found one text, Gen iii., 22, in which the serpent and God agree that man had come to know good and evil. But where is the text that proves man's immortality? "Ye shall *not* surely die." Is this the text? which is in opposition to God, who said, "Ye *shall* surely die?" On the serpent's theory, God took unnecessary care of the tree of life to prevent living forever.

4. We have said, In our opinion, the expression, "Father of spirits," Heb. xii., 9, is not indicative of a moral relation, yet I do believe Paul was speaking exclusively to Christians, those who have received the spirit of adoption, and who are in a peculiar sense "the children of God by faith," and *to whom* God is their God and Father, in a sense he is not of "all men." 2 Corth. vi., 18. Yet it was equally proper for these to acknowlege, in this connection, him as the Father of spirits—their physical vitality—the Author of the breath of lives, since "in him we live and move and have our being," or exist. See Eph. i., 4, 5. The 5th verse proves the natural offspring of Adam are not *the* adopted children according to God's predestinated purpose by creation or generation, for *such* are natural children, and are not subject to the law of God.

But suppose the moral distinction disputed in this chapter and text, be dropped. On it the editor establishes, as one text, that eternal life is the gift of God, by a resurrection to those *only* who have the Spirit of Christ. My friend Manley uses the "all men"—"all spirits," and "his children" as synonymous. This is quite singular; and he says Paul had in view by the phrase "Father of spirits" a relation existing from the days of Adam. This, he says, is good evidence to prove "our immortality." I will ask him right here if these "*men*" and "children" are the same as "*man*" of whom David speaks, "What man liveth and shall not see death? Shall he deliver his *soul* from the hand of the grave?" My friend may say "soul here means himself." Granted. Is there anything not embraced in "himself?" Is this *man* the same as in Job xiv.? Does he lie down in death; and when his breath goeth forth, do his thoughts perish in that very day? Unless the man created in the image of God differed entirely from those I have introduced, and referred to in Heb. xii., they are *dead* and *perished* except the dead are raised. Where then is the evidence of "our immortality from the days of Adam?"

On the 5th, 6th, and 7th paragraphs I wish to be released from a formal examination. I do not feel a heart or power to do so, neither do I feel to pass them in silence. I hope I may express in part my opinion and feelings, and test the truthfulness of one or more of the expressions; and I am sure I have in my heart kindness, and mercy in my soul to him with whom I differ. It is the doctrine I have to deal with; and it was so with the editor. It may be just in me to say I have taken an interest in reading much that Br. Manley has written. He has manifested candor and regard for the truth of the Scriptures, and a Christian spirit in his writings, and I think his treatise on *sheol, hades, ruah*, and *nephesh*, should and does overthrow the system here opposed; for he acknowledges no support from the use of these words in the Bible—the theological idea of the soul.

In regard to the doctrine stated in these paragraphs, I confess my view of them is about what the Editor has expressed. I confess, also, I am not enough skilled in language to mix up so many words and sentences, the meaning of scarcely one of them being alike, to teach one thing, and yet it turns out there is an infinite difference. But this is got over very easy. My Br. knows that any doctrine, however nicely put together, that contradicts the Bible, is false.

We will now test, in part, one sentence sufficient to show this. Br. Manley says, "The spirit of man and the spirit of God are alike—the one emanated from the other, as the child from the parent, and both have the same attributes." Now this is well dressed—looks pretty. God said to the woman, "I will greatly multiply thy conception, and thou shalt bring forth children." Job says, chap. xiv., "Man that is born of woman is of few days." Here man as a child, and children are said to born of a parent, and Br. Manley says the spirit of man emanates from God, as the child from the parent. Well, the child emanates by being begotten and brought forth. Is this the way God's spirit is multiplied? "Like begets like." Our author says, Gen. i., 2; vi., 3; xli., 38, "Spirit of God means God himself." Vol. 1., p. 61. We might infer, without this reference, that God multiplied himself, or that he begets and brings forth other gods, or children like himself, having all his "attributes," and become joined to these children, and Job's *man*, born of woman; and the question comes up, When this is done, are they any more than *men-children born?* or do the gods exist in them as distinct?

Our author says, "All spirits are his [God's] children." Are these the same as *those* of woman born? If they are, what is gained? If they are not, where does the Bible give any account of them? But to increase the difficulty, Br. Manley says, "It is certain the Bible speaks of the spirit of beasts, as well as of man." Vol. i. p. 61.

Yes, and it is true that God calls *this spirit* His. Thus we read, "If he gather unto himself his spirit and his breath, all flesh shall perish together, and man shall turn again to dust." Here we have all flesh and man, which includes man and every living thing. Every man, then, and every beast, has this spirit—"all spirits are his children," says our friend Manley. This text with his views makes confusion terribly confounded.

I cannot keep myself back, for the moment, to contemplate this wonderful multiplicity of gods and their attributes. But I can go no farther, the spirit of dumbness oppresses me; and awfulness steals over me. God is called Father, where paternal relation is not considered. He is the Father of the spirits of all flesh, as the Creator, or cause of the principle of life, which is sustained by breathing the air; and supports it in all who live by breathing.

One more question and I close. Was the *man* Job speaks of made in the "image of God?" Evidently he was; yet he dies—yea, he expires, and "where is he?" I have asked these questions, well assured that Job's doctrine and Paul's theory of a living soul, 1 Corth., xv. 44–51 do not agree with my friend Manley's. *Which is true?*

THE BLESSED PEOPLE.

[Continued from last week.]

THE REFORMATION.

THIS was a splendid day dawn to the watching ones after a night of terror; yet there were frightful shadows of former days lurking here and there in the gray morning. The plethoric old sinner, who had kept the field a thousand years, is staggered by the blow; but not to his fall. Yet he has a little time to "practise and prosper." But the "judgment *sat*, and they took *away his dominion*."

This last of evil powers deserves a little further notice before it is dropped.

The tolerance it receives, notwithstanding its flagrant transgressions against the whole of Europe and the world, is a political mystery. There is not a portion of the earth, accessible to it, it has not cursed with its polluted foot prints. There is not a government, house, dynasty, or republic whose hospitality it has not abused. Behold among its exploits what a corrupt religion it has invented (or adopted from the heathen); and, to cap the climax of its bad success, has fastened it upon the world, Protestants and all. In America there are 52,000 Protestant pastors who preach the Roman Catholic gospel substantially, excepting the best thing in Romanism—which is purgatory. To this the Protestants, (that is, the evangelical portion of them) have done violence; have demolished that half-way station, and mercilessly forced upon the unfortunate delinquents "through tickets" to the utmost depths of unsufferable eternal wo!

Perhaps the mystery of the continuance of Romanism above ground is, its transcendent wickedness. Everybody who has engaged in warfare against popery has been obliged to succumb, or quit with a "drawn battle." Its wickedness is so ponderous that none can support the load with sufficient strength to make a convincing exhibition of it. The truth far surpasses other exhibitions of infamy and crime; and is so out of the range of comparison with any precedent, that the most heated opposer of it comes to doubt his own words; and auditories take the same impression. The result is, that more sympathy is created than disgust for the fetid thing. Had its sins been common, been believable and possible of comparison, or parallel, it would have been execrated by all mankind, and torn piecemeal long ago, by the respectable powers surrounding.

> "Cursed system—bitter root of every crime,
> Of sin the ugliest, foulest incarnation;
> The darkest blood-spot on the face of time,
> Sure source of ruin unto many a nation,
> The bane of peace—the hinderer of salvation,
> The severer of evrey tender tie!
> Fountain of broken hearts—true imitation
> Of Satan's regal power and dignity."

However, its term of power, by the slowest calculations of prophetic *times*, is at an end; "and yet forbid to die," by that exquisite politician Louis Napoleon! But *he* is on his way to doom; and like his predecessor will find the cost of interposing his impotent policy against the will of Omnipotence.

THE DELIVERANCE.

Take the case of the Jews, who from the dispersion, down to the time of the end, had no rest for the soles of their feet: were hated, proscribed, robbed and killed by law or faction.

Here is a brief account of their sufferings, from "Fleetwood's History of the Jews," as we find it in "The Book of Daniel Opened."

"To give a narrative of the Jews we must follow them, despised, persecuted, and forsaken, as they were, into almost every part of the world, and collect from the history of the nations, the broken and scattered details of their eventful history.

"During the five years which Adrian spent in avenging the Romans, we are informed that 580,000 Jews were butchered. Now, indeed, nearly exterminated. For many centuries the Jews beheld the church of Rome, their worst and most cruel tormentors. The Greek general Belisarius, put to death every Jew, male and female, that he could find. During the reign of Justinian, many Jews were murdered and their property confiscated.

"It is truly sickening to think of the misery the Jews suffered from the crusaders. Men were seen murdering their own children, to keep them from falling into the hands of their enemies. Women would bind their children fast to their own bodies, and plunge into a watery grave to escape a more dreaded end. This dreadful carnage spread through all the cities of the Main and Danube. The blood of the Jews marked the foot-steps of the Crusaders wherever they went.

"On the 14th of Feb. 1198, the Jews were in their synagogues at Paris. Suddenly they were surrounded by the troops. Their property was confiscated; they, their wives and children, destitute of all things, and of the means of travel, were all banished from the kingdom. In the 12th century, persecution raged in England. When Richard went on a crusade, the people rose and murdered multitudes of Jews. The intention was to murder every one in the kingdom. About fifteen hundred of them retired to York, and tried to defend themselves, but were overpowered. They first offered to ransom their lives with money, but there was no mercy in the relentless mob. As a choice of evils, they first killed their wives and children; then burned the building in which they were, and perished in the flames.

"About 1492, the Spanish inquisition was committing the most dreadful outrages upon the Jews; the recital of which would chill one's blood. Their number at that time in Spain was from 300,000 to 800,000. An edict appeared in this year commanding all unbaptized Jews to quit the realm in four months. They now scattered in various directions. Many perished upon the ocean; multitudes perished by famine. They first encamped on the sandy plains; for they could not obtain admission into Fez. Here they lived for a while upon roots. "Happy," says a Jewish writer, "would they have been if grass had been plenty." In this dreadful state of suffering some killed their children to put them out of pain; and others sold them into captivity for bread. One party of the Jews who were thus driven out of Spain were barbarously landed on the African shore naked and destitute. Many of whom were devoured by wild beasts. Naples, Venice, and Portugal, perpetrated terrible barbarities upon that hapless people.

"From 1663 to 1666 the murder of the Jews became general. Some made their escape to Turkey. Up to the commencement of the eighteenth century the earth scarcely afforded them a refuge. For 17 centuries every man's hand seemed to be against them."

How suggestive the texts, "How shall I *give thee up?*" "Woe also to them when I depart from them." Hos. xi., 8, 9, 12. Without God; no consolations of religion, yet a religion purer in doctrine than their persecutors could furnish; yet no comfort of hope; no power of repentance; no contrition of heart; no temple, no oracle, or prophet, or priest, or sacrifice. Alas! what "desolation!" "Tost with tempest and not comforted." Dying out, because of the withdrawal of God's favor; but *having* the hard presence of strong, bitter enemies; "helping forward their affliction."

The poor dear Christians suffered side by side with them, though a longer period. Having the same enemy, subject to the same treatment, but having a better consolation, "They looked for a better resurrection." Heb. xi.

Who can contemplate those ages of dismal darkness and wanton cruelty, without sorrow of heart, accompanied with wonder that God could so long endure the sight of rivers of blood and wails of woe from every spot of habitable earth; even in every year of its being, down to "*the time of the end*."

[To be continued.]

THE PRESENCE OF GOD AND CHRIST.

GREAT were the privileges of personal intercourse with the Deity, and marvellous were the tokens of His personal presence enjoyed under the older dispensations. Enoch and Noah walked with God, holding converse with him doubtless daily. With Abraham God talked, as friend with friend, so that his title of friend of God, has come down through Arabic tradition, as well as in the line of Old Testament Scripture. God talked with Moses face to face; showed him the terrors and the glories of His presence on the Mount, held long discussions with him and heard and seemed to yield to his remonstrances.

> "When Israel, of the Lord beloved,
> Out of the land of bondage came,
> Her fathers' God before her moved,
> An awful guide in smoke and flame.
> By day, along the astonished lands
> The cloudy pillar glided slow;
> By night, Arabia's crimsoned sands
> Returned the fiery column's glow."

Dean Stanley calls this sense of the overwhelming greatness and nearness of God "the primary stratification of the religion" of the Jews.

That which constituted the crowning point of these visible, personal manifestations of Deity was also their end. The grandest of all such privileges and the antitype of them all was the sight of THE WORD MADE FLESH. Blessed their eyes who saw His glory, the glory as of the Only begotten of the Father, full of grace and truth! Yet a greater blessedness, under the Gospel, was to follow this highest of blessings, in which the Old Covenant shared with the New and became one with it. It was expedient that Christ should go away that a better dispensation—that of His Spirit—should come in, no more to the outward sense and in a comparatively limited sphere and upon great and critical occasions only, but as a personal, yet infinite Spirit. The Son God is present with the spirits of all his people. Free as the wind that bloweth where it listeth, close to the heart as thought is to the mind, Christ lives in his people by His Spirit. "Lo, I am with you alway, even unto the end of the world." If the reader would compare the Old and New Dispensations as to the different modes in which God vouchsafes his presence in each, he may read the thirty-third chapter of Exodus, in connection with the first part of the eighth chapter of Romans, and he will see how limited, how much in the sphere of the senses, is the glory of the one; and how profound, how spiritual, how identified with the work of Redemption and bound up with the Future Life is the other.

The personal, intimate presence of the living Redeemer, with his people, is a blessed fact, as much a fact and a far more blessed fact than the visible, audible manifestations of God under the old Covenant or than the presence of the Word made flesh among the men of His own generation. That presence is a fundamental fact in a genuine, living Christian experience. Christ is with us by His Spirit, not a mere power, influence, or transcendent mystery, but, as we believe, a fact for the consciousness of the believer, a something which he may more or less distinctly and analytically know to be besides and above himself; Spirit speaking without the aid of the mechanism of eye or ear or nerve, directly to spirit; witnessing—that is the inspired term—giving independent testimony with our spirits, to the great experimental, consoling truths of Christianity.

We urge upon every child of God the duty and the privilege of this spiritual form of experience under the New Covenant. *Know* the joy, the strength, and the purifying power of an inward sense of a personal, present Redeemer. Seek to make it part of your everyday life. With it, as a far better guide and support than the visible Shekinah, make your pilgrim-journey through the temptations and trials, and under the burdens of life. Attempt not to live right only by the power of abstract, or impersonal convictions, but connect with the highest sense of duty, of love, of gratitude, a personal Saviour, the present exercise of whose grace saves you, whose present approval you are to gain, who is a living, almighty Friend close at your side to rescue

you from your enemies, and whom your sins grieve into withdrawal, to your deep discomfort and injury. Venture nowhere, unless you have reasonable ground to believe He will go with you. Make the prayer of Moses one of your daily, hourly supplications: "If thy presence go not with us, carry us not up hence."—*Selected.*

"THREE CAMPAIGN DOCUMENTS."

One Thousand Dollars Wanted.

FOR WHAT?

To put into circulation within the next three months *Ten Thousand* each of the following works:

A DEFENCE OF THE BIBLE.

THE JUDGMENT:

TIME AND MANNER OF IT.

AND

LIFE FROM THE DEAD:

Or, THE RIGHTEOUS ONLY WILL LIVE AGAIN.

These three documents are for the campaign before us, which is not to be ended till our King is crowned and has the kingdoms of this world subjected to his reign on David's throne. Three thousand each of the above two first-named documents have been printed, and four thousand of the last, and a great portion of them are already in circulation; but there is a wish to increase it to ten thousand each by the next anniversary of the LIFE AND ADVENT UNION. We believe it can be done. It is true, a few have generally had such work to do; but "many hands make light work." If each of our subscribers could pay, or collect one dollar for this object, the full amount and several hundred dollars over would be had to carry on the work.

Who says, I WILL DO IT? You can have all your money back again in the documents, if you wish it.

The three works can be had for 14 cents, including the postage; or, 100 of each for $12, including postage, or for $10 when sent by express or taken at our office.

THE "GENEROUS OFFER" REVIVED.

IT will be remembered that the Hon. O. S. HALSTED, last winter made the offer to send his work, "THE THEOLOGY OF THE BIBLE," to any subscriber of the HERALD OF LIFE for $2, and himself prepay the postage. The retail price of the work is $3. By accepting the judge's offer, you, in fact, get this invaluable work for a little more than half price; as the author gets but $1.68 after paying postage. The book is one to *study;* and with it your Bible will be more perfectly understood. The offer is a most generous one, and we hope many more will avail themselves of it. It is not restricted to your taking one copy at this rate: You can have any number you choose to send the money for. Send $2 for each copy; writing your own name and Post Office address plain, and the work will come to you free of any other expense.

Direct your communication to Hon. O. S HALSTED, 417 Broad St., NEWARK, N. J.

HOW TO GO TO SLEEP.

THE following is given in "Blinn's Anatomy of Sleep; or, the Art of Procuring Sound and Refreshing Slumber at Will," published in London in 1842. The principle feature of Blinn's system is for the patient to fix his attention on his own breathing: "He must depict to himself that he sees the breath passing from his nostrils in a continuous stream, and the very instant that he brings his mind to conceive this apart from all other ideas, consciousness and memory depart; imagination slumbers; fancy becomes dormant, thought subdued; the sentient faculties lose their susceptibility; the vital, or ganglionic system assumes sovereignty, and he no longer wakes, but sleeps." A newspaper writer says he has practised the above for years whenever nature needed any assistance, and can endorse the prescription. It will put any one to sleep who has not an evil conscience, a jumping tooth, or a bank-note past due.

AN Irish clergyman once broke off the thread of his discourse, and thus addressed his congregation:

"My dear brethren, let me tell you that I am now just half way through my sermon, but as I perceive your impatience, I will say that the remaining half is not more than a quarter as long as that you have heard."

ENEMIES are as necessary to the proper developments of the full grown man as friends. When lived that man that amounted to anything but could count his enemies by the scores?

THE HERALD OF LIFE.

NEW YORK, JULY 29, 1868.

NO IMMORTALITY NOR FUTURE LIFE, EXCEPT IN JESUS CHRIST ALONE, AND BY A RESURRECTION AT THE LAST DAY IF DEAD, OR A CHANGE IF ALIVE.

RESPONSIBILITIES.

The Editor holds himself responsible for none of the sentiments of Correspondents. The Editor's articles do not all appear under what is called the "Editorial Head." Any articles without a signature, or which are not credited to another source, the Editor is responsible for, without saying whether he wrote them or not he leaves the reader to judge of their authorship. Let these things be kept in mind in reading the Herald of Life, and the praise or blame will rest where it ought.

MANLEY'S LETTER TO R. CADWELL.

OUR criticism on an extract from a work of Mr. Manley's, sent us by Br. Cadwell, which will be found in the HERALD OF LIFE June 10, seems to have disturbed the mind of the author; so much so that he thinks the editor "unworthy my notice." Yet he gives Br. Cadwell full leave to have his response used as he pleases, as the sequel shows.

So far as any "abuse" of Mr. Manley, personally, is concerned, none was given, and none was intended For aught we know he may be a most Christian gentleman. The fact is, of him personally we know nothing, not recollecting that we ever heard his name, or knew such a man lived on earth, till Br. Cadwell sent us the extract on which our criticism was made. It was the sentiments contained in that extract we had to do with; and the truthfulness of our criticism seems to have been the annoying element. We regret to wound the feelings of any man; but if truth does it we cannot help it. If we did evil, is it manly—to say nothing of the Christian element—to misrepresent our position under a pretence of having been "abused?" We did not knowingly misrepresent his position; it needs no such treatment; it was shocking enough without misrepresentation; nor has he in the least improved it by his letter to R. Cadwell, which we lay before our readers this week, and Br. Cadwell's reply, so calmly written and with such crushing power. We should not wonder if the author of a multiplicity of Gods should lose sight of our imaginary "abuse" under the overwhelming weight of Br. C.'s concluding remarks.

But we shall notice a few points in Mr. Manley's letter not responded to by R. Cadwell. It is asked, "If man had no spiritual nature at the beginning, why was he held responsible? Was it man's body that was responsible or his soul?"

It was *the man*, as an intellectual animal, that was responsible: "THOU," the man, formed of the dust of the ground, and not some mysterious internal entity, that was responsible. It was a being that could eat fruit, and his responsibility was to refrain from *eating* of a certain tree. The act of disobedience was the act of a real, tangible being; and not of an indwelling God, who is supposed, by Mr. Manley's theory, to be the responsible being. Says M., "If man is not immortal before he is 'born again' he never is." Christ was "the *first born* from the dead;" and no man ever will be immortal till he is born from the dead: and that is being "born again;" before that, the believer is only *begotten* by "the incorruptible seed," and by the Spirit of God; so that if he comes to the birth, and is brought forth, then it is that "this mortal shall put on immortality." So Paul teaches. "Conversion," as it is called, makes no man immortal. We never held or promulgated any such idea; so that M. has expended words on that point, "beating the air;" and his imaginary "absurdity" disappears. No man who ever died has yet become immortal, and will not till his resurrection. Let this affirmation be disproved if M. can do it.

A remarkable item in our friend's letter is, that he undertakes to show that the serpent did not tell a *whole lie.* The old fellow, if he is what orthodoxy says—a personal spirit-devil—must feel some joy that he has one vindicator against the Saviour's awful testimony—"there is *no truth* in him." M. vindicates the serpent from that charge; for according to M. he did tell Eve some truth! Yes, indeed, and the Almighty is brought forward by M. to confirm his statement that the serpent told some truth. But before we accept M.'s conclusion we shall look carefully at the evidence. Did the Almighty say the serpent spoke any truth? Did his repeating the serpent's words make an endorsement of them? We think not. The expression, "the man has become as *one* of us, to know good and evil," seems to be what is called *irony.* "An *ironical* expression is often accompanied with a manner of utterance which indicates that the speaker intends to be understood in a sense directly contrary to that which the words convey."—*Webster.*

That seems to be exactly the case here. As if JEHOVAH had said, "the man has believed the serpent's lie that he should be as God, knowing good and evil, and that he should not surely die; but to prevent that lie from becoming a truth, he shall go forth from the tree of life, lest he take and eat thereof and live forever."

Such, we are persuaded, is the true sense of the text. God does not punish men for believing the truth; it is for believing lies. Will M. pretend that JEHOVAH knew good and evil in the sense in which Adam knew it? We think not. Adam's knowledge was that of *experience*, and embraced both physical and moral evil, or the evil of sin. Man's knowledge was not like God's in this matter.

But for the sake of the argument, suppose man by sin "*had become* as gods," as M. says, then what follows? Does it not follow that he had not all "the attributes of God" till he sinned, and that sin was necessary to make the man perfectly God-like? If so, what becomes of M.'s assumption that "We are like God—we have the same original attributes," etc.? Of course, he means we have them by creation.

But M. says on the phrase he uses, "they *had become* as gods," "this has no reference to man's original nature," etc. That may be true, yet he lacked till then an important item in being "like God," and so had not "the same original attributes," in full.

We have not the slightest objection to M.'s having "the testimony of the serpent" *all* in "*our* [his] favor." And that testimony is the only foundation of the doctrine of inherent immortality found in the Bible. God said man should die if he disobeyed, and the serpent said he should *not;* and M. says "the true man never dies." See his closing remarks. Thus the serpent is vindicated so far as M. is able to perform that service for him. We hope he will not accuse *us* again of being "abusive." If he can excuse the serpent, he might at least bear with us a little in "our folly," and "suffer fools gladly, seeing ye, yourself are wise" as a serpent. See 2 Cor. xi., 19. Mr. Manley says:

> The editor argues, that man cannot be like God, unless he is "omnipotent, omniscient, and self-existent," as well as imperishable and immortal.

M. had said, "We are like God—*we* have the same original attributes," etc. We replied, "Mr. Manley must take the consequence of his assumptions that 'men are like God, have the same original attributes,' etc., omnipotent, omniscient, self-existent, etc., as well as 'imperishable,' and immortal." Is M. horrified at his own assumptions? Must he raise dust to cover the deformity of his serpentine theory? Does not every reader see that when M. said "we have the same original attributes" as God; and added, "they are as imperishable in us as they are in him," that such a statement embraced *all* the attributes of God without exception? We have no fear for the answer; and his attempt to throw the odium of such blasphemy back on the editor of the HERALD OF LIFE will not profit him in the minds of thinking men. M. asks,

> Did our first parents become omnipotent, omniscient, and self-existent, when they became as gods, knowing good and evil? The Lord says they have become like one of us, and if the editor's argument is a good one, they must have become omnipotent, etc.

Did the Lord say, they have become possessed of "the same original attributes" of one of us? If he had, it would follow inevitably they had become omnipotent, etc. The Lord told in *what* they had become "like one of us," supposing it not an irony; but M. told us, man had "*the same original attributes*" of God. That embraces omnipotence, omniscience, etc. Our "argument" is "good;" but M.'s inference is false; for the Lord said nothing of man's having become possessed of His "attributes," while M. did expressly state that of man's creation.

We are not disposed to take any further notice of M.'s remarks, believing Br. Cadwell has sufficiently shown the falsity of his positions; and the "absurdity" of his assumptions are too palpable to need to be pointed out to our readers.

ZION'S HERALD.

THE above is the name of a Methodist paper established in Boston, Massachusetts, some forty years since, perhaps near fifty. It was the first of the class in the United States. We have made a number of efforts to get an *exchange* with it, first for the *Bible Examiner*, and repeatedly for the HERALD OF LIFE. It seems determined, however, not to grant us that favor. Of course it has a right to decline.

Last spring we sent to that paper ours, containing a correction of Prof. Mattison's misstatements concerning us and our views, and accompanied it with a copy of our pamphlet "LIFE FROM THE DEAD." It seems that pamphlet was noticed by *Zion's Herald*, but we were not favored to get a sight of it. Some of its remarks have finally reached us in an indirect way, and it comes out in the following mild and charitable assumptions:

> *Life from the Dead*, by George Storrs, is an attempt to prove that immortality is confined to believers. (1.) Texts are cited and arguments argued, yet no sinner is convicted nor saint sanctified by this view. (2.) It held no place in the teachings of Christ. (3.) He sought to impress on his hearers their future conscious being, holy or sinful, happy or miserable. (4.) . . . . Every man believes *he* is *himself* immortal, whatever he may think about the eternal insensibility or annihilation of his neighbors. (5.) If Mr. Storrs should become an avowed unbeliever and an open sinner he would be as certain of his immortality as he is to-day. (6.) The devils in Gadara were not lifeless nor unconscious; why should their human associates be? (7.) Better preach the gospel—eternal happiness to those that are saved, eternal misery to those who are damned. (8.)

NOTES BY THE EDITOR HERALD OF LIFE.

(1.) This shows how little *Zion's Herald* knows what it is talking about. The object of our pamphlet is to show, and prove, that "The Righteous *only* will live again from the Dead." But that paper is about as accurate as our opponents generally are. Accuracy seems to be of no consequence to them.

(2.) An unpardonable misstatement, and a claim of omniscience which a Christian man ought to blush to make. We have the testimony of not a few which goes to prove the statement untrue. Please remember "Thou shalt not bear false witness against thy neighbor." You give too much reason for others to think you have learned your morality in the Mattison school rather than from the Bible.

(3.) "Immortality to believers" only, not only "held a place in the teachings of Christ," but the contrary is never once mentioned by Christ or his apostles: and Paul, who learned his gospel by the direct "revelation of Christ," plainly tells us it is the saints only that "put on immortality," and that "at the last trump." Let *Zion's Herald* show where the Bible gives any such testimony as that immortality is possessed now, or ever will be bestowed on any man except he is in Christ. Can it be done? We know it cannot be, nor will any amount of railing against our view avail to prove it unscriptural or untrue.

(4.) Another human assumption. Christ taught no such doctrine. On the contrary, he taught that men were dying, perishing, and that "God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish but have everlasting life:" and of such, saith Jesus, "I will raise him up at the last day;" clearly showing that the righteous alone are to live again from the dead; all others "utterly perish in their own corruption," as saith Peter. And Paul tells us when immortality is put on by believers, viz., "at the last trump."

(5.) Another mere assumption. But if it were true it would only prove that "all flesh had corrupted his way upon the earth," as they had done just before the flood. They do not believe the testimony of JEHOVAH when he said, "My Spirit shall not always strive with *man*, for that he also *is flesh:*" no, that is too humiliating to proud mortals; they would be as God; "believe themselves immortal." The Serpent's testimony is more in harmony with their views than the authority of God.

(6). Still another assumption. But maybe that would be true in one sense. Sinners like to think they are immortal, and the whole race of Spiritualists, including H. Mattison and *Zion's Herald*, are some evidence that we might be like them if we "should become an avowed unbeliever," as they all are as to immortality being of grace, bestowed only on the righteous, or on those "who by patient continuance in well doing, *seek for* honor, and glory, and immortality, eternal life." Rom. ii., 7. Yes, it is a fearful thing to become "avowed unbelievers" in "life and immortality," as only to be found in Christ alone for a perishing world. That unbelief brought on the great apostasy, commonly called *papacy.* It gave the church the character of a "HARLOT." It led to the worship of dead saints, pretending that they were alive—immortal. They were "just as certain of their immortality" as they were that "God is immortal." We hope and pray that God may preserve us from ever again drinking of the Harlot's "wine cup" of inherent immortality, lest we might become "as certain of immortality" as the Harlot and her "daughters" are "to-day." Alas for him who thus casts off faith in Christ for "*life and immortality.*"

(7.) An appeal to "devils" is characteristic of our opponents. In fact, their only positive text favoring their theory is from what they call "the devil," viz., "the serpent." He said, "Ye shall *not* surely die;" and his language has been echoed by every advocate of inherent immortality from that day to this. Because their living devils are conscious, therefore *dead* sinners are! Marvellous logic! "The dead know not anything," saith Solomon; but a greater than Solomon is found in *Zion's Herald.* "His breath goeth forth, he returneth to his earth; in that very day his thoughts perish," saith David; but he was an ignoramus! If he had lived in the nineteenth century our D. D.s would have taught him better! Well, gentlemen, if you choose to appeal to "devils" we shall not keep you company. If you choose to be "their human associates" we cannot envy you; but, "All the wicked will God destroy," not excepting your devils. So saith the word of God.

(8.) Yes, "preach the gospel:" the good news—the glad tidings. The gospel is the good news of "life and immortality" for those who are dying—going out of life, without hope of a future life. To such the proclamation is to be made that "God hath given to us eternal life, and *this life* is in his Son: he that hath the Son hath life, and he that hath not the Son of God hath not life." 1 John v., 11, 12. And John tells us, "this is the record" which "he that believeth not hath made God a liar." Who is most likely to be the "human associates" of "devils," those who believe this "record that God gave of his Son," or those who believe it not? Let *Zion's Herald* beware lest it fall into the pit it has digged for others. We trust through divine grace we shall never exchange the "record of God" for human inventions, or a gospel unknown to Bible saints, either in the Old or New Testaments.

As *Zion's Herald* does not chose to exchange with the HERALD OF LIFE we shall not probably know how they receive our brief response to their notice of LIFE FROM THE DEAD.

"ADVENTISM" ONCE MORE.

WE have several times spoken of this work as appearing defective in the first "PART." That relates to the "Theology of Adventism." July 1st, we spoke of our satisfaction that Eld. HIMES had so "nobly defended," in the *Voice of the West*, the position of "the primitive Christians and the first Reformers" on the state of the dead and the end of the wicked; but we regretted that he failed to notice the statement of the *Advent Herald*, Boston, Mass., that he had "looked in vain" in the work called "*Adventism*,"

> "For the doctrine of two resurrections a thousand years apart," while it "maintains that 'there must be a resurrection before there can be a judgment' (p. 42), that 'the dead ones must come out of death's dark prison before being judged,' (p. 43) and 'that the judgment is connected with Christ's appearing,' (2 Tim. v., 1)," etc.

We said on this extract, here is a point where the author of *Adventism* has left us all in the dark, nor can we see but what his theory draws after it, inevitably, the heresy of a universal *mortal* resurrection. We asked if there is no judgment of decision before the resurrection, how is it that the righteous "dead are raised incorruptible?" as Paul affirms they are; and the wicked dead (if raised at all) are raised *mortal?* as they must be, if they are to die again. How can these things be, if there has not been a judicial judgment before the resurrection? We asked, what position does the author of *Adventism* occupy here? Will Br. HIMES tell us plainly?

We desired to see an open declaration on this matter, and asked a frank declaration on the following questions:

1. Is the resurrection of the whole Adamic family to take place at one and the same time?
2. If so, are they all raised mortal?
3. If all are *not* raised mortal, how are we to account for it without admitting a judicial judgment *before* the resurrection? or,
4. Why is one class raised mortal and the other immortal?

The questions have to do only with the statements in "Part I" of *Adventism;* and we did hope Br. HIMES would give a frank answer to them, that we and all others might understand the exact position of the work called "*Adventism,*" which he and others are so diligently scattering. We said, "we earnestly desire to harmonize with him and all others so far as our convictions of truth will allow."

We have now waited four weeks for a response to our questions, which we put in good faith, and with no desire to do ought that would needlessly obstruct the honest labors of another, though he might differ from us. As yet our questions have received no notice; or if they have, we have failed to see it. Instead of that, the *Voice of the West* comes to us from week to week with special commendations of "Part I," in particular; the part to which our questions refer. Are we to understand this as a refusal to respond to our inquiries? We hope better things of him who so nobly and conclusively responded to the *Advent Herald* on the other matters.

If we are not to have a response, then we are left to draw our own conclusions from "*Adventism*, Part I," as to the position of those who circulate that work. We regret to say it appears they hold to an universal *mortal* resurrection of all dead ones, saints and sinners. We shall be glad to be relieved from this impression; but we can come to no other conclusion from "*Adventism.*" Shall we rest under this impression? "Silence gives consent." Against such doctrine we are compelled to enter our protest, and warn all our readers against the doctrine that saints are raised from the dead *mortal*, when Paul saith explicitly "the dead are raised incorruptible," 1 Cor. xv., and Jesus saith, "they are the children of God, being the children of the resurrection." Luke xx.

If the doctrine of the *mortal* resurrection of the saints is not a real heresy, we shall look in vain to find a heresy in Christendom. No more palpable denial of the general tenor of the Scriptures and the positive testimony of Christ and his apostles can be found than the doctrine of the *mortal* resurrection of the saints "at the last day."

We forbear further remarks, still having a desire, if such is the teaching of *Adventism*, that the author and its publishers may see fit to expunge such a doctrine from the work, and remove all ground of even a suspicion that they intend to teach such a doctrine. We wait to see what is the reply.

"SIN AN INFINITE EVIL."

IT is one of the pleas for eternal torments that "Sin is an infinite evil, because committed against an infinite God." A more baseless assumption need not be looked after, as we showed in our "SIX SERMONS" twenty-six years ago; but we were gratified to see that the venerable ALBERT BARNES, of Philadelphia, in a series of letters in response to GARRET SMITH, speaks on that subject as follows:

I have myself never maintained or affirmed that sin is an infinite evil, and, therefore, deserves an infinite punishment; and I have never seen any force in the argument when it has been presented. I do not find that sin is ever spoken of in the Bible as an "infinite" evil, or that the doctrine of future punishment is ever represented in the Bible as founded on that idea. That it has been so represented by a certain class of theologians I do not deny; but you could not hold *me* to that view, as you seem to do, from anything that I have ever said or written. I confess to you that the phrase "sin is an *infinite evil,*" conveys no idea whatever to my mind. Any argument, therefore, based on that idea, in favor of the eternal punishment of the wicked, makes not the slightest impression on me.—*Am. Presbyterian*, July 23.

A WORD TO OUR BRETHREN.

I WAS not of those who deemed it necessary to make any allusion to the *Bible Repository* in the columns of our paper, but as some others have judged differently, and one sentence in an editorial of that magazine being calculated to mislead, I deem it proper to define the position of the Officers of the Life and Advent Union in relation to that enterprise, if by the expression "other leading brethren," they, or so many of them as are in New York City, are meant. The sentence alluded to runs thus,

> "Early in May, we visited New York, and, in conferences with Br. Storrs and other leading brethren, explained somewhat fully the reasons which, in our judgment, demanded that we should go forward with our undertaking, and in this way endeavor to serve the cause of truth."

Of course, no one will, for a moment, entertain the thought that the editor of the *B. R.* would have so written had it occurred to him that any reader of the HERALD OF LIFE would infer from it that "Br. Storrs and other leading brethren" did not disfavor the project; but when I read the article the inference seemed to me a natural one; and I have subsequently learned that it has been drawn by some who knew nothing of the circumstances. The avowed object of R. W.'s visit to New York it is not now necessary to mention, but those with whom he conferred were unreserved in the expression of their disapprobation of his proposed course respecting the publication of a monthly magazine. We were unable, too, to obtain a satisfactory explanation as to how he expected to more effectually "serve the cause of truth" through the medium of a monthly periodical than through a weekly paper, to the columns of which he had almost unrestricted access. The editor of the *Bible Repository* will at once see that while no reason is assigned for his allusion to conferences with New York brethren, the fact of their disfavor is with-held; the idea most likely to suggest itself to the mind of the reader is that those with whom he conferred encouraged the undertaking. This they could not do, and their desire that no friends of our paper should receive wrong impressions in the matter is my only motive for this explanation. L. C. T.

NEW YORK, July 25, 1868.

THE LIFE AND ADVENT MISSION TENT.

BRN. S. W. BISHOP and E. WOLCOTT are prospering gloriously in their work with this tent; but the burden, pecuniarily, of that work has hitherto been borne almost entirely by Br. Wolcott alone. This ought not to be. Let all, who can, lend a helping hand. Mighty results are likely to result from this labor, if these brethren are sustained. They must be. The weapons of our warfare are not carnal, but the truth of God, and mighty, through Him, in overthrowing the strongholds of

superstition and false doctrine, and giving the people to see light in God's light; and thus to disarm them of their infidelity and lead them to Christ, the LIFE-GIVER. Here is an opportunity to help a noble cause and noble, self-denying brethren in their work for God and truth. Let them be helped on after a godly manner.

THE CAMPAIGN DOCUMENTS.

IN ordering these works, you need not suppose you must take an equal number of each. State which you want; that is, what proporton of each; and if you do not wish any of some of them, say so; and we will send you the amount of your money in either one of them, if that is your wish. Let the work go on: it is doing wonders already.

One person, to whom a friend requested us to send a set, sent us back his own name and that of another as subscribers for the HERALD OF LIFE, with the advance pay for a year. Keep the "Documents" a-flying, and we shall reap a rich harvest for the truth from their circulation. Never could so much be accomplished, with so little expense, in spreading the Life views. We are now sending out the *fourth* thousand of "LIFE FROM THE DEAD: *or, The righteous only will Live again.*"

LIFE AND ADVENT TENT MEETING.

THE tent was pitched at Morristown, N. J., early last week, and will hold over till Wednesday of this week, when it well be taken to Rahway. Morristown is a large and thriving place, containing much aristocratic feeling; you can hardly imagine the contempt with which they looked upon us, and upon our work. They had not the least doubt but that the tent would be mobbed. It was given out that we were Mormons; others thought that we were Catholics in disguise, and inquired if we believed in Limbo; we told them that we believed that Limbo was a humbug; and thus, by the help of God, we overcame very much prejudice. The attendance was small through the week, but on the Lord's day the people turned out *en masse*. In the morning there were from two three hundred; in the afternoon there must have been in and around the tent, at least, a thousand people, and in the evening there were more. No disturbance occurred, but excellent order prevailed, and the best of attention.

We spoke in the morning on the Saint's Inheritance, contrasting the popular view with the Bible hope. We proved that the saints were not to go to glory one by one, but that we shall all arise in the morning; that the only way to obtain an inheritance with the Lord is, by a resurrection from the dead, if dead; or a change from mortality to immortality, if living; and together cauhgt away to meet the Lord and so ever be with Him.

Br. Wolcott spoke in the afternoon on the subject of Hell. He proved that all men go to hell, and that only those in Christ ever get out of it. He referred to Job, who, in his affliction, prayed God to hide him in (*Sheol*), hell, and not forget to call him out of it again. David said that God would redeem his soul from hell for he would take him out of it; that Christ's soul had a resurrection from hell, and that he brought the keys up with him; that the gates of hell, or the grave, shall not prevail against his church, for the very good reason that Christ would unlock it and let his friends out, but that he would shut it in the face of the wicked.

At the close of the discourse, a gentleman arose who proved to be, not only a Methodist minister, but a justice of the peace. We noticed a movement on the part of the audience, but did not know whom we had to deal with. We were told afterward that it was whispered through the congregation that "now they'll catch it, Esq. Bird is up, he will give it to them." The Esq. wanted to know how about the rich man in hell. It was acknowledged in the end, by all, that the Bird was pretty well picked. He did us a world of good. When the clergy oppose us, the people can see how weak they are.

In the evening Br. Bishop gave us one of his masterly arguments on the judgment; it was a telling discourse; he held that vast audience spell-bound; he urged immediate preparation for the coming kingdom. Altogether, it has been one of the best tent meetings we have ever held. The brethren have been strengthened mightily; they feel that victory has rested on the Lord's side; they did not fail to give him the glory that a very great load of prejudice has been removed; that the stronghold was taken in the name of God. "We are well able to go up and possess the land." "Who is on the Lord's side."

W. H. HANFORD.

NEW YORK, July 27, 1868.

"CHEEK."—This slang term is not to be found in the dictionary, but an illustration may give a better idea of it than a definition: A soldier, being on picket reserve, went to a farm house, as he said, to borrow a frying-pan, but for what his comrades could not imagine, as they had nothing to fry. Preferring his request to the good dame who answered his knock at the door, the pan was duly transferred to him. He took it, looked in it, turned it over and looked at the bottom, and then turned it over again and looked into it very hard, as it not certain it was clean. "Well, sir," said the lady, "can I do anything more for you?" "Could—could—could you lend me a piece of meat to fry in it, ma'am?" and he laughed in spite of himself. He got it.

Letters and Extracts.

FROM REV. AMBROSE RONTHALER.

BETHLEHEM, PA., July 20, 1868.

MY VERY DEAR BR. STORRS: Often have I thought of you: and especially during the last few weeks. In my Alice's album is the likeness of my dear Storrs. That album now belongs to her parents. She is on no more with us. She fell asleep in Jesus the 22d of June. The last sermon she heard was on the words: "I know that my Redeemer liveth." I preached. This was on the evening of the 7th of June. On the following day she began to sicken: grew worse from day to day; and at last we called in medical aid. All that a kind, faithful and experienced physician could do, was done. But the Great Physician cured and healed her completely. He bid her fall asleep at a quarter after 12, noon, on Monday, the 2d ult. Her short pilgrimage lasted 19 years, 1 m. and 22 days.

Br. Storrs, there was weeping and there was joy; yes, there was thanksgiving in that chamber of death.

Alice was a Christian. She was a searcher after truth. One of her sweet characteristics was this, she sought not her own. *She will live again.* Yes, we know that *she will rise again;* and then, Hallelujah! there will be no more sickness; no more *typhoid;* no more death.

The clergyman officiating at her funeral, knowing the sentiments, or rather the faith of the family, spoke most beautifully on the words of Jesus, "I am the Resurrection and the Life."

It was Alice's intention to answer, being the midsummer vacation, a number of letters: among the rest, your daughter Hattie's. That kind letter therefore remains *unanswered.*

I hope that your dear family is well. Don't exert yourself too much during this very hot weather. Often have I thought of writing something for the HERALD OF LIFE: partly, in order to ease your work a little, and partly, to impart some truth; or, rather, by a few remarks to draw out truth from others. Among the rest I have been thinking a great deal during the last few months on the parable of the Sower and the Seed. How much is contained in the words of our Saviour, "Know ye not this parable? And how then will ye know all parables?" This parable of the kingdom is the foundation of all the rest. In comparing the parallel places in Matthew, Mark and Luke, we find not only that the seed is sown, but *the individual himself.* I spoke with several on this subject. But they maintained that it was merely the seed. At last, I found the following in Large's Commentary. Meyer, a celebrated commentator, says, on Matthew xiii., 19, "This is he which received seed by the wayside: or, rather, this is he who was sown by the wayside." A change in the figure quite common among the Orientals. It should have been: This is he *in whose case* the seed was sown by the wayside." Large then continues—"But there is a deeper meaning in this change. The *loss of the seed* becomes in reality *the loss of one's own life,* just as the seed sown on good soil, so to speak, becomes *identified with our personality.* The change in the figure obviates the possible mistake, as if Satan could catch away and keep the word of God itself."

In Matthew xiii., 20, 22, and 23—This is he which received seed, in the Greek reads, [We omit the Greek letters.—ED.] he that is sown. In Mark iv. we read, in the English translation, "And these are they likewise which are sown on stony ground—"And these are they which are sown among thorns"—"And these are they which are sown on good ground." Luke says—"They on the rock"—"that which fell among thorns are they"—"But that on good ground are they." Br. Storrs, Does not this parable teach us the non-resurrection of the wicked, and the resurrection of those who believe? You may, perhaps, long before this, have held the same view. Possibly, however, you may not agree with me. Not now, for it would be cruel to ask you to give your views in this hot season, but at some future time, write, if you please, a few words on the subject in the HERALD OF LIFE. My dear wife, Albert and Emma, send much love to you and to your dear family. Do not forget us—you know when and where I mean. Your brother who loves you.

AMBR. RONTHALER.

P. S. Inclosed you will find ten dollars. D. V., in a few weeks I shall send more. We cannot do without the HERALD OF LIFE. Farewell. A. R.

REMARKS BY THE EDITOR.—Deeply do we and our family sympathize with our dear brother and his family in this hour of their sorrow and joy. We know by experience both the sorrow and the joy. Death is no friend; it is "the last enemy;" it rends our hearts while it tears away our loved ones, but O, to have the presence of the "blessed Jesus" then and there, to assure them and us of "eternal life" when this "enemy" shall "be destroyed;" what a holy, heavenly triumph is that! Who call tell the unutterable consolation to "weeping" friends at such a death scene! Our family has experienced it in the death-scene of our only son, and now realize the consolation of which our dear Br. Ronthaler and family are made the partakers. Yes, brother, we weep with you in your sorrow, and rejoice with you in the great consolation. True, we have none of us seen each others' faces in the flesh: but we are "present in spirit" with each other, and magnify our covenant GOD, LIFE-GIVER and Redeemer together. My wife and only surviving child—"Hattie," to whom you refer, join in our sympathies with you and yours: and may we all meet in the day of the Lord Jesus' glorious entrance into his kingdom, and reign on the throne of his father David, now nigh at hand. Then may we all join in that triumphant song, "Thanks be unto God who giveth us the victory, through our Lord Jesus Christ."

We thank Br. Ronthaler for his contribution on the parable of the "Sower and the Seed." We had not looked at the subject in that light before. It is, however, an interesting view, and may be the true one. Please continue your contributions to our columns: all our subscribers will be highly pleased to see a regular correspondence from you. And if your time will allow, we would be much pleased to have you translate some of our tracts into German, or write something original for our numerous German population on the Life theme. We think funds can be raised to print such a production. If you translate you can select such as you judge would be best adapted to the German mind. Shall we not hear from you in this direction?

FROM WM. H. DOUGHTY.

LYNN, MASS, JULY 19, 1868.

BR. STORRS: Inclosed is one dollar. Send me the amount in the "Three Campaign Documents" to put into the hands of those who are more interested in the truth than they are in the traditions of the elders. Now is the time to scatter the truth among those who have ears to hear.

The Life theme is gaining in this place. There are several who have embraced it within a few months, and are rejoicing in it. Others are partially or almost persuaded to believe this glorious and God-honoring truth. One among the few that have come out is a member of the M. E. church, who could no longer be held by the cords of immortal soulism, and can now see the propriety of the atonement, but with his former views made the atonement of none effect; for if the righteous go to heaven at death, there was no necessity of Christ's dying. But, on the other hand, if death has been entailed on Adam and his posterity on account of their sins, it follows that there must be one who knew no sin in order to meet the demand of the law, which was the life of the transgressor. If such a scheme had not been devised, Adam and all his posterity, according to justice, would have had to remain under the dominion of death forever. But such a scheme has been devised through Christ the LIFE-GIVER, which the apostle clearly proves in 1 Cor. xv., 1–4. He says, "Moreover, brethren, I declare unto you the gospel which I preached unto you, which also ye have received, and wherein ye stand, by which also ye are saved if ye keep in memory what I preached unto you, unless ye have believed in vain: for, I delivered unto you, first of all, that which I also received, how that Christ died for our sins, according to the Scriptures; that he" [went to heaven? No, that isn't it]; "that he was buried, and that he rose again the third day, according to the Scriptures."

Thus we have the testimony of the apostle that Christ died for our sins. So we, believers, are free from the condemnation of the law. "That he rose again." And why did he rise again? for the obvious reason that he was not a sinner or transgressor. The law which was out against Adam and his posterity, for their sins had no demand on Christ, for he had not broken the law, and consequently had a right to live again, for he was not holden of death. Acts ii., 24. Then why did he die? says one. He died for our sins, saith the apostle; and as he died for our sins we are free from the law and stand in the same position that he stood, and on the same principle have the same right to live again from the dead, therefore death cannot hold those have had their sins forgiven. "There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh but after the Spirit; for the law of the spirit of life in Christ Jesus hath made me free from the law of sin and death." "If the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you." Rom. viii., 1, 2, 11. Those who are destitute of this Spirit are destitute of the quickening principle by which the dead are to be raised up at the last day; for "it is the Spirit that quickeneth," or giveth life. John vi., 63. (*Am. Bible Union.*) "The flesh profiteth nothing." John vi. "That which is born of the flesh is flesh;" natural or animal; "that which is born of the Spirit is Spirit," or spiritual. John iii., 6. So in order to be raised from the dead we must have the Spirit that raised Jesus. The wise man positively declares that men naturally are beasts. Eccl. iii., 18; and what proof have we that beasts will have a resurrection from the dead? and much more, to die again? Peter speaks of a class on this wise: "But these as natural brute beasts, made to be taken and destroyed, speak evil of the things that they understand not, and shall utterly perish in their own corruption." 2 Pet. ii., 12.

Man may perish in a sense, and be made alive again, but how men who are like brute beasts, that utterly perish in their own corruption, can be restored or resuscitated to life, we are unable to tell. We think such a thing impossible. This is the condition of those who are out of Christ. But those who believe in Christ are not beasts, because they partake of the nature of Christ, which is a divine nature, and that is the reason why they are to be made alive again. But "man that is in honor and understandeth not, is like the beasts that perish. Like sheep they are laid in the grave; death shall feed on them and the upright shall have dominion over them in the morning, and their beauty shall consume in their grave, from their dwelling (or, the grave being a habitation to every one of them) *margin;* Psa. xlix., 12–14. But the Psalmist says, "God will raise me from the dead," or "redeem my soul from the power of the grave;" and the reason he assigns, "for he will receive me." Psa. xlix., 15. So while the Scriptures teach that one class is to be raised from the dead, i. e., those who believe in Christ, the LIFE-GIVER, it also teaches that the opposite are to remain in death forever.

FROM CHARLES C. BARKER.

WATERBURY, CONN., July 20, 1868.

DEAR BR. STORRS: I enclose a dollar which a sister handed me, wishing to subscribe for the HERALD.

The truth has gained several converts here, though much opposition is manifested by quite a share of the Adventists. Unable to answer the testimony adduced, declaring the "Righteous only will live again," intoleration is too plainly shown, accompanied by much talk about "works" and "charity;" rather more elastic in its nature, doubtless, than the New Testament kind which "rejoices in the truth."

> "Away with that charity that soothes a lie,
> And thrusts the truth in scorn and anger by."

Professed believers are getting decidedly dyspeptic, of late; but little of the "Bread of Life" seems craved; and when partaken must be served up after the *Grahamite* order, and fed with a small sized spoon. When digestion becomes impaired, the entire system suffers, and a depraved condition of the stomach is induced, we all know, oftener by a lack of good *solid,* nutritious food, than from any other cause.

Our Father has bountifully supplied us with food; and the heavenly store is accessible and free to all; and it is blessed to see a few at least, of stalwart ones walking up with a real good healthy hunger, intent upon their daily rations.

It looks good to see the old banner of truth nailed to the mast; and I don't feel like going beyond the Master's orders in point of quarters.

May God bless you, Br. Storrs, the day of *final* victory is *nearly* come. With much love.

FROM ELD. J. LEWIS.

BECKS CREEK, ILL., July 17, 1868.

BR. STORRS: We are still battling for the truth. The water is becoming more and more troubled. False teachers begin to see their tower is like to fall, and are making one last and mighty effort. But fall it must, and fall it will; for truth is mighty. The "Campaign," with the battering ram, is shattering their mud daubed walls. They dare not come out in open conflict and fight manfully; but they shrink behind the curtain and load with scurrility; but when they fire they harm themselves more than us. In proof of this, I send you a slip from the Shelby Co. paper, hoping you will make some remarks for the benefit of the friends in Shelby and elsewhere. Glory to God, the leaven is working in good earnest in Shelbyville. Our good Dr. P. is not idle. May he continue to do good and the Lord will bless.

[The following is the article from the Shelby Co. paper that Br. Lewis sent.—ED.]

"GOOD COMMON NONSENSE."

MR. EDITOR: I was one of the audience at the M. E. Church last Sunday evening, and during the delivery of an excellent discourse by the pastor, was used the expression, in substance, that the doctrine of the "Annihilation of the Wicked" after death "is not good common nonsense."

Now we would not complain if the speaker had brought a few facts to the support of his assertion; but excuse, me, please, the time has arrived in which a mere statement of doctrine unsupported by evidence of any kind, doesn't go far with thinking people. The preacher's ironical allusion to the "Rich Man and Lazarus" as an extinguisher to the "Annihilation" theory, was rather unfortunate, I think, from the fact that the scene of the "Rich man and Lazarus" is fixed before the resurrection and judgment, and if it teaches anything in relation to the state of the dead, it is that the wicked are sent to hell before the judgment, which is contrary to justice and the whole tenor of the Scriptures.

In the spirit of a sincere inquirer after the truth, we would propose a few questions which we should be glad to have answered through the medium of your paper, the more especially as these are questions which are very rarely, if ever touched upon in the pulpit.

Was the death pronounced against Adam for eating the forbidden fruit, death eternal?

What is eternal death? Is it non-existence, or eternal life in misery?

The Scriptures say that Jesus brought "life and immortality to light." Are we to understand that if Jesus had not come there would have been no immortality?

Does the soul of man have a beginning? And it so, why should it be considered an incredible thing for it to come to an end also?

Answers to the above questions will be highly appreciated by numerous persons besides the writer.

OBITUARY.

FELL ASLEEP, July 25, 1868, FREDDIE, infant twin son of JOSEPH T. and JANE A. M. HOWLAND, of Williamsburg, L. I., aged 17 months, of cholera infantum. Funeral discourse at the house, by Eld. Wm. Roworth, from Jer. xxxi., 15–17.

"Of such is the kingdom of heaven."

R. E. LADD, Springfield, Mass., writes: My whole soul and heart is with you in your blessed work; and my prayer never ceases for your prosperity and welfare, and for the success of the cause of truth in which you are battling. I want some of those "Campaign Documents," but cannot well spare funds now for them. If you will trust me with $10 worth I will pay for them as soon as I can spare the funds. I am passing through severe affliction, having been nearly deprived of my precious wife. But she is now so far recovered that we think she will soon be able to be up in an invalid chair. She was dreadfully hurt, and it is of the Lord's mercies that she was not killed. Give my love to the dear household of faith. I love them better and better as the truth shines more and more. I shall never slack my effort to sustain the HERALD OF LIFE, if forty other papers should start up.

NOTE BY THE EDITOR.—We have sent you by express 100 each of the "Three Campaign Documents." Let them be scattered; they are doing excellent service.

The following is Br. Ladd's statement in regard to the case of his wife referred to in the foregoing letter:

On the 4th of July my wife and myself had a narrow escape from instant death. I escaped with a few bruises, but my companion was badly injured, and is still lying very low from the hurt. We were riding in a carriage, when our horse took sudden fright at an uplifted umbrella, and jumping one side threw me headlong over the wheel, carrying the reins with me, and thus uncontrolled, dashed on with wife in the carriage. She was thrown with great violence upon the sidewalk, and partly against a tree. A severe wound was made in her forehead, baring the skull for three or four inches, and bruising the left eye. Her left arm was broken near the shoulder joint, and her left knee smashed into almost a shapeless mass, breaking all the ligaments that hold the joint together. When taken up she was supposed to be dying, and her wounds were so severe that none who saw her supposed she could survive them.

But what is too hard for our merciful High Priest? He has been very gracious to her and to me also, and to the church of God. Her work is not yet done, and until then (as all of God's servants are), "she is immortal."

As soon as I recovered from the shock, and found how badly wife was injured, I made her case known to some of the Lord's praying ones; and see the result. In four days her flesh wounds were entirely healed, showing only scars; and notwithstanding the extremely hot weather, her broken and bruised limbs have steadily and rapidly improved, so that we now feel sure she is out of any immediate danger.

In view of this wonderful deliverance, I wish to express praise and devout thanksgiving to Him who has promised to make all thy bed in thy sickness (Ps. xli., 3); and who has faithfully fulfilled the promise in our case.

It is feared that when she is restored, she will not have the use of her limb, but that it will be stiffened in the joint. But I believe that this also comes within the limits of our Physician's skill. I desire the praying ones to remember her in this matter. It is certain that the "healing balm" has been applied thus far most successfully, to the surprise of our skilful surgeon and all others; and I believe He will finish the work to his own glory. Already it is suggested by "unbelievers," that "she was not so badly hurt as was supposed;" but the *truth* is that "she had the most skilful Phyician in the world." Let him have the praise.

R. E. LADD.

Springfield, Mass.

SARAH G. WADE writes from Missouri: I was once a reader of the HERALD OF LIFE, but for the last twenty-one months I have been wandering over the States of Kansas and Missouri. In all this time I have not met with a family that knew anything of the HERALD OF LIFE. The immortality of the soul is firmly believed here. I have not met with a brother or sister of our views in the West. Indeed, I sometimes feel lonely; yes, I feel like a stranger in a strange land. But expecting now to be settled for a while in Kansas, I send $1 for the HERALD. I must have it for a few months. I cannot do without it. After so long an absence I think I can appreciate its weekly visits, as I have found none of like faith to associate with, I feel hungry for the privilege of hearing from the brethren and sisters abroad. Yours in hope.

REMARK BY THE EDITOR.—We have sent the paper, as you request, and also a few of our "CAMPAIGN DOCUMENTS." If you can use more to advantage we will send them. Let us hear from you again. Scatter light and you will soon see light around you. The seed must be sown in Kansas and Missouri. We have a few subscribers in both States.

M. C. CONVERSE, Wolf Creek, Iowa, writes to have "Campaign Documents" sent to several persons, and various works to herself and says: I wish to read them myself and have some to lend, for people here are very ignorant concerning the Bible doctrine of the inheritance of the saints, thinking they go to heaven at death. I am lending my pamphlets to those who will read. We live a great ways from church, and I hear no good Advent preaching when I go; but I feel very thankful for the weekly visits of the HERALD OF LIFE. I am trying so to live that my inheritance will be sure, that I may receive it at the coming of our Lord and Saviour, Jesus Christ. O that many others may be led to turn from error of their ways to serve the living and true God. May your health and strength be spared to labor for the truth until the setting up of that glorious kingdom which shall never end, is the prayer of your unworthy sister.

LAFAYETTE NORRIS, Campton, Iowa, writes: I am working very hard this summer, and do not feel much like writing. But my desire is for a closer union with God; for I feel, if my righteousness does not exceed that of most professors of religion my case is hopeless. I see many church members here who show quite a revengeful spirit. I believe the endless torment doctrine tends to make them so. They think it impossible for such and such men to get their just deserts here; and as for death, "that is no punishment at all." They feel that if such and such persons, whom they hate, are not tormented hereafter, they will not be satisfied. I am a stranger to such feelings. Exclusion from a future life is sufficiently awful; and I could desire nothing worse for my most bitter enemy.

SISTER A. RIDER, Scotland, Conn., writes: I want to help on the good cause which seemingly is moving on more rapidly than ever before, and it is glorious news to me; for I fully believe there is No life out of Christ; for He says, He has no pleasure in the death of the wicked, but rather that he would turn and live. We live among those that are joined to their idols, and it seems as though it is of no use to try to enlighten them; but there are some that will hear, and to them I am willing to contribute the widow's mite to help on the good cause. May the Lord help you and all the rest to proclaim the glad news of the Gospel of the Son of God to a world lying in wickedness. Yours for the whole truth.

A. A. BABCOCK, Albion, Mich., writes: Please send me some of the tracts on the JUDGMENT. I think it is the best thing I ever read except the Bible; and but a few of those who say they know the truth understand it. I wish to scatter them around me. If I have have good success, I shall want more. I think the idea that man has an immortal soul is the spike-root of error, more pernicious in theology than the upas is deadly in nature; and all that cling to its branches and nourish the root will share the same fate, when Christ comes, as Adam did after eating of the forbidden tree. I stand alone on the Life views in these parts: yet I am not alone, for I have a host of witnesses from Genesis to "Amen" in Revelation. Our everyday experience and observation teaches that we are mortal. I am truly and fully established on all these points.

THE CURE OF AN EVIL TONGUE.—"The cure of an evil tongue," says Leighton, "must be done at the heart. The weights and wheels are there, and the clock strikes according to their motion. A guileful heart makes a guileful tongue and lips. It is the workhouse where is the forge of deceits and slanders; and the tongue is only the outer shop where they are vended, and the door of it. Such ware as is made within, such, and no other, can come out."

TRAVELLING IN THE LAST CENTURY.—The *Newcastle Courant*, of October 11, 1712, advertises a line of stages "that performs the whole journey from London to Edinburgh in thirteen days—if God permit—each passenger paying four pounds ten shillings." Now there are two trains a day between the cities, and the distance, 377 miles, is run in eight hours; fare, three pounds five shillings.

TENT MEETING IN RAHWAY N. J.

THE Life and Advent Union Mission Tent will be pitched in Rahway, Friday, July 31, and meetings held in it over two Sundays by Brn. Bishop, Wolcott and others.

BUSINESS MATTERS.

One Dollar each from—W. Munger, Geo. W. Gompf, Mrs. Martha Gordon, D. L. Hazen, E. A. Poole, Lemuel Eakley.

Two Dollars each from—Joseph A. Rice, J. Philip Bishop, Rev. J. Gideon Schaff, J. W. Purdy, J. Roberts.

Various Sums—Randolph E. Ladd, $25 on pledge; Timothy Oliver, $2 50; A. G. Merwin, $4.

For Campaign Documents.

D. B. Salter, Saltersville, N. J.	$20 00
"T. E. S."	2 00
Peter Woods	1 00

Donations to Tent Enterprise.

D. B. Salter	$5 00

Packages sent off the past week.

Rev. Wm. D. Bridge	by mail
William Delano, 2 packages	" "
Thomas McCleary	" "
A. Rider	" "
J. C. Bailey	" "
Paul D. Salter, 2 packages	" "
Joseph A. Rice	" "
J. Philip Bishop, 4 persons sent to, as desired	" "
Catharine C. Williams, 2 packages	" "
A. A. Babcock	" "
Mrs. Martha Gordon	" "
Geo. E. Chapin	" "
D. L. Hazen	" "
Mrs. Polly G. Pitts	" "
J. W. Purdy	" "
R. R. Reed	" "
C. A. Saylor	" "
R. E. Ladd	by exp.

Children's Department.

Naaman's Little Maid.

CHILDREN MAY BECOME EMINENTLY USEFUL.

"The Syrians had gone out by companies, and had brought away captive out of the land of Israel a little maid; and she waited on Naaman's wife. And she said unto her mistress, would God my lord were with the prophet that is in Samaria! for he would recover him of his leprosy."—2 Kings v., 23.

Come round me, my children, and list while I tell
What in Syria once a great captain befell.
He was valiant, but sav'd by a tender child's aid,
A man of great might, by a weak, captive maid.

The man was Naaman, a chief in command,
The sword of the king and the shield of the land.
His country so oft he had freed from the foe.
He was honor'd and lov'd by the high and the low.

The maid was a child, from her dear native land
Carried far, far away by a Syrian band;
To the wife of the captain, so gallant and brave,
The little maid now is a captive and slave.

Yet the child still remembered the God of her youth;
She talked of his glory, his love and his truth:
She told what the priests of Jehovah had taught,
The power of true faith, and the wonders it wrought.

The chief so renown'd for his conquests abroad,
At home found his life but a wearisome load;
A leper! a leper!—that one heavy blow
All wealth, and distinction, and glory laid low!

Then the young maid of Israel came forward and said
"I know of a man who my master could aid;
Would God that my lord would but go to the same!
He lives in Samaria—Elisha his name.

"Faith, holiness, prayer, are the good man's sole arts;
Yet he cures the diseas'd, and he sees into hearts.*
'Tis Jehovah's great prophet—would God that my lord
Would but go to his door, and be heal'd by a word!"

Thus did the young maid in her exile proclaim
Elisha's high honor, Jehovah's great name.
Though so young and a servant, she sought to do good;
She was true to her master and true to her God.

Nor did the great chieftain despise her request,
In his chariot he hastes to the country so blest:
At the prophet's high word in the Jordan he laves,
And fresh as a child he came forth from the waves.

Not only the flesh did that washing redeem,
He left his idolatry, too, in the stream:
He returned to the prophet with praise on his tongue,
And God—*the true God, Israel's God*, was his song.

Such good was accomplished by one little maid;
Such honor the Lord on a young captive laid!
Come, rouse thee, my child! Is there nothing that you
For our God or the welfare of others can do?

*2 Kings v., 26; vi., 12; viii., 11, 12.

Light Shining in Darkness.

We take following from the *American Presbyterian*. It is a letter from R. G. Wilder, and is very interesting. It is a matter of joy that God can and does work where all seems darkness. We trust that a more perfect light will ere long shine in heathen lands.

THE HINDOO RELIGIOUS MOVEMENT.

Kolapoor, April 22, 1868.

Dear Br. Mears: The mental, moral, spiritual conflict in India is daily gathering in force and momentum. The undercurrent of thought and feeling among the more intelligent young Hindoos, is such in many cases as quite to neutralize or even set back the surface flow of superstition and idolatry.

I recently sent you a brief account of the Baboo Keshub Chunder Sen's visit to Bombay. He gave several addresses, one on "Prayer," at the commencement of which he uttered the following prayer, viz:

"We thank Thee, O, beneficent God, that Thou has gathered us in this sacred place of worship to glorify and adore thee. Permit us to approach Thee, and prepare our hearts that we may feel Thy sacred presence. O Thou light of life! Thou art everywhere! Thou art before our eyes in all the objects we behold; Thou dwellest in the inmost recesses of the heart; everywhere is Thy benignant face, and Thy loving arms are around us all. Help us so to concentrate our souls in thy all-pervading spirit, so to feel Thy holiness and purity, that each corrupt desire, each worldly craving may perish, and all the sentiments and feelings of the soul may be brought at Thy feet. May not the pleasures which we now enjoy in Thy company be transitory; may they sweeten our whole lives and continue to endear Thee to us everlastingly. Vouchsafe to keep us always under the shadow of Thy protection, and guide our steps in the thorny paths of the world. Amid the pains and sufferings of the world be Thou our joy; amid its darkness be Thou our light; amid its temptations and persecutions be Thou our shield and armor. Promote among us good-will and affection; sanctify our dealings with each other; and bind us into a holy brotherhood. May we aid each other in that which is good in thy sight. Teach us, O Lord, to spend all our days in Thy service and aspire to be partakers of the rich blessings, the lasting joys of the next world. Be with us always, Thou affectionate Father, and enable us to grow steadily in Thy love. Bring all men in this Presidency under the protection of true faith. May Thy dear name be chanted by every lip, and mayest thou find a temple in every breast. Do Thou, O Lord, condescend to bless this prayer association and the congregation who are here present to-night. And unto Thee we all ascribe everlasting glory and praise."

There is no Christ in this prayer, nor in the Baboo's preaching, else we might at once give him the right hand of Christian fellowship, for whoever grasped more clearly or firmly "the first of all the commandments" (Mark xii., 29); or who better develops the elements of prayer, or an experience of its benefits in stricter accord with that of the humble Christian believer? In his discourse the Baboo says:

"Worship comprises three elements—adoration, gratitude and prayer. You will admit that so far as God is great we must acknowledge his greatness and adore his supremacy, and that so far as he is kind and merciful, and plenteous in loving kindness, so far must we acknowledge all the benefits, advantages, and pleasures he has conferred upon us, and does daily confer upon us, with most fervent and sincere gratitude. But the subject upon which I am about to enter is one which, in many a country and among many a community, has given rise to discussions, to doubts, and to objections. To my mind, superior to these two elements of worship is the third element, namely, prayer. The first two are duties—adoration and gratitude—but the last is a necessity. Without it I cannot live—without it I cannot grow in spiritual life—without it all my hopes of spiritual progress would be in moment blasted; without it life and death would be to me identical. It is my duty to magnify God, and my duty to offer my gratitude to God, but it is indispensably necessary that I should prostrate and humble myself down to the dust, and beg of my God that he should give me that aid which is essential to success in all spiritual progress—which is essential to the attainment of salvation here and hereafter. It is this great point which it is my desire to impress upon you this evening.

"The experience of all mankind ever since man was born down to the present time, has testified that mortal power is not enough to bring down evil, to guard the soul against sin. I feel this daily; in my hourly struggles with the temptations of the world I feel this. It is not a matter which can be argued out by an appeal to theological arguments or to the deductions of logic. No: but I appeal to your experiences, and ask you, whether you have spiritual nerve enough within you to guard yourselves against every sin—not one sin or two sins, not five varieties of sin—but every manner and kind of sin? I say there is not a man of flesh and blood that breathes on our earth who can triumphantly say, 'Here am I; come all manner of sin, and my heart is proof against all attacks.' The fact is, God's aid is absolutely necessary; the eyes must be lifted up in order that we may invoke the blessings of that divine Father without whose aid man cannot advance one single step in the path of religious progress.

"Ask the rude rustic why he prays every day of his life. He would feel astonished and would stand and look, not knowing what to say in reply. All that such an untutored man would say in reply would be this—I know not why I pray, but this I can say, I cannot do without prayer; every day there are so many sins coming and trying to devour me that only for the purpose of self-defence I must humble myself down and offer my prayer to God. If the rude rustic has no other explanation of prayer neither has the wise man. I can give no better explanation of the fact why I have learned to pray and why I am in the habit of offering prayer daily to my God. If I could do without it, this very moment I would leave off the habit. If I had never felt the necessity I never would have ventured upon the work; I would have considered it silly and unreasonable—but I have found it necessary. When God first allowed the truth of religion to dawn on my heart—(allow me to mention one incident from the earliest chapter of my religious life)—when I felt the very first movement that took place in my heart, then I felt the need of prayer. Day after day my heart was full of darkness and I felt the influence of all the passions of the flesh, the allurements of the world, the power of evil, the power of fame, and of lust, and of ambition, and of covetousness, and of worldliness, and of scepticism. Against these multitudinous elements I, a poor man, could not possibly stand. Feeble in body, feebler in soul, feebler still in spirit, how could I stand in the face of enemies so awful, so formidable and so numerous as these, enemies outside and enemies within, contending for mastery over my soul day and night, every hour of the day, every minute of the hour, every second of the minute? What could I do in circumstances such as these? I waited not for the revelation of any particular book, or the teachings of any particular prophet. I consulted my soul, and my soul stated, in language exceedingly distinct and articulate, as it were, 'Pray, and pray, if you want salvation,' and then my proud and arrogant mind was humbled down, and with it was humbled down my head; my heart, which had been eaten up with conceit and arrogance and self-sufficiency, found that there was nothing in it which could withstand the awful shocks of these temptations to me and therefore as my only resource—all sides of the horizon being dark—I felt that in one direction only could I advance, and that was prayer. I felt this word 'prayer' was written in golden letters on the gate of heaven; on the gate on the kingdom of God, as if to show that none entereth God's kingdom except he pass through the gate of prayer; none conquereth sin or temptation unless he humbly, earnestly and fervently pray. Then I prayed. The first day I prayed—and I prayed in the morning and in the night, concealing the matter from the knowledge of my friends and relatives, for they were scoffers then as sometime before I probably was. I was sure that as soon as they came to know of it, they would ridicule me and scoff at me, and try to dissuade me if possible from such a noble and godly habit; but lest such circumstances should happen, I kept the matter a great secret. Day after day I kept on praying, and in the course, I assure you, of a few days, I found as it were a flood of light entering into the inmost recesses of my heart. I found all the darkness gradually being dissipated. Oh, it was cheering moonlight after a most impenetrable darkness and hideous sin. Then I felt cheered, and felt that I could eat and drink—and sometimes I could do so with pleasure. Then I found rest on my bed, and then I found comfort in the company of friends. For I can assure you there was a time in my life when I had almost given up mirth and good humor and cheerfulness, and amusement of all kinds. I felt that the world was dark because my heart was full of darkness, and had not my gracious and beneficent God revealed to me just at this time this great gospel of salvation, namely, prayer, I cannot think where I would have been to-night. You would not have seen me in Bombay addressing you from this pulpit. Oh, it is too much for my feebleness to bear; it overpowers me when it enters my mind—the thought where I would have been to-night if God had not taught me to pray! Prayer to me was the beginning of salvation. Then I inquired; then I investigated; then I tried to consult theological works, then all the other appliances and resources so very precious in the spiritual world were placed in fact at my disposal by the very same God who had led me thus far. I availed myself of these and went on growing in grace, in faith and in purity. And what I felt to be true in my case I say is true in the case of every man. I assure you it is prayer which ought to be considered as the beginning of religious life—the pillar of the kingdom of God—the gate to paradise; the key to God's moral government. Have that, and you have in your hand the means of unlocking the treasures of divine grace. Is it knowledge you want? Come and pray; is there a doubt you want to dispel? Come and pray; is it weakness you wish to remove? Come and pray; is it power you want? Come and pray; is it sin you wish to give up? Come and pray; is it holiness you want? Come and pray. One precept I have given to all inquirers after truth that have called on me, and whoso cometh to me in future for advice shall find the same answer, 'Pray without ceasing,' as was said in days gone by. I will not ask you to pray for riches, fame, or temporal benefits. I am opposed to that doctrine. I recommend prayer only for spiritual blessings, for spiritual knowledge, for spiritual power, and for spiritual holiness. For these three things pray, and if you don't believe me, laugh not at me, but go home and try the experiment, and if on the fourth day of your trial you find experiences give the lie to my statement, I shall retract everything I have said."

The speaker then went on to urge the necessity of sincerity, earnestness, perseverance and specialty in prayer, and in illustration of his subject quoted the king's soliloquy in scene iii., act 3, of Hamlet, pointing out that the man who prayed heaven for forgiveness without really wishing to be rid of the sin, which he asked to be forgiven might apply to his own case the passage:

'My words fly up, my thoughts remain below;
Words without thought never to heaven go.'

He enjoined prayer in solitude, prayer in family, and prayer in congregation as being obligatory on all men, and in the course of the remainder of his discourse he spoke as follows:

"Never shall India be regenerated without prayer. That is a thing which with my whole heart I believe; and if any of you individually were to come and ask me whether you could ever be saved with your knowledge, with your deeds, with your reform movements, I would say at once no such thing will save you. Therefore I would say to you individually and collectively, I would say to all Indian men, women and children, pray, pray, and pray from to-morrow. And what excuse can you have for not beginning to pray from to-morrow? Just after you rise from your bed, why should you not remember what a brother has told you this evening—told you for your own individual sake, for Bombay's sake; for India's sake, for your own family's sake; for your wife's sake; for your parents' sake; for your children's children's sake. Do begin to pray from to-morrow. Set aside your business for five minutes. If you can't pray without some direction, I ask you to use this little book for the present, prepared by an humble brother of yours. Use one of these prayers at a time, one every day. Parsees, Hindoos, all, I beg you to do this. I will go down on my knees, if necessary, only to beseech you to pray to God. I will stake my life, I will undergo any privation, only promise that you will pray from to-morrow."

The Baboo, after concluding his remarks, offered up another prayer, and the assembly then dispersed.

The fact that this Baboo draws crowds of high caste intelligent Hindoos to hear such discourses as this, wherever he goes, that he so thoroughly rouses them and leaves such a profound impression, is certainly one of the signs of the times, and makes an era in the history of the evangelization of this people. No one can be so blind as not to recognize this movement as a direct result of missionary effort and gospel preaching in this land, however much we may regret it is not of a purer type.

A marked evidence of the effect of the Baboo's preaching appears in the comments of the public press. Some of the Bombay daily papers have devoted several special leaders to the subject. The *Bombay Gazette* recognizes the Baboo as the "intellectual leader in the reform movement of India, and sees in the '*Brahmo Somaj*' and its spreading influence, a rising power which is to destroy and supplant idolatry all over India, and become potent enough eventually to grasp the reins of politics, overthrow the paramount power, and banish the English from India." We are not prepared to endorse these vaticinations, but that the Baboo is at the head of a mighty power, and rapidly increasing, we fully believe, and it makes us long to see the church more in earnest to seize on this vantage ground, and cast into these seething, fermenting elements more of the salt of God's truth, and so bring the gospel to bear on the hearts of these intelligent Hindoos, that they shall not only believe in the one living and true God and feel their need of prayer to him, but learn to recognize "God in Christ reconciling the world unto himself," and feel their absolute need of his atoning sacrifice.

The True Church Older Than Sects.

A friend in Cincinnati sends us the following, taken from a paper in that city.

Bible Chapel.

In the discourse of Doctor Summerbell yesterday, in Bible Chapel, he took for his text the words of Christ, John v., 39. "Search the Scriptures," contrasted with the words of Doctor Milner, in his work entitled "The End of Controversy," viz: "The frequent mistakes of the Apostles." Mr. Summerbell disclaimed any sectarian motive prompting the discourse (or series of discourses), but gave a lengthy view of the platform of the Christian Church. He stated that the true church is older than sects, and that the true faith is older than creeds. That they had to exist before it could be divided into sects, and faith before it could be formed into creeds. That Christ's original Church therefore, existed prior to all sects, Roman or Protestant; and that in that original form it was simply

THE CHURCH AND THE SCRIPTURES

without sects or creeds. That this church embraced all the good, all God's children, and that the Christian Church represented by Mr. Summerbell, therefore, was unsectarian and invited to its common fellowship the good of all sects and creeds. The good Catholic, Baptist, Methodist, or Quaker, all who will be received in heaven at last.

He said that Christ's Church yet comprises all the good, and is not truly represented by the great national churches, such as the English German, etc., nor yet by the stringent sects with the narrow platforms of human opinion, such as immersion, the decrees, etc., and much less by the overgrown semi-political power called the Roman Catholic Church. Such churches are purely earthly organizations. I review Doctor Milner, not however, because he speaks well of the Roman Church; I would that all he says of her were true; but because the medium through which he sees is so distorted, that he can see no good beyond the pale of the Roman Communion. The Bible is at fault. The Apostles made mistakes. Bible Christians are necessarily wrong. Only Catholic priests know the truth, and they are infallible. Doctor Summerbell's sermon was a defence of the Bible; and in proof that it was designed to be read by the people as a rule of faith and practice, in opposition to the representations of the Catholic work he was reviewing.

The True Gentleman.

A Christian is God Almighty's gentleman; a gentleman, in the vulgar, superficial way of understanding the word, is the devil's Christian. But to throw aside these polished and too current counterfeits for something valuable and sterling, the real gentleman should be gentle in everything, at least in everything that depends on himself; in carriage, temper, constructions, aims, desires. He ought, therefore, to be mild, calm, quiet, even, temperate; not hasty in judgment, not exorbitant in ambition, not overbearing, not proud, not rapacious, not oppressive; for these things are contrary to gentleness. Many such gentlemen, I trust, are to be found; and many more would be, were the true meaning of the name borne in mind, and duly inculcated. But, alas! we are misled by etymology; and because a gentleman was originally *homo gentilis*, people seem to fancy they shall lose caste unless they act as Gentiles.—*Guesses at Truth.*

Good Humor.

Keep in good humor. It is not great calamities that embitter existence; it is the petty vexations, the small jealousies, the little disappointments, the minor miseries that make the heart heavy and the temper sour. Don't let them. Anger is a pure waste of vitality; it is always foolish, and always disgraceful, except in some very rare cases, when it is kindled by seeing wrong done to another; and even that noble rage seldom mends the matter. Keep in good humor.

No man does his best except when he is cheerful. A light heart makes nimble hands, and keeps the mind free and alert. No misfortune is so great as one that sours the temper. Until cheerfulness is lost, nothing is lost. Keep in good humor.

"I Was Mistaken."

A lively writer has said, "'I was mistaken,' are the three hardest words to pronounce in the English language." Yet it seems but acknowledging that we are wiser than we were before to *see* our error, and humbler than we were before to *own* it. But so it is; and Goldsmith observes, that Frederick the Great did himself more honor by his letter to his Senate, stating that he had just lost a great battle by his own fault, than by all the victories he had won. Perhaps our greatest perfection here is not to escape imperfections, but to see and acknowledge and lament and correct them.

He Thought He Never Prayed.

The Rev. Mr. Kilpin passed a very profane man, and having omitted to rebuke him he awaited him in the morning at the same place.

When he approached, Mr. Kilpin said:

"Good morning, my friend; you are the person I have been waiting for."

"Oh! sir," said the man, "you are mistaken, I think."

"I do not know you, but I saw you last night when you were going home from work, and I have been waiting some time to see you."

"Sir, you are mistaken—it could not have been me. I never saw you in my life before, that I know of."

"Well, my friend," said Mr. Kilpin, "I heard you pray last night."

"Now I assure you that you are mistaken; I never prayed in all my life."

"Oh!" said Mr. Kilpin, "if God had answered your prayer last night, you had not been here this morning. I heard you pray that God would destroy your eyes and ruin your soul."

The man turned pale, and, trembling said:

"Do you call that prayer? I did, I did."

"Well, then, my errand this morning is to request you from this day to pray as fervently for your salvation as you have done for damnation; and may God in his mercy hear your prayer."

The man from that time became an attendant on Mr. Kilpin's ministry, and it ended in his conversion to God.—*Selected.*

God has written on the flower that sweetens the air—on the breeze that rocks the flowers upon the stem—upon the rain-drop that refreshes the spring of moss that lifts its head in the desert—upon its deep chambers, upon every pencilled sheet that sleeps in the cavern of the deep, no less than upon the mighty sun that warms and cheers millions of creatures which live in its light—upon all his works he has written, "None liveth for himself."

A hidden light soon becomes dim, and if it be entirely covered up, will expire for want of air. So it is with hidden religion. It must go out. There cannot be a Christian whose light in some aspects does not shine.

A Working Man's Contribution to the Bible Society.—The following letter of a working man who has given upwards £150 to the Bible Society is printed in the *Wilts County Mirror* of Wednesday: "Sir, I am glad you indeverd in your report to move the Pobelleck to so glores work and as you reférd to me I wish to inform the pobelleik in your next report that the money was goat by hard work at the averig of 12s. per week how did I get the money I am at work wen my nebor are a sleep also I have thrawn all my idels a side no soking no drinking no pobolleck amusements however inosent knowing that Christ came not to ples him self in his steps am Comanded to tred also; time is adey to work for the night Cometh wen no man can work for thare is no work in the grave nor wisdom nor device men and bretherun work will it is Dey.—ser I remen yours trully. A mud wall Cuteger."

Men to Reason With.—If you can find a man with sense enough to ignore his own pride, to reason without getting into a passion; to contend for truth and principle, and not victory and party; who has patience enough to hear your side of the question as well as his own; and who has the charity to suppose that you are sincere as himself, and have as much right and title to your opinions as he has to his, I say when you find a man of this stamp, there may be some benefit in your exchanging ideas. But to expect an impartial hearing and decision from a person wedded to a party and his own pride, is to labor under a gigantic delusion! You will find that some men do not know the difference between ridicule and reason; between persons and principles. Always avoid disputing with such. You run too much risk. They cannot honor you and may disgrace you. These are little things that it may be well to heed in the art of making money.

Pretty Good.—Dr. H., who is pastor of an Orthodox church, had been for some time annoyed by the forwardness of a lay brother to "speak," whenever an opportunity was offered, to the frequent exclusion of those whose remarks had a greater tendency to edification. This had been carried so far that the pastor, whenever he stated that "an opportunity would now be offered for any brother to give an exhortation," had always a secret dread of the loquacious member.

On one special occasion the latter prefaced a long and tedious harangue with an account of a previous controversy he had been carrying on with the great adversary.

"My friends," said he, "the devil and I have been fighting for more than twenty minutes: he told me not to speak to-night, but I determined I would; he said some of the rest could speak better than I, but still I felt that I could not be silent; he even whispered that I spoke too often, and that nobody wanted to hear me; but I was not to be put down that way, and now I have gained the victory, I must tell you all that is in my heart."

Then followed the prosy, incoherent harangue aforesaid. As they were coming out of the session room, the good pastor inclined his head so that his mouth approached the ear of the militant member, and whispered,—

"Brother, I think the devil was right."

The Newspaper Appreciated.

Without my newspaper, life would narrow itself to the small limits of my personal experiences, and humanity be compressed into the ten or fifteen people I mix with. Now, I refuse to accept this. I have not a sixpence in consols, but I want to know how they stand. I was never—I never in all likelihood shall be—in Japan; but I have an intense curiosity to know what our troops did at Yokohama. I deplore the people who suffered by that railroad smash; and I sympathize with the newly-married couple so beautifully depicted in the *Illustrated*, as they drove off in a chaise and four, the bald old gent at the hall door waving them a last adieu. I like the letters of the correspondents, with their little grievances about unpunctual trains, or some unwarrantable omissions in the liturgy. I even like the people who chronicle the rainfall, and record little facts about the mildness of the season. As for the advertisements, I regard them as the glass and mirror of the age. Show me but one page of the "Wants" of any country, and I engage myself to give a sketch of the current civilization of the period. What glimpses of rare interiors do we gain by these brief pargraphs! How full of suggestiveness and of story are they!—*Blackwood's Magazine.*

It is related of old Dr. Burnett, that he had a horse which he wished to sell, and when exhibiting it to an expected purchaser, mounted and rode the horse gallantly, but did not succeed in hiding the defect.

"My good Doctor," said the trader, "when you want to take me in, you should mount a pulpit, not a horse."

A Receipt for Soap.—An economical family of Pittsfield whose soap bills were eighty cents a month, have for the same amount of money, which the ingredients of the following cost, made an excellent quality of hard soap, which has lasted the same family over a year, or a saving of over 1,000 per cent: Take 6 pounds of sal-soda, 6 pounds grease, and 3 pounds quick-lime. Thoroughly mix the soda and lime in four gallons of water, pour off from the sediment, put in the grease and boil 20 minutes; pour off and before entirely cold cut in bars. Try it and report.

BOOKS AND PAMPHLETS

FOR SALE AT THIS OFFICE.

On all books and pamphlets sent by mail, the postage has to be *pre-paid.*

Six Sermons on the inquiry, *Is there Immortality in Sin and Suffering?* To which is added a sermon on *Christ the* Life-giver, or the faith of the Gospel, by Geo. Storrs; with an Introduction defending the Bible and its Author against Infidels. This work contains double the amount of matter of the original Six Sermons. *Price*, in plain binding, 50 cents; in paper covers, 30 cents. Postage 4 cents.

The original Six Sermons were first preached and published in Albany, N. Y., in 1842. Since then they have passed through many editions and been improved and enlarged as the author received more light; but the last alterations and enlargements were made near fourteen years since, and the author has seen little reason to make any material change in the matter since, but will do so when he sees cause, if he ever does.

The Watch Tower: or, Man in Death; and the Hope for a Future Life.—A Pamphlet of 96 pages. A thorough cure for the modern necromancy, misnamed "spiritualism," which is really animalism. Price, 20 cents. Postage 2 cents.

This work is one of the first importance, and should follow the Six Sermons in all cases where there is a desire to understand the question of inherent immortality and the state of man in death, as only the knowledge of man's nature and state when dead can prepare our minds to comprehend the work of Christ in our redemption. Let none therefore fail to read this pamphlet.

Life from the Dead; or, The Righteous only will live again. By Geo. Storrs. Price, 20 cents. Postage 2 cents.

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Man's Destiny.—Immortality: The Arguments from Nature and Scripture, by Rev. T. M. Post, D. D., St. Louis, Mo., Reviewed by Geo. Storrs, Price in pamphlet, 30 cents. Postage 4 cents.

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Dr. Post took up the subject under two heads of argument. First, "The Argument from Nature;" and second—"the Argument from the Scripture." The first of these appeared in *The New Englander* of February, and the other in May, 1856.

The Reviewer followed these arguments in their order. The Review of the argument from Nature was written before that from Scripture appeared.

The author of the Review wrote it by request, and with the expectation that it would be published with a reprint of the Essay. No one should fail to read it; and perhaps nothing better can be placed in the hands of Ministers of any denomination.

This work has been out of print for some months, but is now re-printed.

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Herald of Life
AND OF THE COMING KINGDOM.

"They which shall be accounted worthy to obtain that world, and the resurrection from the dead . . . are the children of God, being the children of the resurrection."

GEORGE STORRS, Editor. NEW YORK, WEDNESDAY, AUGUST 5, 1868. VOLUME V.—NUMBER 42. WHOLE NUMBER 232.

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THE OBJECT of this paper is to promulgate the truth of "LIFE ONLY IN CHRIST;" or, a future life and a resurrection from the dead, are both conditional; and only bestowed at the second advent of Christ, "at the last day."—See our motto.

THE WICKED DEAD: AN INQUIRER.

CHICAGO, July 21, 1868.

DEAR BR. IN CHRIST: I have been a reader of the HERALD for several months, and find much valuable matter in its columns. I write to acknowledge this; to say to you "God speed you in every effort to spread truth," and to name a thought which has often occurred to me when reading your and your correspondents' arguments against the idea of a resurrection of the wicked.

During the few years since I first got a glimpse of the precious doctrine of a risen and returning Jesus, I have believed in a resurrection of *all* the dead. Indeed, I knew not for several years that there was a class of Adventists who believed otherwise, and so accepted the resurrection side of the question without weighing or understanding the opposite arguments. These arguments have recently been placed before me, and I have tried impartially and prayerfully to examine them; for better than the best of all else beside do I love God's truth, when I find it; but I am undecided regarding this question; yet I find arguments and Scripture which apparently, at least, prove the resurrection of the wicked dead; and all I have heard and read does not satisfactorily meet them.

But, while I am inquiring I am checked, and my thoughts are led off into other channels by what seems to be an unfair manner of dealing with the theories and reasonings of opponents. I have more especial reference, now, to the habitual practice, among believers with you, of representing the position of those who contend for the resurrection of all, to be that of torturists, and comparing them to the orthodox believers in penal suffering. This, I think, is unjust; for, as I understand it, the theory is, *not* that the wicked are raised *for the purpose* of giving them *pain*, but that the judgment of the Lord may be given to an assembled universe, and all men may see that the sentence of condemnation as well as the award of praise is just, and so God's justice be acknowledged by every one.

Now, little or nothing as such an idea may be worth—and I will give *no* idea credit for being anything worth which does not stand on *God's* word or truth—it is nevertheless the one which has been ever present in my mind when considering the *reasonableness* of the re-living of the dead sinner; and however far, in your opinion, it may be from truth, if it is held by your opponents, give them their due, and let your readers know that the *object* God has in view—as *others* understand it—in bringing anybody from the grave, is *not torture;* then your arguments will carry with them the conviction that they do not need the aid of any such support as error is accustomed to invoke.

May God's blessed Spirit lead you and me nearer and nearer the great fountain of truth and life, and so direct you, who teach, that we who learn may find no hindrance to the ready reception of the gospel. Yours,

JAY FRANCIS.

RESPONSE BY THE EDITOR.

Our friend Francis' very kind remonstrance in the foregoing is received in the same spirit as given. We never design to misrepresent an opponent. If we have done so we regret it. We think, however, our brother may not have looked at the question from our standpoint. If our opponents among Adventists and Orthodoxites do not make it the main point, that the wicked dead will fail of receiving the due reward of their deeds unless raised from the dead to receive "many or few stripes, according to their deeds," then we wholly "misunderstand them." That some of them *also* hold the view Br. Francis speaks of, we admit; but separate the idea of *penal inflictions* from the resurrection of the wicked dead, and multitudes among Adventists would immediately abandon that resurrection altogether. If our Br. has read, as we presume he has, our friendly controversy with Dr. Field, who is one of our most intelligent opponents among the Adventists, on this question, can he fail to see that they insist that unless the wicked dead are raised to *suffer*, there would be inequality in their punishment, and consequently injustice done to some of them, while others would escape the just inflictions for their great crimes? If such an opponent as Dr. Field, a true representative of our intelligent opposers, maintains this view, shall we be accused of charging them wrongfully, or of being "unjust" toward them in placing them among the "torturists, and comparing them to the orthodox believers in penal sufferings?" We do not represent them as holding to "penal sufferings" to the same extent that orthodoxy does; but it is of the same character and for the same reason; that is, they are to suffer—so to speak—to equalize justice according to their deeds, and their sufferings are without hope; in other words, there is no design to benefit the sinners by these penal inflictions.

Our brother may have another view of the subject, as he says he "understands it;" but his view is not the one we especially contend against; yet he cannot say that that does not embrace *hopeless torture*, and that without design to benefit the tortured. He will not pretend the resurrection life of the wicked is a *happy* one; and he must admit the exhibition he speaks of being made to them must be one of fearful horror and suffering; and that no plea for mercy will avail anything in their case. Neither will Br. Francis pretend that the exhibition of justice in "the sentence of condemnation" of these sinners to death could not be made to the "assembled universe" of holy beings just as fully without their presence as with it, if such an exhibition is desirable to the Divine mind.

We confess, therefore, that though the view he speaks of may appear milder, so far as *words* are concerned, it does not appear to us to alter the fact that the main idea of torture is involved in the resurrection of the wicked dead; and so we think he will come, finally, to regard it: at any rate, hopeless torture cannot be separated from that view; and just so far it is like the orthodox view of future punishment, and ignores the Bible doctrine that "the wages of sin is *death:* not dying, nor any exhibition to the sinner of what he has lost, nor the pain of dying, but *death* itself; and when once dead he is as dead as he ever can be, and justice has had its full claim.

THAT DISCUSSION.

REMARKS BY MRS. C. C. WILLIAMS.

I AM led to ask, in view of the present position of Dr. N. Field as evidenced in the late interesting interchange of views on the subject of the "non-resurrection of the wicked" with Br. Storrs in the HERALD OF LIFE, wherein the former takes the ground (if I understand him) that they *will all* be raised, and for no other purpose than to suffer awhile and die again, whether all who read the discussion cannot see that, as he is now, so once were they?" and therefore do not hope that, in his case, *soon* can truthfully be quoted another line of the stanza, viz, "that as they are now he *soon will be?*" How often within the last twenty years has the conviction been forced upon me (judging by my own experience) that in nothing does there seem to be such an *utter* lack of faith in the necessity of well and rationally grounded principles as in religious matters. Not so in science or any branch of study. In these all who know enough about any branch or art, etc., to express themselves intelligibly, know that there are principles underlying each and all; and that everything must bend thereto. But who of us were ever taught to look at Revelation and the Divine Administration in that light? Instead, the most startling and momentous subjects, involving the final destiny of our race, were, and are treated on, and decided by here and there a verse without a thought that the great, good, and wise Ruler of the Universe had any particular *system;* or if he had, we had no business to inquire into it, lest we should be of those who would pry into the things, we were taught, belonged to GOD alone." When the, at first seemingly blasphemous, question "Are the wicked immortal?" came to the ear, do not all remember how prepared they felt, to meet and beat back such a startling insinuation? by such passages as, "to-day shalt thou be with me in paradise"—"to live is Christ, to die gain"—"having a desire to depart and be with Christ, which is far better," etc. These were deemed sufficient to negative such a question. No matter what the occasion of their utterance, nor what they meant in reality. There were *such* words; that was enough. Then, too, who ever thought or considered there was, and of necessity must be, a connection with the penalty threatened as expressed in the words, "dust thou art and to dust thou shalt return," with the *final* doom of the ungodly? Whoever considered that the Judge of all the earth knew just what was right and proper, and would *do* it? or, that what Paul (and many others also) said about God's judgment was of any consequence, when, as in Rom. i., 32, he said that, *His* judgment was, that those who commit such like things, as he there enumerates, are worthy of *death?* and further everybody knows that all human beings, in whatever *age* they may have lived, are (when unconverted) addicted, more or less, to just such things. What more appropriate wages could possibly be awarded? Now, had it been in the first place threatened that the wicked should return to dust, then be revived and suffer a time according to their wickedness, then die again, then I should expect some passages, for instance Dan. xii, 2, John v., 29, and some others, would mean as we were taught they did, and as it would seem they might from the words employed: but inasmuch as such a construction is not in accordance with the plain terms of the penalty, and as soon as these terms are transcended the perfections of the Deity seem to be arraigned and laid open to imputations none wish to harbor, it seems safe, to say the least, to be content with what a far wiser one than any now claim to be, says sin's wages *is;* which corresponds exactly with the penalty threatened. I don't remember any place where the wicked are threatened with a resurrection; and judging by myself, none *hope* they will be; especially for the *purpose* it is claimed they will be. If Jesus included those who die in their sins, when he said they which are accounted worthy to obtain that world and the resurrection from the dead *can die no more*—are as the *angels—children* of God, etc., I have no objection. If all *can* ultimately be thus, 'twill be a happy thing; but I suppose Br. Field hardly expects *that;* if not, I don't know what better can be done with them than as David says, viz., "they are laid in the grave like sheep;" and, for one, I can't see what end can be subserved by raising them, any more than sheep.

It seems to me like this, one must learn to look away from passages to principles: then from every page of the Bible almost will gleam light, hitherto unnoticed, that will make the discoverer wonder, where have been his eyes. I do hope that not only Br. Field, but all to whom this may come, will learn to reason from the penalty to its infliction, instead of from the different conflicting versions of what the inflictions are said to be to the penalty; all the time remembering the unchangeableness of the Divine Law-giver, that he will not threaten one thing and do another, and entirely different thing; and thus with the heart-felt joy and gladness, can we exclaim with David, "the judgments of the Lord are *true* and *righteous* altogether. More to be desired than gold; yea, than much fine gold; "yea, sweeter than honey and the honeycomb." Psa. xix., 9, 10. Who can say thus of the judgments men try to palm off on their fellows as genuine? Let the thoughtful ponder and answer.

BUTLER, Mo., July 1868.

"VOX POPULI—VOX DEI."

PROBABLY in the age of chivalry and the Crusades arose this remarkable saying, "The voice of the people is the voice of God." But it is believed that no specific origin or date can be assigned to it. We may well imagine that some event in history of unusual interest occurred to originate the declaration—expressive of unanimity in a certain belief, whatever that may have been.

The rank falsity and pernicious character of the assertion, however, is apparent from a single consideration—that its truthfulness would establish the human race as in harmony with God. Now if the voice of the people is as represented, then assuredly Israel, the chosen people of God, would have required in his momentous history no admonition by the voice of the prophets, or the visitation of executive judgments because of iniquities and repeated violations of holy commands from on high. There was evident antagonism, but the prophets being the personification of the voice of God, it inevitably ensues, the people were usurpers.

In the earlier portion of his eventful history, Israel wandered away from the ark of the covenant and demanded idols for worship. Only the most severe chastisements brought him back into dutiful submission to the requirements of Jehovah. Then again he became restless under the civil forms of government divinely appointed, and demanded the rule of a king. This concession to the voice of the people was made in anger, being contrary to divine wisdom. Israel's minor delinquencies, headstrong rebellions and multiform sins—inevitably followed by punishment, display before our eyes the most wonderful and instructive record of the dealings of God with man known in history. We should certainly expect to find here, if anywhere, the evidences to establish the truth—and being true, consequently the wisdom of this proverb. Surely any shortcomings in its truthfulness, as applied to the history of Israel, can in no wise be considered as made good in the records of the Gentile world. That record is assuredly evil and only evil continually. The curse of blood, with its progeny of curses, stains every page of history of every nation. As it has been in the past, so is it true now, that vice madly rules the hour, stalks the highways of life and jostles virtue rudely to the wall. The boastful civilization and enlightenment of one race or one nation of men over another seem scarcely a mitigation of the evil. The forms of sin are only changed. Indeed, if their multiform character be an aggravation, then the ignorant and barbarous people of the earth would almost seem to possess an advantage.

Nor are men content with outward manifestations of sinfulness in their daily walk of life, but are disposed to exert their intellectual powers, and with carnal wisdom establish many dogmas for the obedience of faith. An intellectual idol is set forth to worship, and we are called upon to bow our faces to the mental Juggernaut. The prerogative of the Godhead is boldly usurped by the assertion of threatened punishment in case of refusal.

For instance, the voice of the people is now persistent in favor of soul-worship, setting forth immortality to be conferred in and through the first Adam. This vision of a shade is evoked from the depths of the imagination, and the hearts of the people sit doting upon it—stranding the bewildered and wrecking many seeking the gospel hope. But the voice of God, through revelation, proclaims the glad tidings of its bestowment in and by the second Adam. By the grace of God, it is the meed of faith—a *quality* pertaining and inhering to living faith, but having no assimilation with sin.

Now every truth throughout the realm of nature, both in the physical and moral world, has existence in God, but the knowledge of such existence and its relations, has first a begetting in the mind of man. There the seed is sown, or as figuratively represented by Scripture—in the heart. That seed is the word of God, which Christ declared to be spirit and truth. The word springeth forth into life, and full growth is attained in the perfectness of Christ-like life.

The first struggles are for existence, and then it commences a *destructive* warfare to extinguish error in all its misshapen forms. Sin is error—it is untruth—it is evil, and the warfare must continue unto the utter extinction of sin, which must terminate that the God of truth may prevail. We cannot reconcile in our minds the idea that God will eternally suffer the continuance of this evil. That he will not—has been proclaimed to us through the voice of revelation, despite the voice of the people. Unto his well beloved Son has he committed the ministration to accomplish this destruction. He alone is the way, the *truth*, and the *life*.

Now if man suffers sin, error, evil, to germinate and take root in his mind (heart) he is corrupted throughout and perishes; for it is an unhealthy growth arising from the implantation of bad seed. He fails to establish the growth of life before the winter of death sets in to assert its law. But let *truth* fasten itself there and kindle its softening influences, sending forth healthy, vigorous roots, supplying the sap of life—a fountain of living waters to fruit and green leaves—he rests through the winter of death until there comes the revivifying of spring in another stage of life. The truth sanctifies, and thus gives life. Without truth, there is no sanctification, consequently no life. GOD IS TRUTH: MAN IS UNTRUTH.

May we not, then very properly take heed against the use of this proverb, in view of the tremendous warning given by God through the mouth of Ezekiel in a similar emergency, "As I live ye shall *no longer use this proverb* among the children of Israel—the fathers have eaten sour grapes and the children's teeth are set on edge." L. T.

Poughkeepsie, N. Y.

FROM JAMES ——, M. D., *Solus.*

MONROE, N. C., July 10 and 13, 1868.

BR. STORRS: Alone in my office (silence profound,) am I listening to the whispers of fancy? Am I alone? "*Nunquam minus solus quam solus*"— never have I better or more company than when alone. I am fixed in thought; and hear the voices of sages and saints, of philosophers and poets, prophets and apostles. What an assembly! and but one hearer, one listener! I myself. How shall I arrange their utterances? Pray don't think me insane, visionary, monomaniacal—don't, my brother—but hear first, and then judge. "*Statutum est hominibus semel mori*"—solemnly says one. It thrills through my whole nervous system, *as the voice of inspiration*, when lo! a *venerable* orator, whom I knew in my youth, announces its nature, in his once well-known language, so *concise, expressive* and *truthful*,—"*mors exaninus—vita et sensu carens—animi hominum sensusque morte restinguuntur*,"—and then Cicero was silent—so modest, polite and anxious that others should give utterance to their views of death. Instanter, Moses advanced to the stand and most solemnly declared that dying man must die—that he is but dust and must return unto dust. *This is death.* And then *a wise man* observed,—the dead know not anything, they have eyes and ears, but can neither see, hear, nor feel. For there is no wisdom or knowledge in the grave, *sheol*. Several others, *inspired*, said, in few words, since these things are so decreed, what will become of the righteous dead? and in one voice, thrilling with hope and exultation, they all exclaimed,—the righteous will arise—they shall be raised at the last day. Moses, Job, David, Isaiah, Paul, *all* spoke of the resurrection of the righteous, and the glory, honor, and immortality destined for them at the last trump, when they (with themselves) should enter into the kingdom of heaven, inherit eternal life, and be equal to the angels. Such, in few words, were their *views*.

Many others addressed me and urged me most affectionately to study, to search the scriptures, and take heed how I translated figurative language. Here professors of rhetoric and belles lettres, came forward to benefit and enlighten me on the uses *loquendi* of language, conveying instruction to poor mortals. Their number was legion, though about a dozen occupied the stand—the company retired, for how long I can't say—after having occupied my attention for six hours, without interruption. I will try to give you the substance of some things they laid down as a sure guide—believing they are of vast importance as the language of wisdom and knowledge, sanctioned by *unerring, infallible truth—the Bible.* You see then I have *infallibility:* the Bible, as my guide, which all the company that engrossed my attention to-day, most earnestly recommended. Yes, there is *one*, and only one Infallible Guide, God, whose instruction alone I venerate. I call no man father, papa, pope. It is a popish custom to say, "my father in the gospel ministry." *Learn of Christ.*

FIGURATIVE LANGUAGE.

"*The mother of harlots.*" We have had much said about the mother. Who will edify us by giving a true description of her daughters, the *harlots;* so that they may be known by the striking resemblance—family likeness of the mother? Babylonianism first; now who will show us the harlots? Ah! this is a ticklish subject. Shame on the daughters who revile their mother.

Nothing is more common than figurative language. Figures were first used from necessity, and afterward for their beauty. Spirit, *spiritus*, originally meant *breath*. Apostrophe,

"Thee, bold Longinus, all the Nine inspire
And bless their critic with a poet's fire."

The first three words are an apostrophe. The word *nine* is doubly figurative—an ellipsis, the nine for the muses. Secondly, a personification, the muses for the faculties of the mind. The remaining parts of the two lines form an allegory representing the *muses* as inspiring Longinus, and blessing him with a poet's fire—a metaphor, fire for genius.

Tropes are so numerous that perhaps nine-tenths of the words in all languages consist of tropes. To draw with precision the line between figurative and literal language is perhaps almost impossible. Dr. Blair was present and never uttered a word at the criticism of a rhetorician, who proved how erroneous was the Doctor's notion that some of the most admired and pathetic passages of the greatest ancient poets, are expressed without a figure; among others, the following from Virgil,—

"Te dulcis conjux, te solo in littore secum,
Te veniente die, te decedente canebat."

Almost every word in the two lines is highly figurative. *Te*—an apostrophe: its repetition a figure. It is questioned whether in all Virgil two lines more figurative could be selected. But turn to the first Epistle of Paul to the Corinthians, xv., contrasting the glories of the resurrected with the infirmities incident to our earthly condition, and concluding in a strain of surpassing eloquence and sublimity. The whole passage, commencing, "Now this I say" . . . . and ending, "O grave, where is thy victory?"—abounds in figures of the highest and most passionate eloquence. Every one of the images it contains—personification, metaphors,—glows with triumphant exultation, which every true Christian shares in the honest triumph; feeling assured that this mortal (he himself) shall put on immortality, and this corruptible shall put on incorruption; that he shall no longer be incident to the frailties and infirmities peculiar to our present probationary state. His ideas are all negative—for he does not know what the condition of the glorified will be; for that knowledge is reserved for the time of his glorification.

But to enumerate all *tropes* of words—all figures of speech named by rhetoricians, ancient and modern, would be quite tedious, herculean, if not useless and worthless. It is unnecessary, at least. Some claim especially our serious consideration. So said my kind instructors. Following their chain of instruction, it is important to notice some of their injunctions, which they considered absolutely indispensable. Let it be remarked that it is almost impossible to say anything, on the subject of figurative language, which has not often been said before.

"The moon of Rome; chaste as the icicle
That's curdled by the frost from purest snow,
And hangs on Dian's temple."

Let any man versed in English Grammar, and accurately acquainted with the literal import of every word in these lines, (but ignorant altogether of figurative language or their import) say what they mean. Would he not conclude there never was such arrant nonsense put together in so many words. A woman is a moon! The moon of Rome! as if that city had a moon of its own! That this woman should be *chaste* is indeed intelligible; but what can be more absurd than to say, she is chaste as an icicle! chaste as that which has no animation and possesses no moral qualifications whatsoever! Yet, as if there could be degrees of chastity between one icicle and another, this lady's virtue must, it seems, be compared to a very particular icicle; an icicle curdled by the frost: curdled from purest snow! And still it will not answer the purpose unless it hangs on Dian's temple! No grammar, no dictionary can explain the meaning of this strange association of words. Let us, however, see how it is translated into the language of common grammar.

The lady is said to be the moon of Rome. This in the first instance is a metaphor, and not a simile. She is not said to be like the moon itself. The meaning, however, is that she possesses certain qualities similar to qualities attributed to the moon. What properties has she in common with the moon? Until we perceive this, here is another figure. The moon is put here not for the orb of night, but for Diana, the goddess, who under the system of the heathen mythology, was the regent of that luminary. Of all the goddesses she was the most distinguished for chastity; and this is the virtue for which Coriolanus means to say that Valeria resembled her. The moon of Rome, therefore, in this quotation, translated into literal speech, would simply say, she is chaste as the goddess Diana. Chaste as the icicle is a formal comparison; a simile; and not a metaphor. Yet the icicle is but metaphorically chaste, because it is cold. This analogy between physical coldness and moral purity, forms the resemblance upon which the chastity of Valeria is compared to that of an icicle. May it not be said with propriety, metaphorical discourse may be called translation—metaphor? There is only one single word *chaste*, in the lines which means what it literally imports. Similitude is the link of association for metaphor, and the foundation of all the figures in the lines.

Of all metaphors those are most beautiful which substitute animated figures for inanimate objects. To give examples of allegory—allusion—so as fully to illustrate them, would require much time and labor. Take the parable of the trees, and, had it not been translated, but left as that of the rich man and Lazarus, what arrant nonsense would not some persons make out of it according to its literal import. Yes, the grossest absurdities arise from translating literally what was intended and expressed figuratively. Reason and common sense will ever reject arrant nonsense or transparent absurdities. One example in the form of an allegory from Gray's bard, and then for Dives and Lazarus:

Fair laughs the morn, and soft the zephyr blows,
While proudly riding o'er the azure realm,
In gallant trim the gilded vessel goes,
Youth on the prow, and pleasure at the helm,
Regardless of the sweeping whirlwinds' sway,
That hush'd in grim repose, expects his evening prey.

In these lines you discover nothing but the imagery. The shadow stands alone. The body from which it projected, is kept altogether out of sight. The real object intended to be depicted in this representation, was the unhappy fate of Richard the Second of England. The thoughtless splendor of his reign at its commencement, and the melancholy catastrophe with which it terminated, are portrayed; but they are not mentioned. The vessel itself is all you see.

Fables and parables are almost entirely allegories. All fictitious history is allegorical. Some suggest that allegory is but a continued metaphor, amplified. The allegory called *allusion* is of frequent occurrence.

Now, look at the parable of the rich man, etc. Dead and buried, he opened his eyes, *in the grave*, sees Abraham afar off, (above the starry skies in the spirit *land* according to some) and Lazarus in his bosom—converses with Abraham at such a distance; says he is tormented in a flame; wishes him to send Lazarus to dip the tip of his finger in water and cool his parched tongue (the wretch! did he intend to bite the finger* of poor Lazarus? Shame). His sight was beyond all surprise; and how powerful his voice to be heard afar off, more than 100,000,000 miles; and he blind, deaf, and dumb! Knew nothing. How many tropes and figures, personifications, metaphors, metonymies, synecdoches, allegories, *allusions*, hyperboles, are contained in this parable? Let some reader of the HERALD inform us. Almost every word is a trope. Take it *literally*, and what arrant nonsense! What consummate absurdity would any English grammarian, ignorant of figurative language, make out it. Who will translate it or give a translation more satisfactory than that which appeared years ago in the *Bible Examiner?* Let it be published in pamphlet form.

The example taken from Shakspeare, descriptive of the chastity of Valeria, containing but one word, chaste, which means what

*Arabian Nights—"finger bit."

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THE OBJECT of this paper is to promulgate the truth of "LIFE ONLY IN CHRIST;" or, a future life and a resurrection from the dead, are both conditional; and only bestowed at the second advent of Christ, "at the last day."—See our motto.

Herald of Life

AND OF THE COMING KINGDOM.

"They which shall be accounted worthy to obtain that world, and the resurrection from the dead . . . are the children of God, being the children of the resurrection."

GEORGE STORRS, Editor. NEW YORK, WEDNESDAY, AUGUST 5, 1868. VOLUME V.—NUMBER 42. WHOLE NUMBER 232.

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THE WICKED DEAD: AN INQUIRER.

CHICAGO, July 21, 1868.

DEAR BR. IN CHRIST: I have been a reader of the HERALD for several months, and find much valuable matter in its columns. I write to acknowledge this; to say to you "God speed you in every effort to spread truth," and to name a thought which has often occurred to me when reading your and your correspondents' arguments against the idea of a resurrection of the wicked.

During the few years since I first got a glimpse of the precious doctrine of a risen and returning Jesus, I have believed in a resurrection of *all* the dead. Indeed, I knew not for several years that there was a class of Adventists who believed otherwise, and so accepted the resurrection side of the question without weighing or understanding the opposite arguments. These arguments have recently been placed before me, and I have tried impartially and prayerfully to examine them; for better than the best of all else beside do I love God's truth, when I find it; but I am undecided regarding this question; yet I find arguments and Scripture which apparently, at least, prove the resurrection of the wicked dead; and all I have heard and read does not satisfactorily meet them.

But, while I am inquiring I am checked, and my thoughts are led off into other channels by what seems to be an unfair manner of dealing with the theories and reasonings of opponents. I have more especial reference, now, to the habitual practice, among believers with you, of representing the position of those who contend for the resurrection of all, to be that of torturists, and comparing them to the orthodox believers in penal suffering. This, I think, is unjust; for, as I understand it, the theory is, *not* that the wicked are raised *for the purpose* of giving them *pain*, but that the judgment of the Lord may be given to an assembled universe, and all men may see that the sentence of condemnation as well as the award of praise is just, and so God's justice be acknowledged by every one.

Now, little or nothing as such an idea may be worth—and I will give *no* idea credit for being anything worth which does not stand on *God's* word or truth—it is nevertheless the one which has been ever present in my mind when considering the *reasonableness* of the re-living of the dead sinner; and however far, in your opinion, it may be from truth, if it is held by your opponents, give them their due, and let your readers know that the *object* God has in view—as *others* understand it—in bringing anybody from the grave, is *not torture;* then your arguments will carry with them the conviction that they do not need the aid of any such support as error is accustomed to invoke.

May God's blessed Spirit lead you and me nearer and nearer the great fountain of truth and life, and so direct you, who teach, that we who learn may find no hindrance to the ready reception of the gospel. Yours,

JAY FRANCIS.

RESPONSE BY THE EDITOR.

Our friend Francis' very kind remonstrance in the foregoing is received in the same spirit as given. We never design to misrepresent an opponent. If we have done so we regret it. We think, however, our brother may not have looked at the question from our standpoint. If our opponents among Adventists and Orthodoxites do not make it the main point, that the wicked dead will fail of receiving the due reward of their deeds unless raised from the dead to receive "many or few stripes, according to their deeds," then we wholly "misunderstand them." That some of them *also* hold the view Br. Francis speaks of, we admit; but separate the idea of *penal inflictions* from the resurrection of the wicked dead, and multitudes among Adventists would immediately abandon that resurrection altogether. If our Br. has read, as we presume he has, our friendly controversy with Dr. Field, who is one of our most intelligent opponents among the Adventists, on this question, can he fail to see that they insist that unless the wicked dead are raised to *suffer*, there would be inequality in their punishment, and consequently injustice done to some of them, while others would escape the just inflictions for their great crimes? If such an opponent as Dr. Field, a true representative of our intelligent opposers, maintains this view, shall we be accused of charging them wrongfully, or of being "unjust" toward them in placing them among the "torturists, and comparing them to the orthodox believers in penal sufferings?" We do not represent them as holding to "penal sufferings" to the same extent that orthodoxy does; but it is of the same character and for the same reason; that is, they are to suffer—so to speak—to equalize justice according to their deeds, and their sufferings are without hope; in other words, there is no design to benefit the sinners by these penal inflictions.

Our brother may have another view of the subject, as he says he "understands it;" but his view is not the one we especially contend against; yet he cannot say that that does not embrace *hopeless torture*, and that without design to benefit the tortured. He will not pretend the resurrection life of the wicked is a *happy* one; and he must admit the exhibition he speaks of being made to them must be one of fearful horror and suffering; and that no plea for mercy will avail anything in their case. Neither will Br. Francis pretend that the exhibition of justice in "the sentence of condemnation" of these sinners to death could not be made to the "assembled universe" of holy beings just as fully without their presence as with it, if such an exhibition is desirable to the Divine mind.

We confess, therefore, that though the view he speaks of may appear milder, so far as *words* are concerned, it does not appear to us to alter the fact that the main idea of torture is involved in the resurrection of the wicked dead; and so we think he will come, finally, to regard it: at any rate, hopeless torture cannot be separated from that view; and just so far it is like the orthodox view of future punishment, and ignores the Bible doctrine that "the wages of sin is *death:* not dying, nor any exhibition to the sinner of what he has lost, nor the pain of dying, but *death* itself; and when once dead he is as dead as he ever can be, and justice has had its full claim.

THAT DISCUSSION.

REMARKS BY MRS. C. C. WILLIAMS.

I AM led to ask, in view of the present position of Dr. N. Field as evidenced in the late interesting interchange of views on the subject of the "non-resurrection of the wicked" with Br. Storrs in the HERALD OF LIFE, wherein the former takes the ground (if I understand him) that they *will all* be raised, and for no other purpose than to suffer awhile and die again, whether all who read the discussion cannot see that, as he is now, so once were they?" and therefore do not hope that, in his case, *soon* can truthfully be quoted another line of the stanza, viz, "that as they are now he *soon will be?*" How often within the last twenty years has the conviction been forced upon me (judging by my own experience) that in nothing does there seem to be such an *utter* lack of faith in the necessity of well and rationally grounded principles as in religious matters. Not so in science or any branch of study. In these all who know enough about any branch or art, etc., to express themselves intelligibly, know that there are principles underlying each and all; and that everything must bend thereto. But who of us were ever taught to look at Revelation and the Divine Administration in that light? Instead, the most startling and momentous subjects, involving the final destiny of our race, were, and are treated on, and decided by here and there a verse without a thought that the great, good, and wise Ruler of the Universe had any particular *system;* or if he had, we had no business to inquire into it, lest we should be of those who would pry into the things, we were taught, belonged to GOD alone." When the, at first seemingly blasphemous, question "Are the wicked immortal?" came to the ear, do not all remember how prepared they felt, to meet and beat back such a startling insinuation? by such passages as, "to-day shalt thou be with me in paradise"—"to live is Christ, to die gain"—"having a desire to depart and be with Christ, which is far better," etc. These were deemed sufficient to negative such a question. No matter what the occasion of their utterance, nor what they meant in reality. There were *such* words; that was enough. Then, too, who ever thought or considered there was, and of necessity must be, a connection with the penalty threatened as expressed in the words, "dust thou art and to dust thou shalt return," with the *final* doom of the ungodly? Whoever considered that the Judge of all the earth knew just what was right and proper, and would *do* it? or, that what Paul (and many others also) said about God's judgment was of any consequence, when, as in Rom. i., 32, he said that, *His* judgment was, that those who commit such like things, as he there enumerates, are worthy of *death?* and further everybody knows that all human beings, in whatever *age* they may have lived, are (when unconverted) addicted, more or less, to just such things. What more appropriate wages could possibly be awarded? Now, had it been in the first place threatened that the wicked should return to dust, then be revived and suffer a time according to their wickedness, then die again, then I should expect some passages, for instance Dan. xii, 2, John v., 29, and some others, would mean as we were taught they did, and as it would seem they might from the words employed: but inasmuch as such a construction is not in accordance with the plain terms of the penalty, and as soon as these terms are transcended the perfections of the Deity seem to be arraigned and laid open to imputations none wish to harbor, it seems safe, to say the least, to be content with what a far wiser one than any now claim to be, says sin's wages *is;* which corresponds exactly with the penalty threatened. I don't remember any place where the wicked are threatened with a resurrection; and judging by myself, none *hope* they will be; especially for the *purpose* it is claimed they will be. If Jesus included those who die in their sins, when he said they which are accounted worthy to obtain that world and the resurrection from the dead *can die no more*—are as the *angels—children* of God, etc., I have no objection. If all *can* ultimately be thus, 'twill be a happy thing; but I suppose Br. Field hardly expects *that;* if not, I don't know what better can be done with them than as David says, viz., "they are laid in the grave like sheep;" and, for one, I can't see what end can be subserved by raising them, any more than sheep.

It seems to me like this, one must learn to look away from passages to principles: then from every page of the Bible almost will gleam light, hitherto unnoticed, that will make the discoverer wonder, where have been his eyes. I do hope that not only Br. Field, but all to whom this may come, will learn to reason from the penalty to its infliction, instead of from the different conflicting versions of what the inflictions are said to be to the penalty; all the time remembering the unchangeableness of the Divine Law-giver, that he will not threaten one thing and do another, and entirely different thing; and thus with the heart-felt joy and gladness, can we exclaim with David, "the judgments of the Lord are *true* and *righteous* altogether. More to be desired than gold; yea, than much fine gold; "yea, sweeter than honey and the honeycomb." Psa. xix., 9, 10. Who can say thus of the judgments men try to palm off on their fellows as genuine? Let the thoughtful ponder and answer.

BUTLER, Mo., July 1868.

"VOX POPULI—VOX DEI."

PROBABLY in the age of chivalry and the Crusades arose this remarkable saying, "The voice of the people is the voice of God." But it is believed that no specific origin or date can be assigned to it. We may well imagine that some event in history of unusual interest occurred to originate the declaration—expressive of unanimity in a certain belief, whatever that may have been.

The rank falsity and pernicious character of the assertion, however, is apparent from a single consideration—that its truthfulness would establish the human race as in harmony with God. Now if the voice of the people is as represented, then assuredly Israel, the chosen people of God, would have required in his momentous history no admonition by the voice of the prophets, or the visitation of executive judgments because of iniquities and repeated violations of holy commands from on high. There was evident antagonism, but the prophets being the personification of the voice of God, it inevitably ensues, the people were usurpers.

In the earlier portion of his eventful history, Israel wandered away from the ark of the covenant and demanded idols for worship. Only the most severe chastisements brought him back into dutiful submission to the requirements of Jehovah. Then again he became restless under the civil forms of government divinely appointed, and demanded the rule of a king. This concession to the voice of the people was made in anger, being contrary to divine wisdom. Israel's minor delinquencies, headstrong rebellions and multiform sins—inevitably followed by punishment, display before our eyes the most wonderful and instructive record of the dealings of God with man known in history. We should certainly expect to find here, if anywhere, the evidences to establish the truth—and being true, consequently the wisdom of this proverb. Surely any shortcomings in its truthfulness, as applied to the history of Israel, can in no wise be considered as made good in the records of the Gentile world. That record is assuredly evil and only evil continually. The curse of blood, with its progeny of curses, stains every page of history of every nation. As it has been in the past, so is it true now, that vice madly rules the hour, stalks the highways of life and jostles virtue rudely to the wall. The boastful civilization and enlightenment of one race or one nation of men over another seem scarcely a mitigation of the evil. The forms of sin are only changed. Indeed, if their multiform character be an aggravation, then the ignorant and barbarous people of the earth would almost seem to possess an advantage.

Nor are men content with outward manifestations of sinfulness in their daily walk of life, but are disposed to exert their intellectual powers, and with carnal wisdom establish many dogmas for the obedience of faith. An intellectual idol is set forth to worship, and we are called upon to bow our faces to the mental Juggernaut. The prerogative of the Godhead is boldly usurped by the assertion of threatened punishment in case of refusal.

For instance, the voice of the people is now persistent in favor of soul-worship, setting forth immortality to be conferred in and through the first Adam. This vision of a shade is evoked from the depths of the imagination, and the hearts of the people sit doting upon it—stranding the bewildered and wrecking many seeking the gospel hope. But the voice of God, through revelation, proclaims the glad tidings of its bestowment in and by the second Adam. By the grace of God, it is the meed of faith—a *quality* pertaining and inhering to living faith, but having no assimilation with sin.

Now every truth throughout the realm of nature, both in the physical and moral world, has existence in God, but the knowledge of such existence and its relations, has first a begetting in the mind of man. There the seed is sown, or as figuratively represented by Scripture—in the heart. That seed is the word of God, which Christ declared to be spirit and truth. The word springeth forth into life, and full growth is attained in the perfectness of Christ-like life.

The first struggles are for existence, and then it commences a *destructive* warfare to extinguish error in all its misshapen forms. Sin is error—it is untruth—it is evil, and the warfare must continue unto the utter extinction of sin, which must terminate that the God of truth may prevail. We cannot reconcile in our minds the idea that God will eternally suffer the continuance of this evil. That he will not—has been proclaimed to us through the voice of revelation, despite the voice of the people. Unto his well beloved Son has he committed the ministration to accomplish this destruction. He alone is the way, the *truth*, and the *life*.

Now if man suffers sin, error, evil, to germinate and take root in his mind (heart) he is corrupted throughout and perishes; for it is an unhealthy growth arising from the implantation of bad seed. He fails to establish the growth of life before the winter of death sets in to assert its law. But let *truth* fasten itself there and kindle its softening influences, sending forth healthy, vigorous roots, supplying the sap of life—a fountain of living waters to fruit and green leaves—he rests through the winter of death until there comes the revivifying of spring in another stage of life. The truth sanctifies, and thus gives life. Without truth, there is no sanctification, consequently no life. GOD IS TRUTH: MAN IS UNTRUTH.

May we not, then very properly take heed against the use of this proverb, in view of the tremendous warning given by God through the mouth of Ezekiel in a similar emergency, "As I live ye shall *no longer use this proverb* among the children of Israel—the fathers have eaten sour grapes and the children's teeth are set on edge." L. T.

Poughkeepsie, N. Y.

FROM JAMES ——, M. D., *Solus.*

MONROE, N. C., July 10 and 13, 1868.

BR. STORRS: Alone in my office (silence profound,) am I listening to the whispers of fancy? Am I alone? "*Nunquam minus solus quam solus*"— never have I better or more company than when alone. I am fixed in thought; and hear the voices of sages and saints, of philosophers and poets, prophets and apostles. What an assembly! and but one hearer, one listener! I myself. How shall I arrange their utterances? Pray don't think me insane, visionary, monomaniacal—don't, my brother—but hear first, and then judge. "*Statutum est hominibus semel mori*"—solemnly says one. It thrills through my whole nervous system, *as the voice of inspiration*, when lo! a *venerable* orator, whom I knew in my youth, announces its nature, in his once well-known language, so *concise, expressive* and *truthful*,—"*mors exaninus—vita et sensu carens—animi hominum sensusque morte restinguuntur*,"—and then Cicero was silent—so modest, polite and anxious that others should give utterance to their views of death. Instanter, Moses advanced to the stand and most solemnly declared that dying man must die—that he is but dust and must return unto dust. *This is death.* And then *a wise man* observed,—the dead know not anything, they have eyes and ears, but can neither see, hear, nor feel. For there is no wisdom or knowledge in the grave, *sheol.* Several others, *inspired*, said, in few words, since these things are so decreed, what will become of the righteous dead? and in one voice, thrilling with hope and exultation, they all exclaimed,—the righteous will arise—they shall be raised at the last day. Moses, Job, David, Isaiah, Paul, *all* spoke of the resurrection of the righteous, and the glory, honor and immortality destined for them at the last trump, when they (with themselves) should enter into the kingdom of heaven, inherit eternal life, and be equal to the angels. Such, in few words, were their *views.*

Many others addressed me and urged me most affectionately to study, to search the scriptures, and take heed how I translated figurative language. Here professors of rhetoric and belles lettres, came forward to benefit and enlighten me on the uses *loquendi* of language, conveying instruction to poor mortals. Their number was legion, though about a dozen occupied the stand—the company retired, for how long I can't say—after having occupied my attention for six hours, without interruption. I will try to give you the substance of some things they laid down as a sure guide—believing they are of vast importance as the language of wisdom and knowledge, sanctioned by *unerring, infallible truth—the Bible.* You see then I have *infallibility:* the Bible, as my guide, which all the company that engrossed my attention to-day, most earnestly recommended. Yes, there is *one*, and only one Infallible Guide, God, whose instruction alone I venerate. I call no man father, papa, pope. It is a popish custom to say, "my father in the gospel ministry." *Learn of Christ.*

FIGURATIVE LANGUAGE.

"*The mother of harlots.*" We have had much said about the mother. Who will edify us by giving a true description of her daughters, the *harlots;* so that they may be known by the striking resemblance—family likeness of the mother? Babylonianism first; now who will show us the harlots? Ah! this is a ticklish subject. Shame on the daughters who revile their mother.

Nothing is more common than figurative language. Figures were first used from necessity, and afterward for their beauty. Spirit, *spiritus*, originally meant *breath.* Apostrophe,

> "Thee, bold Longinus, all the Nine inspire
> And bless their critic with a poet's fire."

The first three words are an apostrophe. The word *nine* is doubly figurative—an ellipsis, the nine for the muses. Secondly, a personification, the muses for the faculties of the mind. The remaining parts of the two lines form an allegory representing the *muses* as inspiring Longinus, and blessing him with a poet's fire—a metaphor, fire for genius.

Tropes are so numerous that perhaps nine-tenths of the words in all languages consist of tropes. To draw with precision the line between figurative and literal language is perhaps almost impossible. Dr. Blair was present and never uttered a word at the criticism of a rhetorician, who proved how erroneous was the Doctor's notion that some of the most admired and pathetic passages of the greatest ancient poets, are expressed without a figure; among others, the following from Virgil,—

> "Te dulcis conjux, te solo in littore secum,
> Te veniente die, te decedente canebat."

Almost every word in the two lines is highly figurative. *Te*—an apostrophe: its repetition a figure. It is questioned whether in all Virgil two lines more figurative could be selected. But turn to the first Epistle of Paul to the Corinthians, xv., contrasting the glories of the resurrected with the infirmities incident to our earthly condition, and concluding in a strain of surpassing eloquence and sublimity. The whole passage, commencing, "Now this I say" . . . . and ending, "O grave, where is thy victory?"—abounds in figures of the highest and most passionate eloquence. Every one of the images it contains—personification, metaphors,—glows with triumphant exultation, which every true Christian shares in the honest triumph; feeling assured that this mortal (he himself) shall put on immortality, and this corruptible shall put on incorruption; that he shall no longer be incident to the frailties and infirmities peculiar to our present probationary state. His ideas are all negative—for he does not know what the condition of the glorified will be; for that knowledge is reserved for the time of his glorification.

But to enumerate all *tropes* of words—all figures of speech named by rhetoricians, ancient and modern, would be quite tedious, herculean, if not useless and worthless. It is unnecessary, at least. Some claim especially our serious consideration. So said my kind instructors. Following their chain of instruction, it is important to notice some of their injunctions, which they considered absolutely indispensable. Let it be remarked that it is almost impossible to say anything, on the subject of figurative language, which has not often been said before.

> "The moon of Rome; chaste as the icicle
> That's curdled by the frost from purest snow,
> And hangs on Dian's temple."

Let any man versed in English Grammar, and accurately acquainted with the literal import of every word in these lines, (but ignorant altogether of figurative language or their import) say what they mean. Would he not conclude there never was such arrant nonsense put together in so many words. A woman is a moon! The moon of Rome! as if that city had a moon of its own! That this woman should be *chaste* is indeed intelligible; but what can be more absurd than to say, she is chaste as an icicle! chaste as that which has no animation and possesses no moral qualifications whatsoever! Yet, as if there could be degrees of chastity between one icicle and another, this lady's virtue must, it seems, be compared to a very particular icicle; an icicle curdled by the frost: curdled from purest snow! And still it will not answer the purpose unless it hangs on Dian's temple! No grammar, no dictionary can explain the meaning of this strange association of words. Let us, however, see how it is translated into the language of common grammar.

The lady is said to be the moon of Rome. This in the first instance is a metaphor, and not a simile. She is not said to be like the moon itself. The meaning, however, is that she possesses certain qualities similar to qualities attributed to the moon. What properties has she in common with the moon? Until we perceive this, here is another figure. The moon is put here not for the orb of night, but for Diana, the goddess, who under the system of the heathen mythology, was the regent of that luminary. Of all the goddesses she was the most distinguished for chastity; and this is the virtue for which Coriolanus means to say that Valeria resembled her. The moon of Rome, therefore, in this quotation, translated into literal speech, would simply say, she is chaste as the goddess Diana. Chaste as the icicle is a formal comparison; a simile, and not a metaphor. Yet the icicle is but metaphorically chaste, because it is cold. This analogy between physical coldness and moral purity, forms the resemblance upon which the chastity of Valeria is compared to that of an icicle. May it not be said with propriety, metaphorical discourse may be called translation—metaphor? There is only one single word *chaste*, in the lines which means what it literally imports. Similitude is the link of association for metaphor, and the foundation of all the figures in the lines.

Of all metaphors those are most beautiful which substitute animated figures for inanimate objects. To give examples of allegory—allusion—so as fully to illustrate them, would require much time and labor. Take the parable of the trees, and, had it not been translated, but left as that of the rich man and Lazarus, what arrant nonsense would not some persons make out of it according to its literal import. Yes, the grossest absurdities arise from translating literally what was intended and expressed figuratively. Reason and common sense will ever reject arrant nonsense or transparent absurdities. One example in the form of an allegory from Gray's bard, and then for Dives and Lazarus:

> Fair laughs the morn, and soft the zephyr blows,
> While proudly riding o'er the azure realm,
> In gallant trim the gilded vessel goes,
> Youth on the prow, and pleasure at the helm,
> Regardless of the sweeping whirlwinds' sway,
> That hush'd in grim repose, expects his evening prey.

In these lines you discover nothing but the imagery. The shadow stands alone. The body from which it projected, is kept altogether out of sight. The real object intended to be depicted in this representation, was the unhappy fate of Richard the Second of England. The thoughtless splendor of his reign at its commencement, and the melancholy catastrophe with which it terminated, are portrayed; but they are not mentioned. The vessel itself is all you see.

Fables and parables are almost entirely allegories. All fictitious history is allegorical. Some suggest that allegory is but a continued metaphor, amplified. The allegory called *allusion* is of frequent occurrence.

Now, look at the parable of the rich man, etc. Dead and buried, he opened his eyes, *in the grave*, sees Abraham afar off, (above the starry skies in the spirit *land* according to some) and Lazarus in his bosom—converses with Abraham at such a distance; says he is tormented in a flame; wishes him to send Lazarus to dip the tip of his finger in water and cool his parched tongue (the wretch! did he intend to bite the finger* of poor Lazarus? Shame). His sight was beyond all surprise; and how powerful his voice to be heard afar off, more than 100,000,000 miles; and he blind, deaf, and dumb! Knew nothing. How many tropes and figures, personifications, metaphors, metonymies, synecdoches, allegories, *allusions*, hyperboles, are contained in this parable? Let some reader of the HERALD inform us. Almost every word is a trope. Take it *literally*, and what arrant nonsense! What consummate absurdity would any English grammarian, ignorant of figurative language, make out it. Who will translate it or give a translation more satisfactory than that which appeared years ago in the *Bible Examiner?* Let it be published in pamphlet form.

The example taken from Shakspeare, descriptive of the chastity of Valeria, containing but one word, chaste, which means what

*Arabian Nights—"finger bit."

it literally imports, is better understood and more easily translated than the parable of the rich man. Was ever thunder heard, or roar of ten thousand cannon equal to the voice of a dead man in his grave, heard by Abraham more than one thousand millions of miles off, or even suppose 10,000 miles off? and the hearing of a deaf man, utterly senseless, so acute that he could hear the whispers of a saint away above the starry skies, in the spirit land! Now all this arrant nonsense, (taken literally) this preposterous absurdity put together must convince every man of common sense and reason, that the rich man never saw Abraham in the kingdom of glorified spirits, made perfect; for the rich man was not born again—could not see if wide awake and alive, any one at such a distance; nor could his voice, while living, reach twenty miles; and when dead and under ground, could not be heard one inch from his nose. Truth.

If my recommendation could have any weight with the Editor of the HERALD OF LIFE, I would most sincerely suggest the wisdom of issuing the translation of the Parables (as it appeared a few years ago in the *Bible Examiner*), in pamphlet form, with some additional remarks, such as, in his judgment, may appear necessary—pointing out, if he think proper, every figure in the parable; showing the true translation into literal language, in harmony with reason, common sense, and revelation. I believe a knowledge of figurative language is essentially necessary to a right understanding of the Bible, and as requisite as a knowledge of *words* either Hebrew, Greek, Latin, Italian, Spanish, German, French, Scotch, Irish or Chinese. He who best understands figurative language, and is *in heart and life a true Christian*, will present Bible truth in the true light, in unity and harmony, unmixed with arrant nonsense, transparent absurdities, or palpable contradictions. May God ever guide and keep the Editor of the HERALD OF LIFE as well as all others engaged in the same work, in the ways of all truth, and make them wise unto salvation, that they may ultimately inherit eternal Life, at the appearing and kingdom of Jesus Christ. Sound doctrine and holy living are weighty arguments. May they be inseparably manifest in the advocates of "Life only in Christ." One remark: The compiler of the foregoing never did believe that any mortal would inherit eternal life but as the gift of God through Jesus Christ; and in 1836, he had no more fear of Hell or the Devil, than he had of the man in the moon; in 1849 he had weighty reasons to doubt the resurrection of the wicked—so weighty that he did not believe they would arise or come to life.

JAMES ———.

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THE HERALD OF LIFE.

NEW YORK, AUGUST 5, 1868.

NO IMMORTALITY NOR FUTURE LIFE, EXCEPT IN JESUS CHRIST ALONE, AND BY A RESURRECTION AT THE LAST DAY IF DEAD, OR A CHANGE IF ALIVE.

RESPONSIBILITIES.

The Editor holds himself responsible for none of the sentiments of Correspondents. The Editor's articles do not all appear under what is called the "Editorial Head." Any articles without a signature, or which are not credited to another source, the Editor is responsible for, without saying whether he wrote them or not he leaves the reader to judge of their authorship. Let these things be kept in mind in reading the Herald of Life, and the praise or blame will rest where it ought.

THE ANNIVERSARY.

THE annual meeting of the LIFE AND ADVENT UNION will be held, Thursday, August 27, at two o'clock P. M., in Springfield, Mass. A preliminary meeting, for consultation and exchange of thoughts, will be held at ten o'clock in the A. M., at the same place. The life and support of the HERALD OF LIFE is the main business of these meetings. Let all its friends be present so far as possible. If that cannot be, let us hear from you on the subject, either before the meeting, or while at it. Do not fail.

The place of our meetings will be in "THE LIFE AND ADVENT MISSION TENT," belonging to Br. E. Wolcott, Oceanport, N. J.; a tent which that brother purchased, and of which he is the sole owner; in which he has been carrying on the campaign for more than a year past at his own cost; which is no small sum, giving glory to the Lord who has enabled him to do this.

Come friends, let us have a grand rally in that consecrated tent in behalf of the Life and Advent cause.

The Advent Camp-meeting, at which the above-named tent is to be pitched, commences the 24th inst., and holds to Monday, the 31st. "THE LIFE AND ADVENT UNION" hold their *fifth* anniversary on Thursday, the 27th inst, as before named.

Persons going to the meeting should go prepared to take care of themselves. The meeting is but a short distance out of the city of Springfield, north of the railroad depot; so that those coming can find accommodations either in the city or on the camp-ground.

"THE RESURRECTION OF THE WICKED."

UNDER the above heading our excellent exchange, *The Advance*, of Chicago, gives us a column and a half, in its issue of July 23. We thank it for so much consideration of the subject. What of the article relates to "annihilationists" we copy in full, and shall accompany it with notes. The part that relates to Universalists we leave for that class to use as they please. We are as far removed from them in theory as we are from the *The Advance*; probably farther. We agree with both in some things. We are with the Universalists in rejecting the doctrine of endless woe; and we are with *The Advance* in the fact that men who die in their sins are hopelessly lost.

The position of those two parties is that of two extremes; but both originate in a mutual starting point, viz., "Man is inherently immortal or has an immortal soul," and is now possessed "of a double nature, material and spiritual." From this starting point Universalism and orthodoxy go out on their campaign to make a final disposition of man.

We come between these two parties, and deny their foundation principle, and challenge the proof of man's having a "double nature," or an "immortal soul." Where is the Bible testimony for such an assumption? We have called for that evidence for thirty years past, but the proof is as far as ever from being produced by either of the extreme parties. Not one text have they ever produced that "man is of double nature," part mortal and part immortal: not one can they produce, because there is none: that is "the difficulty of" their "error." Yes, "however ingeniously framed to meet an exigency, it breaks down somewhere, not fitting into the complete circle of facts," so long as the Bible is the only standard of appeal. Without one text affirming that man has a nature that is "spiritual" and "immortal" they go on, regardless of all opposing declarations of the Bible of man's mortality and perishing condition, and the oft repeated declarations that "all the wicked will God destroy," that they "shall be as though they had not been," that "like sheep they are laid in the grave—they shall never see light" —"shall not see life, but the wrath of God abideth on them."

These are no isolated texts; they are multitudinous in the Bible, and are the general tenor of that blessed volume. Yet the assumption of an inherent immortal soul, without one text in the Bible affirming it, is made to override the whole testimony of inspiration in regard to man's perishable constitution, and his exclusion from life, hereafter, only as a gift of God through Jesus Christ. Words are tortured and torn, as if by wild beasts, to make them tally with the immortal soul theory. Life does not mean life; nor does death mean death in their theology. God is dependent on them to make men understand that when he saith, "The soul that sinneth *it* shall *die*," he means no such thing, but that it shall be eternally miserable, according to orthodoxy; and only a little while unhappy, according to Universalism.

Such is the result of this foreign element, attempted to be palmed off on the world as a Bible truth, that man has an immortal soul. Let that idea be proved by one declaration of God, and we will cease our opposition to the system. We know it cannot be done, and therefore stand unmoved and unterrified by any and all the bold assumptions of Orthodoxy on the one hand, and Universalism on the other.

But we come to the article of *The Advance*, on the resurrection of the wicked, which, so far as relates to "annihilationism," is as follows:

Their resurrection is a future fact. Do we sufficiently consider what it implies? The word resurrection usually stands associated with the completed glory of the righteous—with the redemption of our body," as Paul significantly phrases it, because redemption is comprehensive of our whole ruined being, including the body as well as the soul (1.) It is too often forgotten that man, as man, is of double nature, material and spiritual; that a soul without a body is not fully man, any more than a body without a soul (2). Each is fitted to the other for the purposes of earth, and each will be fitted to the other for the purposes of the eternal future (3). This will be as true of the wicked as of the righteous. Body and soul have shared the probationary experience of this sinful world, and to body and soul in union once more, shall fall the redemptive and retributive experiences of the eternal world. Thus are we taught in the Old and New Testaments: "And many of them that sleep in the dust of the earth shall awake; some to everlasting life and some to shame and everlasting contempt" (Dan. xii., 2). "The hour is coming in the which all that are in the graves shall hear his voice and shall come forth; they that have done good unto the resurrection of life; and they that have done evil, unto the resurrection of damnation" (John v., 28, 29). Thus the wicked as truly as the righteous shall have an appropriate body as the material vehicle and instrument of the soul. What ideas properly stand associated with that fact? Three prominent lessons are suggested (4.)

1. The first in contradiction of the error of the annihilationists, who teach that the "death" threatened to the wicked is the destruction of their being itself, and not of their well-being. To this theory the fact of the predicted resurrection of the wicked is a sad stumbling block (5). They cannot deny that this is to be, for it is clearly revealed; yet there is no place for it in their theory (6). They probably feel in regard to it as an ardent temperance man (who held to the theory of the intrinsic sin of tasting an alcoholic beverage) did regarding another declaration of Scripture. Being asked by a friend, what he made out of the narrative of the marriage feast at Cana of Galilee, he replied that he was rather sorry that Christ wrought that miracle (7). We can imagine an annihilationist inwardly regretting that, since the wicked are to be annihilated, the death of the body, followed by its crumbling back to dust, should not be accepted as the first instalment of the penalty, which would be completed by the extinction of the soul (8). The body being destroyed already, what can be the propriety of recreating it, to destroy it over again? Such a procedure appears more like child's play than divine retribution (9). No one who reads the works of these errorists fails to notice the embarrassment caused by this unwelcome truth, and the awkward logic, philosophy and exegesis to which they resort, to harmonize it with their fundamental position. But that is always the difficulty of error; like an uttered falsehood, however ingeniously framed to meet an exigency, it breaks down somewhere, not fitting into the complete circle of facts (10).

NOTES BY EDITOR HERALD OF LIFE.

1. Paul truly speaks of "the redemption of our body," but where does he use that expression in the sense of its being a redemption of anything except of our proper personality? He speaks of "the offering of the *body* of Christ." Does he mean that all our Lord offered for our sins and sanctification was his *body* only? Surely our Br. of *The Advance* will not take that position. It was the offering of *Himself*—his personality as the Christ, the *Anointed* of God, that Paul speaks of. So when he speaks of "the redemption of our body," it is *our* redemption—our personality that he speaks of. This is clear where he elaborates the resurrection work, 1 Cor. xv. It is "the dead in Christ" who are perished, "if *the dead* are not raised;" not, if their "bodies" are not raised. The *persons* themselves are perished unless they are raised from the dead. The apostle never talks about a "re-union of soul and body;" for the obvious reason that he never recognizes a soul as alive when the man is dead. We do not say that such an idea may not be inferred by a believer in the "double nature" theory; but we do say, Paul never gave utterance to such an idea in the unmistakable language of "Orthodoxy." He talks of man as man, and denies his having a "spiritual nature" by creation, and talks of such a nature only as implanted in us by a union with Christ, and perfected by the resurrection from the dead; then and there to become immortal. He never made such an utterance as an "immortal soul" or a "deathless spirit" in all his ministry or epistles. He explicitly declares the first man, Adam, was "not spiritual," 1 Cor. xv., 45, 46.

(2.) If "a soul without a body is not fully man," why do Orthodox ministers tell us "the soul is the essential man?" Man is a soul, a real, tangible being, and not a fancy. When man is dead, he is a "dead soul." His life is in the hands of God to restore it, or doom it to utter and eternal extinction. Such a disposition of life, God only has power to make. "Forgotten" it should be, that man has a "double nature," because the remembrance of such an idea makes confusion in the whole economy of God's government of the world. It was *man* that was created: *man* that was placed under law: *man* that should die, if he sinned; and it was *man* to whom God said, "Dust *thou* art, and unto *dust* shalt *thou* return." Here is no recognition of the "double nature" theory; but man is addressed, commanded, threatened, and punished as a *unit*. And this same principle runs through the entire Book of God.

(3.) Then they will never be separated from each other, even supposing them to be distinct entities. "The eternal future" certainly embraces the period between death and the resurrection.

(4.) We pass this part of *The Advance*'s remarks, because we have so often and so recently shown that Dan. xii., 2 proves that the wicked will *not* awake, when fairly interpreted; and according to the rendering of the text by eminent Hebrew scholars, who were not of our faith. That text is for us, and not against us. We pass it, therefore, for the present: the very quotation of it, at this late stage of the controversy, is proof of the weakness of our opponents in their attempts to prove the living again of the wicked dead.

We admit that John v., 28, 29 is a strong text on their side of the question; but it is not conclusive for the reliving of the wicked dead, when it may have another construction put on it which will not make it clash with other texts which declare positively, of some of the wicked, "they are dead, they shall not live; they are deceased, they shall not rise." Isa. xxvi., 14; and "he that believeth not the Son, shall not see life," John iii., 36, and a multitude of like testimonies found all through the Bible. The general tenor of the Scriptures must rule in the construction of an isolated text and the known perfections of God must also be taken into the account. We venture the assertion that not one text in the Bible can be found which says a wicked dead man shall ever *live* again. We do not say that none can be found from which it can be *inferred*; but there is not one positive text in the Bible affirming any one of them shall be made *alive* from the dead. Here we rest that point for the present. If any one chooses to take the affirmative on it we are ready to meet them.

(5.) Not necessarily, even supposing the wicked dead are to be raised into life; because you cannot prove they are raised immortal without equally proving "they are raised *in glory*."

If not raised immortal, they may die again; so that *your* "stumbling block" is as great as ours, to say the least.

(6.) *We* do "deny" that the doctrine of a revival into life of the wicked dead is "revealed" at all in the Bible.

(7.) *We* have no such "feeling." We rejoice in every word our Lord has spoken; and especially that he has told us, "they are the children of God, being the children of the resurrection." Luke xx. Whoever attains to a resurrection into life will find himself a child of God, and be as "the angels of God in heaven." Matt. xxii., 30. Is our Br. "rather sorry that Christ" said such things? We hope not.

(8.) So far as we, personally, are concerned, your "imagination" is lost; for we believe and teach there is only *one* "instalment of the penalty," viz., "death;" and when that takes place "the law of sin" holds eternal "dominion" over the entire man: so hath God appointed; the resurrection life, which is *in* Christ only, never reaches any except the "members of his body"—the church.

(9.) We are most happy here to be in perfect harmony with our Br. of *The Advance*.

That is just what we think. We bid him a hearty welcome to this part of our battle. The absurdity of making alive the wicked dead, or "recreating" them "to destroy" them "over again" is too great to be long believed by a thinking and reflective mind. Prejudice we know is hard to overcome, but it must sooner or later give way if men will allow themselves to think.

(10.) We hope those "annihilationists" who hold to the "error" of the reliving of the wicked dead, will lay these last remarks of *The Advance* to heart. Their theory must "break down" the whole of their system, if they persist in holding that error. They may be reluctant to believe it is so; but they will find it true. Our motto—"NO LIFE FUTURE OUT OF CHRIST" blazes out over the darkened horizon, and reveals the glorious fact that "The dead are raised incorruptible;" and all who awake from death shall "awake and sing" "O, death, where is thy sting? O, grave, where is thy victory? The sting of death is sin; and the strength of sin is the law. But thanks be unto God, which giveth us the victory through our Lord Jesus Christ." Isa. xxvi., 19, and 1 Cor. xv., 55–57. Blessed day.

ZION'S HERALD AGAIN.

WE took some notice of the statements, or rather assumptions of that paper, last week, one of which was, "No sinner is convicted or saint sanctified by this view" held by us of the destiny of wicked men. The statement we know is untrue; but we said but little, intending to leave God to be the judge in that matter; our business being to search for the truth and proclaim it, and leave the result with Him. That we do not have such exciting meetings as the Methodists do, may be true; but are those excitements evidence of true conversions to Christ and His truth? We were astonished, beyond measure, recently, by a statement made in *The Methodist* of this city, which goes to show that the vast majority of those supposed to be "converted" under the process of "convicting sinners" practised by the theology of *Zion's Herald*, turn out to be hypocrites, backsliders, or die soon after their supposed conversion. The statement made by *The Methodist*, we publish with deep regret. But such a disastrous result is liable to follow from what we regard as an unscriptural process of "convicting sinners" practised by Methodists, Baptists, and others, representing to them that they have "immortal souls, undying spirit, and that eternal torments await them," etc., thus producing an unhealthy excitement, ending in a profession of religion, for which the persons can give no rational account, only they are "saved from hell," as they suppose. No wonder they are soon found among the missing in the Methodist E. Church, who receive their converts on trial, or "probation," as it is called, for six months before receiving them to membership in full. Other churches fare worse than the Methodists, because these churches receive into full membership at once, and of course retain in full communion all the hypocrites and deceived souls to be dead weights on the body and carry it away into the world and its spirit, while the Methodists give such characters time to float off before they are in "full connection" with them; and "six months" reveal the terrible fact that the vast majority of their converts are hypocrites and backsliders, and they are happily rid of them by waiting a while before taking them into full fellowship. But do they ever think of the awful position in which they have placed this vast multitude of sinners? Most likely, the larger part of them are forever hardened against "conviction" in future, finding no solid ground of comfort or "sanctification" in their past experience, under the process which made them professors of religion. This backsliding, or falling away process, or terrible manifestation of the unavailable process of making converts by the awful idea that "their immortal souls will be eternally tormented, if they do not get religion," is made glaringly to appear by the following facts, from a paper of that church —*The Methodist*. Read its statements, and see if *Zion's Herald* has any cause to say of us, "No sinner is convicted," etc., by our views. *The Methodist* says:

In ten years—namely, from 1856 to 1865 inclusive—there were received on probation, throughout the bounds of our church, the vast number of 1,200,145! In 1856 we reported a full membership of 698,317. In view of the 1,200,000 probationers received in ten years, what ought to have been the membership in 1866. Would any one estimate the net increase during that time at less than 175,000? Yet here are the figures: In 1856 we had 698,317 members: in 1866 we had 871,113—showing a net increase in ten years of only 172,296, an average of but little over 17,000 a year, while the average number of probationers received during the same period was over 120,000 a year! What becomes of the thousands who swell the number of probationers while they do not add to the number of members?

We are well aware of some of the causes which necessarily retard the net increase of membership, but we, cannot find in them sufficient reason to account for the vast discrepancy noticed above. While we could not expect to see our membership increased during the ten years by the full number of probationers taken during that period—namely, more than a million—we confess to a feeling of utter astonishment at the revelation made in these statistics of the very small proportionate increase in the time named. The figures tell us that this increase is only about one-seventh of the whole number of probationers received.

IMMORTAL SOUL DIFFICULTIES.

IT has long been acknowledged by some Bible students of the popular school that the immortality of the soul is not expressly taught in Scripture; but is therein assumed, taken for granted. Others of them, however, evidently feeling dissatisfied with the exposed position in which this, to them, important doctrine is thus left, and judging that so prominent an item in their theology must have received something more than mere passing recognition in inspired testimony, they have set about seeking positive proof of it. Numerous passages are produced and claimed as *implying* the existence of an immortal entity in each member of the human race, but these passages are all seen to be open to the no slight objection that they are of use only upon the *assumption* that man, formed of the dust of the ground, was first in possession of such imperishable consciousness. Failing to find any other text which they could hope to possibly construe into a declaration that God made such addition to Adam, of whose creation he definitely accounts, they conclude it must be contained in Gen. ii., 7, "the LORD God formed man of the dust of the ground—breathed into his nostrils the breath of life, and man became a living soul." Of those who think they find in this passage proof of man's natural immortality was Dr. Adam Clarke, who with great assurance wrote,

"In the most distinct manner God shows us that man is a compound being, having a body and a soul, distinctly and separately created; the body out of the dust of the earth, the soul breathed immediately from God himself. . . . Of the soul it is said, God breathed into his nostrils the breath of life."

No better evidence of the pitiable weakness of the inherent immortality theory could well be furnished than is afforded by the mournful spectacle of men of justly acknowledged eminence in ability and piety, in the face of the divine assertion that God "only hath immortality," resting their faith upon a *lone* passage by attaching to its language a meaning the very opposite of its plain, natural import; and that, too, when there exists no necessity for doing so, other than that of bolstering up a theory built upon assumption. We well know this is the best that can be done in service of their beloved dogma, but why need they be so blind as to do it at all? Oh, prejudice, thou inexorable task-master, hast thou no regard for thy servants that thou dost require them to descend into such depths of folly? Dr. Clarke represents a large class who have long contended that Gen. ii., 7, affords satisfactory evidence of the soundness of their position, but the whole account of creation so obviously sustains the contrary theory that many have relinquished all claim upon the text as favoring their view. This, it is fair to presume, they have been induced to do because of the light of truth thrown upon the subject by the efforts, under God, of those who maintain the Scripture doctrine of man's nature.

Lange's Scripture "Commentary" is an elaborate work recently published by "John P. Lange, D. D., in connection with a number of eminent European divines," and translated from the German, and edited, with additions, by Philip Schaff, D. D., assisted by a number of somewhat eminent American students of various religious denominations. The authors are inclined to the rendering of "became" instead of "was made" in 1 Cor. xv., 45; and commenting on the verse, say,

"The citation is from Gen. ii., 7, with the and dition of the qualifying words 'first,' and 'Adam.' . . . The expression living solu, as used in Genesis, is often taken to indicate an order of being superior to the brute, and is the text of many an argument to prove the immortality of the soul. The incorrectness of this assumption will be readily seen by referring to Gen. i., 20, 21, 24, and elsewhere, in which passages the words translated 'living soul' are applied also to the entire lower creation. They are used indifferently of man and beast to express animal life in general; and it is in this light that the apostle uses them, as the very course of his argument shows. Adam is spoken of as a living soul, not to prove his immortality, but rather his mortality."

Now this concession is only the substance of what we who maintain that man is wholly mortal have asserted and proved hundreds of times, but were seldom acknowledged to be in the right for the reason, more than else, because it happened to be us instead of those in sympathy with modern orthodoxy on the subject, who stated the truth. What will they say now that so many eminent orthodox divines have given unqualified testimony to it, But see how the "Doctors disagree." Some confidently affirm of certain language that "in the most distinct manner God shows us that man is a compound being, having a body and a soul, distinctly and separately created," while others, with equal assurance, affirm the contrary. And this disagreement, be it remembered, occurs upon the only text so long claimed by so many of them as affording positive *proof* of the immortality of the soul; other texts being urged only as *implying* it. Can they who rest their faith upon so

shaky a foundation be likened unto "a wise man which built his house upon a rock?" Whoever introduces the immortal soul theory into his doctrinal superstructure will surely some day witness its destruction as "wood, hay, stubble," and he will "suffer loss." These profound authors of Lange's "Commentary," after differing so widely from other members of their school, finally "swing around," in further remarks upon the same passage, and "come to anchor" within hailing distance of the position occupied by Dr. Clarke. Hear them:

"The only superiority ascribed to man in the history of creation, is found in the fact that God breathed into him the breath of life, and in this it is intimated that in the act of becoming a living soul, man was at the same time endowed with higher capacities, which brought him into relationship with God, and made him capable of communing with him, and so of rising to a spiritual existence."

Does the "*only* superiority ascribed to man in the history of creation" consist "in the fact that God breathed into him the breath of life?" Unto what animal, beside man, did God say, "subdue" the earth, "and have dominion over the fish of the sea, and over the fowls of the air, and over every living thing that moveth upon the earth?" Gen. i., 28. Was not this bestowment upon man of extraordinary powers and privileges an ascription of superiority in creation? Unto man a law was given, a fact which clearly establishes another fact, viz., that he was endowed with faculties of an order which qualified him to become the subject of moral obligations. We have no account that any other animal was subjected to such requirement. Did not, then, the imposition upon man of the obligations of moral law ascribe to him superiority "in the history of creation?" But, finally, is it true that the mere fact that God breathed into Adam "the breath of life" ascribes *any* inferiority to him? When the human race, except Noah and his family, had become so steeped in sin that they were unfit to live, God determined to destroy them, and he said to Noah, Gen. vi., 17, "Behold I, even I, do bring a flood of waters upon the earth, to destroy all flesh, wherein is the breath of life." Again, "they went in unto Noah into the ark, two and two of all flesh, wherein is the breath of life." Of men and all animals not taken into the ark it is said, "all in whose nostrils was the breath of life" died. All animals that live by breathing are said to have the breath of life in them. How could they get it but by having it breathed into them, as man had? The record says of Adam that God breathed into him the breath of life and he—in consequence of that act, of course—became *a living soul;* and it says the other animals were *living souls*, and had the breath of life in their nostrils. How, then, can the expression "breathed," etc., ascribe a superiority to man? Are any so stupidly prejudiced as to be unable to see that God breathed the breath of life into all animals that live by breathing, just as truly as he did into man? Since, like man, they became "living souls" by having the breath of life breathed into them, a process which, related of man, intimates that in the act of becoming a "living soul" he was endowed with capacities which brought him into relationship with God, the conclusion is inevitable that the same process intimates that in the act of becoming living souls the whole *breathing creation* were endowed with such capacities, and brought into such relationship. Are our commentators willing to accept this conclusion?

Our learned authors reason backward. Man is not superior to other animals because a fuller account of his creation is given; but a more extended account of his creation is given because he was *made* superior to them. He was so organized as to be qualified for attainment to a vastly higher degree of intelligence than any other animal, and our learned commentators speak just the truth in saying he was "endowed with higher capacities, which brought him into relationship with God, and made him capable of communing with him, and so of rising to a spiritual existence." But where is the consistency in claiming, as being immortal soul believers they must, that man was endowed with a spiritual existence at his creation, and at the same time asserting that in the account of his creation it is "intimated" he was made capable of *rising* to such existence. In continuation they remark,

"But the possibilities here involved for leading a true, spiritual life, could only be carried out by his abiding in fellowship with God and partaking of the Divine Spirit." [So far very well.] "And had this been maintained by obedience, there is every reason to believe that the higher life of the spirit would have glorified the lower and made it partaker of immortality without the intervention of death. But by reason of the fall, this possibility was cut off, and man becoming animal, or as our version renders it, natural, in the very elements of his character, or in the springs of his existence, became at the same time mortal."

How expertly these logicians perform the feat, so common among theologians of the popular school, of getting sadly at variance with themselves. One moment they take the ground that Adam was *created* mortal, but had he maintained a certain relationship with God he would have been made *partaker* of immortality; and at the very next, they assert that having failed to maintain it, he *became* mortal. It is clearly intimated in the narrative of creation that by reason of having the breath of life breathed into him, Adam became a "living soul;" a term acknowledged by them to be used in expression of mortality, but they affirm that by reason of the "fall" Adam became mortal. According to some of their arguments Adam was created neither mortal nor immortal. What a perfect nondescript he must have been. If any of our readers love puzzles they have an opportunity to satiate that love by an attempt to harmonize the positions and arguments found in the comments under consideration, or even to form a tolerably correct idea of what the writers wished to say. We cannot think that had they set out to mix up matters they would better have succeeded in doing it.

How hard they who are wedded to theory try to avoid speaking those truths which are seen to oppose their preconceived notions. Despite all efforts to hide truth, it shines, thanks to a beneficent God, clearer and brighter. When confusion is seen to cover the face of such as oppose its progress, let all whose minds are illuminated by it be encouraged to greater faithfulness. Many, in the earlier days of the Reformation, would gladly have severed their connection with papacy but dared not, fearing persecution. So now, multitudes in connection with popular religious organizations see the truth, and would joyfully bear testimony to it against the many errors and inconsistencies of the latter-day theology, but are deterred from it by the dread of religious ostracism. To all such we would say, dare to do your duty. If God be for you, care not who is against you, for the final triumph of truth is an eternally fixed fact. L. C. T.

New York, August 1, 1868.

The Hymn Book.

The hymn book is now ready, and will be sent off immediately. As to the contributions in money for the book, they fell much below our expectation, while the expense exceeded it a little. We have received twenty-nine dollars; (a few having contributed hymns by request;) while the expense of the first thousand if stereotyped would have been seventy-five dollars, and that, too, with a paper cover. After consultation with brethren in the office of the Herald, it was thought best not to stereotype them, which made the cost of the thousand fifty-five dollars, without any incidental expenses, to say nothing of time expended in preparing MS. So the cost is five and one half cents each, and when sent by mail a trifle more than a half cent additional. Subsequently we deemed it prudent to have five hundred more struck off while in type, in hope of a market from some source from which to gather the *balance* of the outlay, in all thirty four dollars. It is hoped that the friends of truth will introduce them, and endeavor to bring the sales up to the first cost at least.

We propose to sell them for ten cents single, at our tent meetings; or, $1 per dozen, if sent by mail, postage paid. They contain fifty miscellaneous hymns; in which, the lovers of truth may sing their hope without having to cull, modify, or explain. We saw the propriety of substituting another hymn than the one chosen, in two or three instances; also of adding to some, and of leaving out in others.

We wish to acknowledge, with thankfulness, the assistance of Henry B. Allen, of Dover, Morris Co., N. J., in naming the music generally used to the hymns.

Orders may be sent to Box 4,658 *New York.* E. Wolcott.

Note by the Editor.—Br. Wolcott is worthy of all praise for his labor in getting up a small collection of hymns for the use of social meetings. They are specially adapted for that purpose, and are nearly all particular metre. By some mistake, on the cover, it is said, "Published by the Life and Advent Union." It should have said, Published *at the office of the* Life and Advent Union. The Union, as such, has not sanctioned this or any other hymn book. We trust it will not, without a careful examination by its Board of Directors, of each hymn issued by it, before it takes such responsibility.

This hymn book, got up by the labor and responsibility of Br. Wolcott, is good for the object he had in view; and we hope the sale of it will at least remunerate him for his trouble and expense. It is small, but neat in its appearance; and as we said, will answer all present purposes of social meetings; but for private meditation and devotion something different is needed, if hymns are desirable at all.

The Life and Advent Mission Tent.

This tent was pitched at Rahway, N. J., on Saturday, Aug. 1. The first meeting was held in the evening of that day. The afternoon and evening proved rainy, and in consequence but few came to hear. We spoke from the text, "What shall it profit a man if he gain the whole world and lose his own soul." We compared this with Luke's account, "Lose himself or be cast away;" and referred to the fact that *man* was made of the dust of the ground. We also called attention to the popular error that an immortal soul was breathed into man's nostrils; and proved that *man* made of the *dust* became a *living soul* by the addition of breath. That the oxygen in the air is conveyed through the nostrils to the lungs, where it mingles with the carbon which is in the blood, "for the life of all flesh is the blood," Lev. xvii., 14. If the blood is the life, then the spirit of the blood, or spirit of life is the air we breathe. If the man made of dust *became* a living soul by the addition of breath, then it is proper to call a dust man a soul, whether he is dead or alive.

Sunday was a beautiful day; but, to our regret, we found the fact that a tent meeting was being held in Rahway was not generally known. Our leading man, the good brother Wolcott, had returned to his home at Ocean-port, on Friday, quite unwell. Br. Bishop had labored so hard (in the hot sun) to get the tent ready that he was hardly fit to preach on the Lord's day. By the way, this good brother is devoting all his time to the interest of the cause we hold so dear; yet he can scarcely obtain for his family the necessaries of life. This ought not to be. "Inasmuch as ye did it not to one of the least of these my brethren, ye did it not to me." A word to the wise is sufficient.

The attendance on Sunday was small; yet each meeting increased in numbers and in interest. In the evening the tent was about two-thirds full, with a goodly number outside. People came to the tent with lowering brows and a contemptuous sneer; but while they listened the brow relaxed, the sneer vanished; and when they left it was apparently in a thoughtful mood.

In the evening a shorthand writer, or reporter, was present and took down the discourse. If it is published, we hope our friends will send us a copy. A leading member of the Methodist church was also present, who put several questions, which were answered to the best of our ability. There was a great deal of *bitter* prejudice in this place, which to a degree has been overcome; and as the meetings are to continue through the week we have reason to expect a large attendance next Lord's day. The brethren greatly desire the presence of Geo. Storrs, that he may break to them the bread of life on that occasion. Can he refuse them? or rather, will his health permit him to go?

We wish to add a word about our meetings at Morristown. We had thought that through the busy week-day and evening, the people would not turn out, and the interest would flag: but to our surprise and joy such was not the case. The tent was filled up and a crowd outside every night. Br. Bishop regretted exceedingly the necessity of striking the tent. It would doubtless have been for the interest of the cause had it remained another week. Notwithstanding all our trials, deprivations and want, we feel greatly encouraged to go forward, knowing that the prize will be given at the end of the race. May God help us to work while the day lasts, and to build gold, silver, and precious stones. W. H. Hanford.

New York, Aug. 3, 1868.

Letters and Extracts.

From Polly G. Pitts.

Fredericksburg, Iowa, July 11, 1868.

Br. Storrs: I write a few lines for the benefit of Br. LaFayette Norris, and the readers of the Herald of Life. As to "Eld. B.," or Eld. Buck, that cures by laying on of hands in the name of Jesus, I have some personal knowledge. I am now at Williamstown, 7 miles from Fredericksburg, at a meeting. I heard Eld. Buck preach last night; he is on his return from a tour in Ill. Last spring I was here, and heard this Eld. B. preach. There was a man in the congregation that had been healed by him, and he gave his testimony concerning it. He said, he had the asthma for a long time, (I do not recollect how long); he was so reduced he could not work, he could not sleep in a bed, and often his friends had to take him immediately to the door so he could get his breath, and his neighbors thought he would live but a short time; and indeed he thought so himself; and he said he was an awful wicked man; that he added an oath to almost everything he said. While in this situation Eld. B. came to hold meetings in his place, and he came to his house, and laid his hands on him in the name of the Lord, and pra yed over him anointing him with oil. He went to meeting that night on foot, quite a distance; came home, went to bed, slept all night, and had never felt a return of the asthma since. When he found that he was healed, he, like the man that was healed of the leprosy, turned back, and with a loud voice glorified God. He was as humble as a little child; it would rejoice the heart of any Christian to hear him talk about Jesus, and what He had done for him. I was at his house not long since, and he said he did not know but that he was as well as he ever was, and could do as much work as he ever did.

About three weeks ago, I was here again to meeting; for we have regular preaching here once in two weeks by Br. Lamphene; and there was a man that came six miles on foot to hear what Advent people believed; and after meeting I saw a brother Jones show this man his leg that had been healed by Br. Buck. He said that it had been sore for eighteen months; the bone was affected; and he could hardly endure it; the dreadful pain continued constantly, and he could not endure to have the weight of a hand laid upon it. He said he saw Eld. B. at meeting; and, after it was over, he asked him to come to his house and heal his leg. Eld. B. said he would do it then. Jones said the Eld. put his hand on his leg above the sore, and rubbed it down, and the pain went before his hand; and when he took it off the pain was gone, and it never had returned; his leg got well immediately, and it was as sound as the other. I saw him work the flesh and skin on the bone, and it was as loose as on the other leg.

Again, there is a brother Lamkie that is one of the little band here at this place, and he had a disease called the shingles, and it was very bad; he tried physicians, but could get no help; he could not cut his own fire-wood, he was so afflicted. He was not a Christian at that time, and when Eld. B. went to his house, he told him he must forsake his wicked ways, and turn to the Lord. Eld. Buck administered to him, and his sore began to heal, and is well. I saw him baptized. I heard him testify to these things, and to the goodness of God. He is an honest German, and they say, or his wife says, he is an altered man in his family.

Once more, and I will close. There was a young lady, Miss Melinda Jenson, of Watertown, Floyd Co., Iowa; she was lame in one of her hips; she could not walk without crutches; she had used them eight years; and it she dropped one of them she could not pick it up. She heard of Eld. B.'s healing, and she told her mother she was going where he was, and that she would never fetch her crutches back again. Accordingly she went with some that were going, though her mother opposed her, and the Eld. administered to her, and she was healed, so that she walked without her crutches the same day; and a few days after, she walked two miles and was baptized and walked back again.

Since I began this letter I have been to meeting in the grove, and Elder Lamphear says, he is acquainted with the girl, and he could testify that she is as sound as any person, and there is not a lady in Floyd Co. that can walk round the house any more sprightly or any quicker than she can. She gave her crutches to Eld. Buck, and he brought them to Williamstown, and I saw them. She was healed last February. Thus much I have written, may the Lord grant the over-credulous wisdom to leave this event with God, for if it is of men it will come to naught, and if it is of God (which I think it is) they can not overthrow it. Please read Mark xvi., 17, 18.

Remarks by the Editor.—We give the foregoing place in the Herald for two reasons, only: first, it was called out by an inquiry of LaFayette Norris, a few weeks since: and second, our respect for Sr. Pitts. We will not question the statements of our Sr.; but at the same time, things of like character have been performed in this city and Philadelphia, where there was not even the pretence of any religion connected with the cures, but wholly by the power of the will of the operator and electricity from his hands. We think hundreds of such cases have occurred in this region within a few years. Supposing the cures in Iowa to be real, it does not follow that there is any supernatural agency acting in these cases. The operator may honestly think there is; but that does not make it so. He may be ignorant of his own magnetic power; and yet it may be wholly by that power that these cures are effected.

We make these remarks to put our friends on their guard, lest "the very elect" get "deceived" in these "last days of peril." Cleave to the Lord; but let us beware of giving countenance to fanaticism. It may seem all right at first, but let us take heed of claiming that such things are by "the mighty power of God." God works miracles for great and important purposes, or to establish and confirm some great and important truth; not for mere human gratification or individual relief. So it seems to us. We cannot therefore hastily believe in any of these pretended supernatural cures. We do not question the fact of the cures, but we are slow to attribute them to any supernatural agency.

From Eld. Wm. Roworth.

New York, July 29, 1868.

Br. Storrs: It is forty-seven years to day since I first stood up in public to speak for my Master, in the place of my nativity; and my first text was 1 Timothy i., 15. "This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners, of whom I am chief." But oh! how little I understood the import of this text at that time. Being converted under the preaching of the Methodists, I became doctrinated into their creed; hence the salvation brought to view in the text, I was taught to believe was a salvation from hell-torments: and for this purpose Christ came into the world to save sinners from hell-torments: and this horrible doctrine I preached for twenty-five years, with its kindred doctrines; such as the immortality of the soul; the consciousness of man in death; and their entrance into a sky kingdom at death; with the eternal misery of the lost. But oh! thanks be to my heavenly father for opening my eyes to see the true light; the light of life; that Christ Jesus came into the world to save us, not from a hell of torments, but from death; and this is the good news: life from the dead, by a Resurrection at the last day: and this life is in his Son. As John says, "He that hath the Son, hath life: but he that hath not the Son of God hath not life." And the same apostle says, "they shall not see life, but the wrath of God abideth upon them." He shall be holden by the cords of his sins, and forever remain in the congregation of the dead: Prov. xxi., 16. And according to the testimony of David, he shall never see light. He shall be no more remembered, Job says.

I am astonished that many dear Brethren cannot see these plain and positive truths; which to my mind shine as a sunbeam. To me they are precious truths: and I am often led when contemplating them to cry out in the language of the poet:

"Oh for a trumpet voice,
On all the world to call;
To bid their hearts rejoice
In him who died for all.
For all, my Lord was crucified;
For all, for all, my Saviour died."

Yes, blessed be his name, he has made ample provision for all the human race: and the invitation is to all, Come. The joyful proclamation is that "God so loved the world that he gave his only begotten Son that whosoever believeth on him should not perish, but have everlasting life." And this life is to be given at his second coming: as the apostle says, "When he who is our life shall appear, then shall we also appear with him in glory." My longing heart cries in the language of the apostle John, "Even so come Lord Jesus, and come quickly." Amen.

From Wm. B. Davis.

Rochester, N. Y. July 25, 1868.

Br. Storrs: I am much pleased with the reply to Rev. Wm. D. Bridge in the Herald of Life of the 22d inst. It expresses my views and feelings ever since 1845. I am well aware of every fact therein stated. God bless you ever in holding up the truth and light of the same to this sinful world, knowing the time is short in which we have to labor in the cause. Yes, God has a cause, and He will take care of it as He has ever done. So will He also of every one that trusts in Him. O, to be Christ-like; all must be spotless. Yes, we must be patient, loving and kind: bearing one with another, in all meekness and humility, no evil-speaking, or evil-surmisings. Rebuking, if need be, in the spirit of love and of Christ. What blessings will follow such a course. Why? Because this is God's way. And to be his we must walk in his way. Unless we do so, how can we have life through Christ? He died for us in vain, and rose for our condemnation, instead of our justification, if we are not found walking as He also walked. God will help us if we look to him for aid and strength to follow in Christ's steps; thus shall we become partakers in the Divine nature. God loves the willing and obedient: they shall eat the good of the land; for the meek shall inherit the earth: the pure in heart shall see God.

Brethren and Sisters, you all want to see God; let us live looking for that blessed hope. I wish to see there all the loved ones. My heart sighs for home. How glorious shall we appear when we see Jesus as he is, and are made like him! Come, then, Lord Jesus; let us have the glorious bodies. Amen. Even so, come Lord Jesus, and come quickly. Let us all remember His words, "Watch and pray lest ye enter into temptation; what I say unto you, I say unto all, Watch." Father, help. I wish the Herald to live.

Church and Conference Organizations.

In 1843 and '44 Joshua V. Himes, then a prominent leader in the definite time movement under Wm. Miller, said, "If we ever become a sect we shall be the youngest daughter of the mother of harlots."

This was said in denial of the charge that he and others were seeking to raise up a new sect. Since that time it seems a great change has taken place. What does he now think of the organizations continually going on with his associates in the shape of churches and conferences? This, too, while they profess to be waiting for the immediate return of our Lord from heaven. Advent preachers go into a place, wake up an interest—an excitement—persuade the people to come to anxious seats, get them to say they feel better, and thank the Lord another soul is born, forgetting that the new birth is the resurrection from the dead, of which Christ is our example. He was the "first born."

Having got the converts thus far, they must be harnessed to the Advent sect. This is done by assembling the neighborhood as witnesses; then, not "by one Spirit," but by *water* "are ye all baptized into *one body*"—*Advent body*, of course. Thus, by management, the persons are carried into church organizations. Have they not thus become identified with the "Youngest Daughter of the Mother of Harlots?" It seems clear to me they have; but Br. Braghard sends word to the organ of the sect that he is doing a great work in Sinful Hollow; that he has converted and baptized seventy souls (more or less), and organized them into a church, and gives notice that "no hobby riders are wanted in this section." As much as to say, "We have our sect nicely fixed, and they must not know anything only what *we* teach them." This is the very spirit of the old "mother of harlots," and shows what a true prophet J. V. H. was in 1843 and '44.

Christ taught life for the righteous only. Peter, Paul, and each of the apostles were "hobby riders," and they "turned the world upside down," and not the world only, but the religionists of their age. Throughout this Christian age the children of God might have remained worthy communicants of the "mother church" had they let their "hobbies" alone. The Adventists themselves might have remained in communion with their elder sisters—the very respectable "daughters" of Madam—and not have been compelled to take the seat of "the youngest daughter," if they had not made a "hobby" of the Lord's coming and, especially, if they had not been "riding" that little "hobby," "definite time," of his coming. A "hobby" is all the go with them; but nobody else must have one but themselves!

Having organized the "youngest daughter," the next thing is to prevent all who can't wear her garments from preaching among them, lest some one might take a notion to alter the cut of their dress somewhat—and "that would make divisions." The only way to prevent that is to organize "conferences"—state and national—at which every minister is obliged to show his hand. If he agrees with the leader or leaders of that conference he may work in the vineyard. But if he is Christ's free man, and refuses to be joined to, and be defiled by the woman (or "youngest daughter,") and dares to differ from her, then he is denounced as an unsafe man—"a hobby rider." They cannot burn him at the stake, but they might as well, so far as the principle is concerned; for they rest not till they can make all their churches think he is a bad man.

I regard these church and conference organizations as the curse not only of this age, but of every age since the Christian era. They cripple every attempt to advance in knowledge by practically saying, "hitherto shalt thou go, and no farther." The true saints knowing that the word of God is to "shine more and more unto the perfect day," have refused to be chained up to an iron bedstead—an organization which will not move forward at the command of God. They have prayed and searched the Scriptures, and when "In thy light" they have "seen light," they have followed it, and declared their faith boldly and manifested it by their works. Conferences, churches and councils have cursed them, but God has blessed them. Men of the world found it to their interest to go with the conferences and councils, and so "exercised authority over them." God's loved ones object to this harlotism, and they are called "hobby riders" in order to disgrace them and destroy their influence. So it has gone, and so it does go on to this day.

It is strange that this spirit should find place among those professing to be looking for the Lord's coming as an event at the door. Let me say to any one engaged in such business that you are preparing a rod for your own back. Those organizations will do for formal professors and hypocrites; they are just such a cloak as their nakedness, or their destitution of the power of religion, needs, to help on in their delusions and self-deceptions. Without such covering nobody would mistake their true character as mere worldlings. Their daily lives, tempers and manners would ever lead one to suppose they were Christ's followers.

Avoid all these human church organizations. It is the tares that are to be "bound in bundles." See that your "name is written in heaven," and that you have, "by one Spirit, been baptized into one body"—"the body of Christ;" and let love to this *one* Head so diffuse itself through your entire being that it shall involuntarily flow out to every one who manifests the mind of Christ. Let no sectarian walls be thrown around you by any one, however good their intentions may be. Remember, "He whom the Son makes free is free indeed." Give party politics a wide berth; and remember you are on trial for life eternal—that you are now in the judgment; that the account will soon be closed, and the execution of the sentence take place. Solemn thought! May God help us now. W. H. Hanford.

New York, July 29, 1868.

For Diarrhœa.—Parch a half pint of rice until it is perfectly brown. Boil it down as is usually done, and eat it slowly, and it will check, if not entirely stop the most violent diarrhœa in a few hours. Ordinarily a little brandy, say half a wineglassful, with loaf sugar dissolved in it, will have the same effect. However, it is better in all cases to avoid alcohol as a medicine if other antidotes can be had. In the more obstinate cases, where brandy is used, its efficacy is increased by stirring it with a red hot iron.

The door between us and heaven cannot be opened if that between us and our fellow men is shut.

Business Matters.

One Dollar each from—Mrs. Zillah A. Fifield, Samuel Luckey, Geo. W. Wiggin.

Two Dollars each from—Mrs. Walton Carpenter, Stephen Pell, Almond Sage.

Various Sums—Ursula Eaton, $10; Hattie N. Hazard, $1 50; G. H. Danforth, $5 on pledge; Mrs. F. Arthur, 50 cts.; "A Friend," $5 to balance pledge; J. M. Willis, $5 on pledge.

Campaign and Tract Fund.

Mrs. R. W. Pierce, Milwaukee....... $1 00

Packages sent off since our last issue.

Sylvester Havens.......................by mail
Eld. J. Lewis, 3 packages to Beck's Creek.............................." "
Mrs. D. C. Fifield......................" "
B. Brown, to 3, as directed............" "
Mrs E. S. Smith........................" "
J. M. Willis...........................," "
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Poetry.

PURER AIR.

THIS is my attic room. Sit down, my friend,
My swallow's nest is high and hard to gain;
The stairs are long and steep; but at the end
The rest repays the pain.

For here are peace and freedom: room for speech
Or silence, as may suit a changeful mood:
Society's hard by laws do not reach
This lofty altitude.

You, hapless dwellers in the lower rooms,
See only bricks, and sand, and windowed walls:
But here, above the dust and smokey glooms,
Heaven's light unhindered falls.

So early in the street the shadows creep,
Your night begins while yet my eyes behold
The purpling hills, the wide horizon's sweep,
Flooded with sunset gold.

The day comes earlier here. At morn I see
Along the roofs the eldest sunbeam peep,
I live in daylight, limitless and free,
While you are lost in sleep.

So all who walk steep ways, in grief and night
Where every step is full of toil and pain,
May see, when they have gained the sharpest height,
It has not been in vain.

Since they have left behind the noise and heat:
And, though their eyes drop tears, their sight is clear;
The air is purer, and the breeze is sweet,
And the blue heaven more near.

—*Elizabeth Akers.*

Children's Department.

DOG BARRY.

THERE is in the museum at Berne an object which attracts universal attention from visitors. It is only the skin of a rough, hairy dog, stuffed and set up so as to look as natural as life. But that dog had a history. His home was the convent of St. Bernard, away on an Alpine summit. There in pleasant weather he was wont to roll about and play in the porch with his fellows as jolly as any dog. But when the storm came on and rough weather set in, Barry nerved himself for the serious business of life; with a little casket of meat and drink tied under his neck and a warm blanket strapped on his back, he set out in search of lost travellers in those fearful passes. Never a fall of snow so heavy or a fog so thick but Barry could find his way, and his keen scent could discover a traveller at a great distance. If they were not too benumbed to walk, the noble fellow refreshed them with the food he brought, and gladly parted with his warm cloak, and then went bounding joyfully onward to show them the way. If they were fast sinking into unconsciousness, he would warm them with his breath and tongue, pull at their clothes, and if all his efforts failed, he would dash off for other help. Forty poor wanderers owed their lives to noble Barry. Surely he had earned a warm, comfortable home in the valley when his age of service was over, and this honorable niche in the museum when his short life was over. There he stands with bottle and collar about his neck, as if ready to start on his old mission. Some people live all through a long life and never accomplish as much good as this dog.

STRIKE THE KNOT.

"STRIKE the knot!" said a gentleman one day to his son, who, tired and weary, was leaning on his axe over a log which he had in vain been trying to cleave. Then, looking at the log, the gentleman saw how the boy had hacked and chipped all around the knot without hitting it. Taking the axe, he struck a few sharp blows on the knot and split the log without difficulty. Smiling, he returned the axe to his son, saying:

"Always strike the knot!"

That was good advice. It is good for you, my children, as it was for the boy to whom it was first given. It is a capital maxim to follow when you are in trouble. Have you a hard sum to do at school? Have you got to face a difficulty? Are you leaving home to live for the first time among strangers? Strike the knot! Look your trouble in the eye, as the bold lion-hunter looks in the face of a lion. Never shrink from a painful duty, but step right up to it and do it. Yes, strike the knot! Strike the knot, my boys and girls, and you will always conquer your difficulties. —*Sunday-School Advocate.*

DYING SISTER.

LITTLE Anna lay in bed, near the window. The deep flush of fever was on her cheeks. In the same room was her brother Robert, busily engaged in making a ship. His poor sister could ill bear the noise of the hammer; but he worked on as though he did not trouble himself much about her. Was he not an unkind boy?

"Do please, dear Robert, give me a glass of water! my throat is so dry, and my head aches so very much," said Anna, in a gentle voice. Again was the loud knocking of the hammer heard; and once more Anna begged for a glass of cold water, when Robert called out sharply:

"Wait a minute, Anna; I can't fetch it yet." At last he poured out a glass, from a jug which was warm from standing where the sun shone brightly upon it.

"Oh, not that water, Robert; please fetch me a little fresh and cool from the spring."

"Don't plague me so, Anna, you see how busy I am. I am sure that this water is quite good enough."

Knock, knock went the hammer again.

"Oh, my poor head," said the invalid, softly, as she took the glass, drank a little and lay back on the pillow.

That was the last time that Anna asked Robert for a proof of brotherly love. The next day she died; and as the little coffin stood in the room ready to be carried to the grave, no one shed more bitter tears than the little boy who would rather have his own selfish way than listen to the wishes of his dying sister.—*Band of Hope Review.*

A BLESSED PEOPLE.

BY B. MATHIAS.

[Concluded from last week.]

2.—THE BLESSING OF ALL AMELIORATION.

IT is a blessing to live to see the end of intolerance and persecution, and to enter upon a new era of light, liberty, enterprise and refined civilization; of letters and science, and best of all, *the recovery of the holy Scriptures*, ("The books were opened;") best understood and appreciated by such as are in the "secret of the Lord." A time when the just strike a path which "shines more and more unto the perfect day." A time when the "power of the holy people ceases to be scattered;" and when "many run to and fro and knowledge is increased."

Up to the ending of the days before named, the veil was upon all hearts; the prophecies shone in a "dark place;" fit representation. "Darkness covered the earth, and gross darkness the people;" and this "until the day dawn," another fit representation of the past. Other Scriptures present the same figure. "Whose going forth is prepared as the morning." "Who is this that looketh forth as the morning." "The morning cometh." "The day is at hand." "Sorrow may remain for a night, but joy will come in the morning."

We have seen the deep distress through which both Jews and Christians have waded in those long centuries; and we live to see the dense darkness lifted; revealing a bright horizon.

The Jews, who have served as an unmistakable sign, began to improve in condition everywhere, according to the author above quoted, in the reign of Queen Anne. In 1775. A bill was passed in the reign of George II. for the naturalization of the Jews. Every one is familiar with recent acts in their favor.

Do not these simple facts afford pretty good evidence, that "the times of the Gentiles" have ended? Try this suggestion by the Scriptures. Said our Lord, "Wrath upon this people; and they shall fall by the edge of the sword, and shall be led away captive into all nations, and Jerusalem shall be trodden down of the Gentiles, until the time of the Gentiles shall be fulfilled." Luke xxi., 23, 24. Moses warned the Jews of a punishment of seven times, for their sins, Lev. xxvi., which punishment has certainly ended. If any say, "The time is not out," we can say expressly, The punishment is. And let it be remembered there was to be no commutation of *their* punishment. "The consumption decreed shall overflow with righteousness." Isa. x., 22. "Make it desolate even until the consummation, and that determined shall be poured upon the desolate." Dan. ix., 27. "Unto the end of the war desolations are determined."

This time of blessing is predicted by all the prophets of the Lord who have been "since the world began." Isaiah represents this time thus, "Say unto her that her warfare is accomplished." The Psalmist thus, "The set time has come to favor her." Others, "Fulness of times." The "day dawn and day star rising in your hearts." All times before this were like the night, when the prophecies were as a light shining in a dark place. The search and study were pursued under great disadvantages. Once, in the "Time of the end," these two things are gained, according to St. Peter. Light outside and in. The day breaks, and "the day star rises in the hearts" of the wise.

In order to profit by reading and hearing the word, we must have our hearts as well as our heads interested. We require grace as well as intellect in the work. Oil in our vessels, as well as in our lamps. We must have faith as well as words. We need inspiration to read what is inspired; in other words to be in sympathy with the prophets, and apostles, with Jesus and his Father, and to be in the goodly fellowship of all saints. The day star will rise in every willing heart, while the day dawn breaks over all, and brings all imaginable blessings. Said Moses, many centuries since, "The Lord shall open to them his good treasure; the heaven to give the rain unto the land in his season." As if the windows of heaven were to be opened and all good things poured out upon them in richest plenty. I am here reminded that the "latter rain" is a figure of this blessed time. Its use is to ripen harvests and fruits. Surely this is a ripening time. A time of all extremes. The "latter rain" is spoken of by the prophets in a way that makes them types of the last days. The great refreshing time. Jeremiah connects it with "the appointed weeks of the harvest." Jer. iii., 3. Hosea, "Then shall we know, if we follow on to know the Lord, his going forth is prepared as the morning; and he shall come unto you as the rain, as the latter and the former rain unto the earth." vi., 3. "Ask ye the Lord rain, in the time of the latter rain; so the Lord shall make bright clouds, and give them showers of rain; to every one grass in the field." Zech. x., 1.

It may be asked, why are we not blessed, if this blessed time has arrived? We are immensely. We might answer, however, why did not the people to whom Moses promised every blessing, make their threshing reach unto the vintage and the vintage unto the sowing time? and dwell safe in the land? lie down and none make them afraid? Simply because, "when the gospel was preached unto them they did not mix it with faith." Heb. iv., 2. There have been some who are like "the heath in the desert, do not see when good comes;" they are not refreshed by the "latter rain."

Whatever apology there may be for believing too much; so much as to underrate present blessings, "despising the day of small things" (so esteemed) not accepting of the "latter rain," for the thing promised to be in the "time of the end," because it is not a flood, or because it does not give you your bread ready baked; such faith or fanaticism, cannot induce God to compromise his plan, or abate the force of disappointment.

It remains for us all to accept of the "situation" gladly; and seek an explanation of the times. There is no doubt the prophetic numbers are ended, (in my opinion). Really, it is not a matter of so much difficulty, as we have been wont to believe, to ascertain the beginning and ending of the 2,300 years, or the 1,335 years. The greater difficulty is in having the right theory of those times. These numbers are a part of the "sure words of prophecy." The reputation of the "wonderful numberer," is involved in the matter. If there is real uncertainty about the dates of their beginning, then there is nothing wonderful in that personage called "the wonderful numberer," and Daniel is not a peculiar prophet, after all; and the great God is involved in the responsibility, for He was and is, head and front of this whole thing.

Will not twenty-five years' study, among the devout and wise of all countries suffice to do a few sums in addition and subtraction? If these numbers begin at a known date, they will end their given number of years so long afterward. Nobody will stop to dispute that.

In the next place, if the time to begin these numbers cannot safely be (readily) known, why give them to the church, for their use is computation?

If so much uncertainty must enter into the search, it must, by so much, reflect upon the accuracy, if not veracity of Gabriel's statements, with all concerned. Why give the church the prophecy of Daniel at all? Its peculiarity and utility is mainly its chronology. If we have not been in the last years of the 1,335 before this, we are now. I cannot see how it can be for the credit of Gabriel or Daniel, or for God's glory, to suppose any other date for the beginning of these times.

We will, I trust, overhaul our theories. Perhaps we have dropped what we ought to have cherished, and retained what we ought to have dropped. I am assured for myself we can never have another "midnight cry." That in which we had a voice answered to the parable accurately. And was given as a sign, among others, of the immediate kingdom; which signs, taken together form the "*Sign of the Son of Man.*" It will be remembered, the disciples said, "What shall be *the sign* of thy coming?" He gave them a series, which himself pronounced, "*The sign of the Son of Man in heaven.*"

The chief blessing of this time is, to know that we have *come* to the "last end of the indignation" (being perhaps the end of the 1,290 years) occurring, as shown above, in 1823. The Jews in Great Britain were socially emancipated in 1775; from that time onward all nations have moved in the same direction. From 1840 to 1848, the Pope, the Sultan, the Czar, all moved in the same way. In my humble opinion the Jews to-day are enjoying the only kind of restoration there can be for them, except they believe in Christ and become "heirs according to promise."

The knowledge of this end and other great matters was suspended until the "time of the end."

Who can but admire this wisdom of reservation of knowledge on these numerical prophecies until the last generation, when these prophecies become appropriate and practical?

This is an accepted time to the thoughtful. It is as if the Lord had returned to the earth "with mercies." The great "pool" is set in motion. God is propitious. He will "hear before we ask, and answer while we are yet speaking." There is nothing we may not have by asking for it. And it is nothing remarkable nor peculiar that we have not found out our privileges in this time. Our race are always behind time with our Maker.

Everything in promises is coming due. We may have comforts, conveniences, means, renewal of strength, and so on. Says David, "He asked life of thee, and thou gavest it him, even length of days for ever and ever." Psa. xxi., 4. "Thou wilt prolong the king's life, and his years as many generations." Psa. lxi., 6. Next verse. "He shall abide before God forever. O prepare mercy and truth which may preserve him." In another psalm it is written, "We shall not die." The same in Hab. i., 12. To encourage this confidence, read Isa. xl., 28–31. Also John xi., 25, 26.

Let us consider our position in relation to Christ, his coming and kingdom at the doors, and the rewards that await all the saints; and our certain knowledge of the fact, that all these are just here upon us. We know by infallible proofs, in the form of universal indications; by many particular signs; by the testimony of our Saviour; by the prophecy of Daniel. We need only notice in particular the symbol of the toes of the metallic image, Dan. ii., "part iron and part clay." What do these materials represent? In my opinion these symbols give us the best defined condition of things of any other prophecy in the whole book. A notion obtained in 1840, and onward, that the toes of the feet answered to the ten horns upon the terrible beast of chap. vii. I wish to respect respectable person's opinions, but in this case I will decline, and with good reason, as you may see:

1. The ten horns have their rise in the sixth century 1,300 years and more before the toes were due.

2. The ten horns were reduced to seven o eight at most at the rise of popery.

3. The Romans and the barbarians of those times, "cleaved as well as mingled." As far as popery was concerned, it was not then, nor has been, nor will be disinclined to "cleave" to anything, or any people that will be so inclined; beside, imperial laws were passed to enforce a union of all people and all religions. There were some who would not accept of the union. They were not, however, the ten horns, or seven or eight horns; but the sterling believers, and the determined Jews. All others did "cleave."

4. As the "*iron* and *clay* are certainly intended to represent well defined conditions in governments and kingdoms, it would be quite fanciful and speculative to assume that the *iron* was papacy, and the clay the ten kingdoms, or that the clay was papacy and the ten horns the iron? For the settlement of such a question you have no data.

But allowing the toes of the feet to be in their natural place in chronology, and forming the last condition of the "kingdom of men," being a kingdom *divided against* itself," which cannot stand; being in such a case "that the hearing of the report of it shall be a vexation." The more than doubtful strength of these fabrications the more the certainty of the speedy downfall of such a heavy structure upon iron and clay. A little jostle must bring it down.

Again, the extreme degeneracy signified by a descent from gold to iron and clay, "Giveth the kingdom to the basest of men." Again, the stone smites it upon the feet. Feet are not in the knees; but where feet out to be. So much is plain to be seen. Now are we in the feet and toes of this image? Who doubts it? If we are, then it is our privilege to look around for an illustration of this prophecy in the social and political aspect of the world.

Does my reader know of any form of power in any country with which the people are satisfied? Does not the symbol of iron and clay represent antagonism? Rome, certainly, in its kingly state answered to the iron as the preceding kingdoms did to their appropriate metals of brass, silver and gold. But in this last condition another element enters, that questions the right of absoluteism and the divine rights of reigning houses. It takes the form of revolution, brings monarchs to a parley, and extorts concessions, forces them to accept of representations to give charters and constitutions. We have not forgotten the great earthquake of 1848, that shook forty kingdoms or more, small and great, which cast princes to the earth like fallen stars. "Mingling with the seed of men," extemporaneously: finally and officially in conventions. Kings and peasants in the same council, on the same floor. The tendency is not to *cleave;* the conflict between the iron and the clay is "irrepressible." The situation of our country represents the kind.

The Holy Spirit has given us this well-defined estate of kingdom to be at the time the kingdom of heaven may be looked for. Kings have lost prestige. Their acts are freely criticised; their right of power questioned; many rule by sufferance. This being so we know the kingdom of heaven is due. "In the days of these kings shall the God of heaven set up a kingdom."

"THE SMOKE OF THEIR TORMENT."

THE Harlot groans while God is causing her flesh to be eaten preparatory to her final burning with fire. The harlot is losing her paramours one by one, and Austria, on whom she has doated so long, has come at length to despise her, and the forsaken harlot wails in the following strains, called "THE PAPAL ALLOCUTION," delivered last June in the secret consistory. It reads:

"VENERABLE BRETHREN: We should never have imagined that, after the convention agreed to nearly thirteen years ago between us and the Emperor and Apostolic King of Austria, to the great joy of all well-minded men, we should be obliged to lament upon the miseries and serious misfortunes which, by the machinations of evil-disposed men, now afflict and annoy in a deplorable manner the Catholic Church in the Empire of Austria. In fact, the enemies of our divine religion have been unceasing in their efforts to destroy the said convention, and to do the greatest harm to the church, to us, and to this Apostolic See. On the 21st of December last, the Austrian government passed an odious law, to be carried out and strictly observed in every district of the Empire, even in those districts where the Catholic religion exclusively prevails. That law establishes free liberty for all opinions—liberty of the press, of all faith, and no matter what confesson or doctrine; it grants to the members of every confession the right of establishing public schools and colleges, and members of every confession are allowed to be admitted on the same footing, with the sanction of the State. Although we felt great grief on being informed of the fact, and wished to raise our voice against it, we nevertheless gave proof of forbearance, and we deemed it advisable then to keep silent, chiefly supported by the hope that the Austrian Government, lending a docile ear to the just complaints of our venerable brethren (the holy prelates of Austria), would return to more wholesome ideas and adopt a sounder determination. But our hopes have been frustrated. In fact the same government, on the 25th of May of this present year, issued another law which compels all the subjects, even the Catholic ones of the Empire, deciding that sons born of a mixed marriage must follow the religion of the father, and the daughters that of the mother; and that under seven years of age they must follow in the stray path of their parents from the true faith. Moreover, the same law suppresses entirely the validity of the promises which the Catholic Church, with reason and with the greatest justice, exacts and prescribes absolutely before the celebration of mixed marriages. It makes apostasy itself a civil law both as regards the Catholic religion and the Christian religion generally; it suppresses all authority of the church over cemeteries, and Catholics are bound to allow the bodies of heretics to be buried in their churchyard if they have not any of their own. Moreover, the same government, on the said 25th day of May of this present year, did not hestate to promulgate a law on marriage which entirely cancels all the enactments agreed to in the convention already alluded to. This law restores the former Austrian laws, which are contrary to the laws of the church; it admits, and even confirms, that form of marriage absolutely condemnable, called civil marriage, when the authority of any confession whatever refuses the celebration of the marriage on grounds which are not admitted as valid as legal by the civil authorities. By this law, this same government has suppressed all the authority and jurisdiction of the church on matters relative to marriage, as also all competent ecclesiastical tribunals on the subject. It has also promulgated a law on education, which suppresses all the influence of the church over education, decreeing that the whole superior supervision of education, literature, and science, as also the inspection of schools, appertains to the State, which finally decrees that religious teaching in the public schools must be placed in the hands of members of each separate confession; that any religious society may open private or special schools for the youth of its faith; that those schools shall also be subject to the supreme inspection of the State, and that the school books shall be submitted to the approval of the civil authorities, with the exception, however, of such books as are meant for religious instruction, books which must be submitted to the approval of the competent authorities of each confession. You see, consequently, venerable brethren, how necessary it is strongly to reprove and condemn those abominable laws sanctioned by the Austrian Government—laws which are in flagrant contradiction with the doctrines of the Catholic religion, with its venerable lights, its authority, and its divine institution, with our power and that of the Apostolic See, as also with our concordat already quoted, and with natural right itself. In virtue, then, of the care of all churches entrusted to us by the Lord Jesus Christ, we raise our voice in your most illustrious assembly; we reprove and we condemn by our apostolic authority, the laws which we have enumerated, and everything, general or special, in those same laws, or in matters which refer to ecclesiastical right which has been decreed or attempted unjustly, in any manner whatsoever, by the Austrian Government, or its subordinates, whomsoever they may be. In virtue of this same authority which appertains to us, we declare those decrees null and powerless in themselves and in their effect, both as regards the present and the future. As regards the authors of those laws, especially those who congratulate themselves on being Catholics, and have not feared to propose, establish, approve, and carry out the above laws and acts, we conjure and entreat them not to forget the censures and spiritual punishments which the ecclesiastical institutions and the decrees of the œcumenical councils inflict, as having been deserved *ipso facto* by the violators of the rights of the church. Meantime, we rejoice greatly in the Lord, and we give our well-deserved praise to our venerable brothers, the archbishops and bishops of the Austrian Empire, who, with truly episcopal energy, have not ceased to warn their flocks of their duties boldly to defend and protect, by speech as well as writing, the cause of the church and the said concordat concluded with us. We also desire from our hearts that our venerable brothers, the archbishops and bishops of Hungary, following the example of their colleagues, will show themselves disposed to display the same zeal and the same ardor to protect the rights of the church and defend the said concordat against the attacks which are directed against it. Nevertheless, under these calamities, which in these sad times afflict the church everywhere, we do not cease, venerable brothers, with the deepest fervor and humility of heart, to pray to God that he may upset all the criminal designs of his enemies and those of his holy church, suppress their impious efforts, and in his mercy, lead them back into the paths of justice and salvation."

The spirit of the foregoing shows that popery is unchanged in its intolerant character; but God has "broken its teeth," so it can do little else than howl and groan. "The smoke of her torment ascendeth up forever and ever," and will terminate in her being "utterly burned with fire."

PAST EXPERIENCE.—We cannot see by the light of yesterday, nor subsist upon yesterday's food. We need supplies every moment. So long as we feel our weakness, and lean upon an almighty arm we are safe, but no longer.

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THE OBJECT of this paper is to promulgate the truth of "LIFE ONLY IN CHRIST:" or, a future life and a resurrection from the dead, are both conditional; and only bestowed at the second advent of Christ, "at the last day."—See our motto.

TERMS OF THE HERALD OF LIFE.

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TO CORRESPONDENTS.

ALL LETTERS relating to the HERALD OF LIFE, whether on business or other matter, must invariably be addressed:

GEO. STORRS, Box 4,658,

NEW YORK

ALL NAMES of persons, sent us, should be written plain, so that we shall not have to GUESS them out. Also in ordering, the name of the POST OFFICE, COUNTY, AND STATE must be given, and written plainly; and if a CHANGE is called for, state the Office to which the paper has previously been sent. Unless attention is paid to all these matters confusion and delay are inevitable.

FROM REV. AMBROSE RONDTHALER.

BETHLEHEM, PA., August 3, 1868.

BR. STORRS: Your affectionate remarks following my letter of the 20th ult., which you kindly published in the HERALD OF LIFE, were "cold water to thirsty souls." Thank you, and again we say, thank you. Your words were in consonance with those of St. Paul to the Thessalonians—"Wherefore comfort one another with these words." Is not the risen and coming Jesus the bond between those still here and those asleep in Him? By faith we look to the Coming One, and this helps us to look on the grave of our Alice with unsorrowing love. "And I heard a voice from heaven saying unto me, Write, Blessed the dead that die in the Lord from henceforth: yea, saith the spirit, that they may rest from their labors; and their works do follow them."

How sweet the comfort of your words! And how different such comfort from the comfort of those who do not believe as we do! Still, often their comfort is well-meant—and, therefore, worthy of thanks. Do we not find in the Bible acts of love, which were not always acts of faith? And are not some of them noticed and commended by the God of Love? How touching, for example, the words of St. Luke, "And they returned, and prepared spices and ointments." And the words of St. Mark—"They had brought sweet spices, that they might come and anoint him." Love, deep love! But, had they believed that Christ would really rise again on the third day, as He had often told them, these deeds of love would have been left undone. The Lord bless all who show their warm, Christian sympathy and kindness—and the Lord bless George Storrs.

Thank you for inserting the views thrown out on the Parable of the "Sower and the Seed," as also for your invitation to become a regular correspondent of the HERALD OF LIFE. The Lord willing, I shall write from time to time.

Many are the subjects connected with the glorious Life theme; and many, blessed be the Lord, have been well explained. Dark, 'tis true, are some passages, and they remind us of St. Peter's words in speaking of St. Paul's Epistles—"In which are some things hard to be understood, which they that are unlearned and unstable wrest, as they do also the other Scriptures, unto their own destruction."

But, although there are dark passages, still they do not startle us in our faith. One of the mightiest words written by Br. Storrs are the following: "*God is Love,*" and any construction of his word that contradicts this testimony, must be erroneous, however plausible it may appear.

Often these difficult passages are quoted by those opposing our views; and sometimes they trouble those who are almost persuaded that we are right. One of these passages is the following: "And the very God of peace sanctify you wholly; and your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ." 1 Thess. v., 23. Those, who do not think as we do, find difficulties as well as we, in these words of St. Paul. Permit me to transcribe the following extracts from Lange's Commentary on the Epistles of Paul to the Thessalonians by C. A. Auberlen and C. J. Riggenbach, translated from the German, with additions by John Lillie, D. D. New York: Charles Scribner and Co., 654 Broadway. 1868.

"The phrase, spirit, soul, body, is not a mere rhetorical amplification (De Wette), nor yet of itself a proof of a trichotomy of human nature (Olsh.) borrowed by Paul from Philo (or Plato). The phraseology of Scripture is as exact as it is popular; but it does not favor such a division.

"The *pneuma*, spirit, is the essence quickened, emancipated, become dominant through regeneration by the Spirit of God, and that by means of which man is lord of nature and of the flesh. Of this there is mention here. May your spirit, in which God's Spirit dwells and rules be kept safe. It cannot be the Holy Spirit Himself, for he can suffer no hurt."

Further, on page 95 we read—

Alford: "*To pneuma* is the spirit, the highest and distinctive part of man, the immortal and responsible *soul*, in our common parlance; *Psuche* is the lower or animal soul, containing the passions and desires which we have in common with the brutes, but which in *us* is ennobled and drawn up by the *pneuma*. That St. Paul had these distinctions in mind, is plain (against Jowett) from such places as 1 Cor. ii., 14. The spirit, that part whereby we are receptive of the Holy Spirit of God, is, in the unspiritual man, crushed down and subordinated to the animal soul: he therefore is called *Psychikos*, having not the spirit. Jude 19."

Page 96 we read:

"To assert that enumerations like the present are rhetorical or worse, that the Apostle probably attached no distinct thought to each of these words, (Jowett) is plainly to set aside all sound rules of Scriptural exegesis. Again, to admit the distinctions, but to refer them to Platonism is equally unsatisfactory, and equally calculated to throw doubt on the truth of the teaching. If St. Paul's words do here imply the trichotomy above described . . . . then such a trichotomy is infallibly real and true. And if Plato or Philo have maintained (as appears demonstrable) substantially the same views, then God has permitted a heathen and a Jewish philosopher to advance conjectural opinions which have been since confirmed by the independent teaching of an inspired Apostle."—J. L.

All this, Br. Storrs, is unsatisfactory. However, it shows the difficulties which surround these words even for those who think differently from us.

Halsted's explanation (page 298, The Theology of the Bible) is the following:

"But, or, indeed, may the God of peace of mind—and may complete the *pneuma*, and the *psuche*, and the *soma* of you, the breath, and the life and the person of you. Where *pneuma* and *psuche* (both meaning breath) come together as here, one of the secondary meanings of *psuche* is to be used. The *pneuma* and the *psuche*, are to be rendered, the breath and the life; and these being immediately followed by, and the *soma*, the *sōma* here means the living person. So that the three words together express the complete living person, as the result of breath and life and *soma*."

This explanation seems good, and it may be the correct one. My views are the following:

"Man became a living soul." Gen. ii., 7. "The first Adam was made a living soul." 1 Cor. xv., 45. Soul and body stand for the entire being, such as all are in their mortal state. That which is born of the flesh is flesh: and that which is born of the spirit is spirit. Believers have a spirit *given* them; and *this spirit is the germ of the anastasis, of the resurrection.*

"It is sown a natural (*psuchikon*) body; it is raised a spiritual (*pneumatikon*) body. There is a natural body, and there is a spiritual body." 1 Cor. xv., 44.

To say to an unbeliever, may your soul and body (your entire being) be converted, would sound strange, but it would not be unbiblical. But to say to an unbeliever, may your spirit, soul and body be converted, would not only *sound* strange but would *be unbiblical.* An unbeliever has *no spirit* in the sense in which Paul here uses the word.

Paul's meaning seems to me to be this: *may the spirit* (given you and which is the germ of the resurrection) *and your soul* and *body* (your present being, your individuality) be preserved blameless unto the coming of our Lord Jesus Christ. I might bring in more passages to strengthen my view. However, enough has been written.

I do not by any means pretend to say that my explanation of this passage is the correct one; and, perhaps, it is of no value. I would speak with modesty and reserve. If my explanation can be refuted and a better one be given, I shall be very thankful. I may be wrong in my views on some other passages—but, on the truth, "*Life only in Christ,*" Hallelujah, I am right.

Br. Storrs, if you deem what I have written not worthy of publishing, I shall not be offended—not in the least. As I closed my first letter to you, (Nov. 3, 1867) so I close this epistle. "And the very God of peace sanctify you wholly; and your whole *spirit and soul and body* be preserved blameless unto the coming of our Lord Jesus Christ. Faithful is He that calleth you, who also will do it." "Brother, pray for us." "The grace of our Lord Jesus Christ be with us all. Amen." Your brother, making no lofty pretensions,

AMBR. RONDTHALER.

FROM ELD. W. S. CAMPBELL.

BEAVER FALLS, PA. Aug. 3d, 1868.

BR. STORRS: Br. Mason gave me a cordial welcome as I arrived in this beautiful valley from New York. The journey was interesting in the natural scenery presented, and not especially fatiguing. After having enjoyed the quiet and beautiful landscapes which greet us successively as we came on through the fertile valley of the lower country. The more striking features are offered as we rise and wind around the grand old mountain of the Alleghany range.

I will not waste your space by attempting a description of the wonders that are seen, nor try to place before the readers my admiration of the achievements of human skill in overcoming the vast difficulties originally in the pathway of steam travel to the heights of the great dividing ridge of this country. I will only say that the long train glides along upward and onward, following one mountain side; then crossing a chasm between the two, winds along and around another as if it aimed to reach the very peak, till having done all that is possible, in going around, it must go through; and at an altitude of 17,500 feet plunges into a tunnel of a mile in length, and we are at once through and ready to begin our descent to the common and level world on the west side. I have crossed twice before, but it was in the night while passing the mountains.

Leaving New York, via Allentown route, at 8 P. M. or Phila. at 11:15, we reach Pittsburg the next day at 1 o'clock, and start immediately for New Brighton, via the Chicago and Fort Wayne R. R. Beaver Falls is only a mile or two from the station, and has also a station. Distance from Pittsburg about thirty miles.

We began our meetings yesterday morning in a beautiful grove on Br. Mason's lot. The spot is well adapted to the purpose. I assisted, on Saturday, in putting up a stand to speak in, and we had a good attendance on Sunday. A very good interest was manifested in the doctrines that we advocated, and and some excitement as to the things we said. Some call our views, "*Infidelity*" and some, as in the Apostles' times, wish to hear more of this matter.

In the evening we spoke in the large brick school-house to a good and attentive audience on the gospel power to save. It was a free time, and an impression was made which we trust will be lasting. But to speak three times and deliver long sermons at that, will in such hot weather, be likely to fatigue a pretty stout man. I am in good trim, to-day, however, and expect to take hold in our Bible Class this evening in earnest. We are to have services four evenings this week: two of which are to be occupied by a Bible Class. This is true mission work, and good mission ground. I hope there may be a harvest to the praise of the great Head of the Church.

Br. Mason and family have stood as a beacon light here. He has spoken, and given tracts and publications, taking extra copies of the HERALD OF LIFE, and getting subscribers. In one word making it a point to advance the blessed cause and defend the faith. This is as it should be; and if all were not backward to labor according to their ability, we should see more mission ground occupied, and much more harvest-bearing soil improved. Here there has been no preaching before, excepting the "daily ministration" of truth in the efforts of this family, in the manner above stated, with a consistent walk and conversation; yet the way seems to be prepared, and the field we trust is "white unto the harvest."

This is the work we delight in. To find new places where the people are willing to hear, nay, where they desire to hear, is interesting and animating. What most fills us with delight is, to have people receive the engrafted word, and become joyful expectants of the kingdom and glory of the LIFE GIVER.

To await the coming of Christ, to give life from the dead to such as have obtained the Spirit by faith.

The truths of the Bible do really seem precious when we consider that they are given by inspiration to raise man to the apprehension of the Divine character and glory, that he may behold the blessedness of the Divine image, and come at last to the enjoyment of that inheritance. And with not a little high and exalted enjoyment do we hold to the views that go to make up the *Life* position, even under the cross and the privations and labors of the work, when we contrast this light with whatever may be held and known as the best attainment without it.

There is such a harmony and perfectness in the Divine economy with the great Life plan, seen and understood throughout that word, as preached by us, that it is commended to mens' consciences in the sight of God.

The doctrine of Life in Christ, only, which we hold, and which becomes a bulwark of defence, secures and fortifies the position that so many have felt they must endorse, viz.; that the dead sleep and that the wicked are punished with destruction, and not with eternal torment: I say it fortifies; hence we see such as embrace it strong in the doctrine that *immortality* is the gift of God through Christ; while those who refuse it seem in danger constantly of returning to the heathen fable of natural immortality.

THE SECOND ADVENT OF CHRIST.

A LETTER TO S. A. C., OF H——, MASS.

DEAR S——: Why we take this public manner to answer your private correspondence you perhaps can be satisfied in your own mind; suffice it to say, circumstances seem to demand it, and thus, perhaps, we may best serve the household by giving to many that designed only for a few. The words heading this letter introduce to our minds a subject the most pleasing and desirable, as well as necessary, that can arrest the attention of Christians. Yes, the contemplation of those truths associated with this event, by (Adventists), so called, has spoiled the world for them, because such a cluster of glories hang around this grand event as to throw far into the shade all desire of terrestrial things. The Bible, or Holy Ghost Christian, having "tasted of the good word of God and of the powers of the world to come," is ever harmoniously with that word, praying, "Come, Lord Jesus, come quickly." Faith in God's word is "comforting, but sometimes this faith grows into *knowledge.* This gives us great strength and boldness. "That this same Jesus will so come in like manner as he went into heaven" we *know;* of his more immediate revelation he says, by the signs given, the fig-tree blossoming, "*know* that it" (i. e., the inauguration, or setting up the kingdom by the presence and power of its King), "is *nigh*, even AT the *door.*" We have been taught of a "better country," a "rest." Prophecy, like the published "time tables," brings us to the depot to wait for the express by which we are to fly swiftly from all to which we are already dead (i. e., the world) and embrace in immortalization all the promised glory of God! Well, dear ones, don't get too elated while you

"Talk of the flowers, the unsullied streams
That flow through the paradise of God,
And long to awake from life's troubled dreams,
And walk those golden streets abroad."

Our Father in heaven heaven knew how his children would feel after long and anxious expectation of the coming of the Just One. Therefore, he inspired James to write; "Be patient, therefore, brethren, unto the coming of the Lord." And from the numerous admonitions on this point it would seem that this grace is to be tried to the utmost before our glorious hopes are realized. We think, however, that the trial of the church is to be no more of that outward or physical resistance which characterized its early ages. The commission of the four angels, in Rev., to hold the four winds until the servants of God were sealed, seems to forbid any general demonstration of satanic power before the coming of our Lord, and this view tells loudly of the *soon* coming of that day; for we see in the natural, the political, and the moral world, such a trembling, shaking, upheaving, fearful foreboding, such disquiet, yea, restlessness, how can we expect the restraining grace of God will stay the mighty crash much longer!

However others may think, and whatever calculations or reckoning they make as to the time between this and the actual announcement of, "Behold he cometh," we feel just now as if we were beyond all this sort of figuring; we feel the trembling, we hear the solemn roar as the car of judgment nears to earth's station; we hear Jesus, by his ever present Spirit, say "Watch: what I say unto you I say unto *all*, *Watch;*" in other words, get your *ticket;* gird your robes about you; be awake; all ready; for in an hour when ye think not the Son of man cometh." When the commission goes forth to the angels to gather God's elect, the time of preparation is *past;* not a thing can then be done; no adjusting of our wardrobe; no brushing up; not a spot or stain can then be effaced. O how important, how solemn is the position we occupy!

"We are waiting to hear the trumpet sound,
And to meet our Saviour in the air!"

"Knowing the time, that now it is high time to awake out of sleep; for now is our salvation nearer than when we believed. The night is far spent, the day is at hand." Rom. iii., 11, 12.

Here we are, brethren, like the crowd at the depot; the proclamation of God's truth has brought us out from the world, and we are *waiting.* Now it is an exciting time and place we are in; but be calm; don't get excited; examine yourselves;" have you oil in your vessel with your lamp? Being satisfied on this important point, "I am the Lord," assist others all you can to get them ready; get their tickets; allay excitement. True, a few more "golden moments" are all we have left us for preparation, and did we realize these solemn facts all would be entirely unmanned. Oh, we know near enough the solemn moment for judicious conduct, for holy effort, for useful action. Consider the figure we have used, and conduct yourselves accordingly. Come, trembling, doubting soul, Jesus offers *you* a ticket; he has purchased life for all who will believe. Accept his arm of love and mercy. He takes you to God, and the Holy Spirit is sealed on your heart. God's mark of love is put upon you; now go in peace; work but an hour, faithfully, fervently, yet quietly for him, and the Master comes and his reward is with him to give to every man according as his work shall be."

Hoping, yea, confidently expecting, that grace which is to be brought unto us at the revelation of our Lord Jesus Christ, I remain, your brother in tribulation and patience.

A. BOYNTON.

July, 1868.

LOOKING FOR THE LORD.

SOME brethren in the churches think we make this a too prominent theme. Now, dear brethren, let us ask what is the Bible position, which, as Christians, we are to occupy on this subject? That *safety only is found* on Bible ground, the candid will readily acknowledge. Looking for his coming. "For our conversation is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ, who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself. Phil. iii., 20, 21. "So Christ was once offered to bear the sins of many; and unto them that look for him will he appear the second time, without sin unto salvation." Heb. ix., 28. "Looking for that blessed hope, and the glorious appearing of the great God, and our Saviour, Jesus Christ." Titus. ii., 13. "Looking for and hastening unto the coming of the day of God." 2 Pet. iii., 12.

Desiring his coming. "Thy kingdom come." Matth. vi., 10. This is in connection with the coming of Christ the King, as all may satisfy themselves by the *word.* "He that testifieth these things saith, Surely I come quickly: amen. Even so, come, Lord Jesus." Rev. xxii., 20. Do we thus desire and pray?

Expecting his coming. "And when these things begin to come to pass, then look up and lift up your heads, for your redemption draweth nigh." Luke xxi., 28. "For the earnest expectation of the creature waiteth for the manifestation of the sons of God." Rom. viii., 19. Two important texts well worth a deep and prayerful meditation.

Waiting for his coming with patience, or patiently.

"Waiting for the adoption; to wit, the redemption of our body. But if we hope for that we see not, then do we with patience wait for it." Rom. viii., 23, 25. "So that ye come behind in no gift (or grace of the Spirit), waiting for the coming of our Lord Jesus Christ." 1 Cor. i., 7. "For they themselves show of us what manner of entering in we had unto you, and how ye turned to God from idols, to serve the living and true God, and to wait for his Son from heaven," etc. 1 Thess. i., 9, 10. "Be patient, therefore, brethren, unto the coming of the Lord. Behold, the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and latter rain. Be ye also patient; stablish your hearts; for the coming of the Lord draweth nigh." Jam. v., 7, 8.

From the above Scriptures we deduce this conclusion, that as Christians we should be looking with desirous expectation, and waiting with patience for the return of our Lord and Saviour, to give us eternal life. Is our position Scriptural? Is this your position, and is there safety in any other?

May the Lord give us understanding, and grace and mercy in that day.

A. B.

A CHAIR FOR JESUS.

MY little daughter, aged two years and a half, thought it a privilege to set the chairs around the dinner-table—one for mamma, one for papa, and one for Mabel. She would drop her play upon the instant her mother called her to do it. One day, by one of the strange fancies of children of that age, she set a fourth chair, and said, "That for Jeder" [Jesus.] The door was then opened, as usual, for her to go into another room and knock on the study door and bring her father. When she brought him to the table, she pointed out that fourth chair, and told him that it was for Jesus. This was repeated four or five times.

Though, of course, she did not feel the full significance of her words, yet she had a distinct conception of Jesus as a person. The mind of a child is an enigma. Our theory is that they understand very little, yet we are daily and hourly surprised by exceptions. One of my earliest and most vivid recollections is that of the time when the idea of God as an infinite Creator first dawned upon me. I remember that it was in the forenoon, while I was puzzling over the words of my mother the night before, and that, all at once, standing in the yard, and looking up toward the sky, the truth was opened up to my mind, so that the world seemed ever after different, in that God filled it.

But, whatever may have been the understanding of it by our child, it may be supposed that the words had a deep and providential lesson for us, that Jesus was thought about, and spoken of, and that his presence and blessing were invoked at those meals with peculiar interest. How did it convict us of having neglected our Saviour, when, in unrestrained intercourse we spoke so much more freely of other names, of having failed to apprehend his real presence in our morning and evening devotions, and of having ignored, in our trials, his sympathy, wisdom and strength!

A chair for Jesus! How it suggests him as a house companion! It was a wise, and, doubtless, originally devout custom of the Romans, to place their household gods around their hearthstones. Thus their religion became the religion of common life. This is what the Founder of our faith designed our religion to be. We are apt, sometimes, to wonder why Christ did not begin his ministry immediately upon his interview with the Jewish doctors, at the age of twelve, when he gave proof of the power and claimed the authority to do so. We think of the sore need that the world then had for a Saviour, while men, losing confidence in their old and childish mythologies, built altars to the UNKNOWN, and feel as if eighteen years of precious service had been almost thrown away. But it was that he might exemplify, in a life of self-denial, the duties of home religion. The masses of the world are born to toil, and so he toiled. Being in the form of a servant, he did a servant's drudgery. We cannot but suppose that his hands were hardened with the axe and the saw, and the mallet and the plane. We picture him in the lovely mountain forest, selecting the trees, and assisting in cutting and hewing and transporting them. He could not be forgetful that on some such rough beam, his hands and his feet would one day be nailed. A rude cabin may have been his shelter, a bunch of boughs his bed, his food cooked in the rudest way, and his drink the running brook.

In those times men did not live on scattered, isolated farms, but in villages. Village boys played around where Joseph and his Son were working, and crowds of men passed and repassed daily. The labor here would be in framing timbers, and in the general joiner work upon doors, and casings, and windows, and the lattices and galleries of the inner court. It was a business that brought him into contact with other trades, with the smith who wrought the iron and brass, and the mason who laid the walls. He would also be in frequent consultation with those who were about to build, embodying their wishes in drafts, and making estimates of the cost. How natural for him to have said in his teachings: "Which of you, intending to build a tower sitteth not down first, and counteth the cost, whether he have sufficient to finish it?" This occupation took him from village to village, and so he became known over a considerable part of the province of Galilee. On the Sabbath he sat in their synagogues and listened to the reading of Moses and the prophets, and to the oral commentary upon it.

At home he was subject to his mother, who pondered so long on all the wonderful signs connected with the birth of her Son, and whose anxiety to have him enter upon his mission of mighty works is seen at the marriage feast at Cana. We know how faithfully he must have performed all the little offices which could minister to her comfort. The just and merciful Joseph passed away before his Son was crucified, and probably before he entered upon his ministry. Evidently he died poor, for we find that Mary was left a penniless widow. The life of Jesus had not brought him wealth, but such love as his could not but gain for him, in some hearts, a store of love, and that love he bequeathed to his mother, when he committed her to the care of John.

Thus, by a life of severe and unrequited labor, was he made like unto his brethren; that toiling humanity, returning home from daily labor, weary, lame and hungry, might be encouraged to look up to him as a merciful high-priest, who could be touched with a feeling of our infirmities. Therefore, can he be a household Saviour to all mankind. A chair may be set for Him, who is as one of them. He can listen to the tale of life's work and woe, and can lift off the burden of it. The home of poverty is made cheerful by his presence. The lonely find him companionable. To those who are careful and troubled because of the labor and loss of this world He gives the good part. Those who cannot obtain a permanent home, he reminds that, though He built homes for others, he had not where to lay his head, and wherever he meets with them, there is a home, foretaste of the mansions he has gone to prepare.

Well may the children set a chair for Jesus, because he noticed them, spoke to them, even interrupting his teachings to take them in his arms.

If men but knew him as a home Saviour, they would not deny him and seek the mediatorship of Mary and of the saints.

But how many families are there that claim the name of Jesus, who have no chair for him! They are ashamed to thank him openly for the food they eat and to ask him to bless it. They are ashamed when they have eaten, to bow down before him and worship him. The worshippers of Brama and the followers of Mahomet confess their faith before their families and neighbors, and it is perpetuated from generation to generation. The Christian religion is, in the present generation, dying out of many families, because it has so little power. Would that they might respond to the Saviour at their doors, knocking sadly and patiently, and would welcome him to a chair! Surely they would find him a pleasant companion at their tables and their firesides.

FRED. A. CHASE.

—Am. Presbyterian.

RELIGION that does not go with us in our daily vocations, controlling and guiding us, is of little value. We should not make it obtrusive or ill-timed in any of its manifestations, but our hearts should be so thoroughly imbued with the spirit of Christ as to cause every act in its own quiet way, to show forth the foundation principles of our life, and speak a stronger language for the Master than direct words. It is in our worldly business, if anywhere, both in its effect on ourselves, and on those with whom we are brought in contact, that its power is made manifest.

WHO becomes every day more sagacious in observing his own faults, and the perfection of another, without either envying him or despairing of himself, is ready to mount the ladder on which the angels ascend and descend.

"THREE CAMPAIGN DOCUMENTS."

One Thousand Dollars Wanted. FOR WHAT?

To put into circulation within the next three months *Ten Thousand* each of the following works:

A DEFENCE OF THE BIBLE.

THE JUDGMENT:

TIME AND MANNER OF IT.

AND

LIFE FROM THE DEAD:

Or, The Righteous only will Live Again.

These three documents are for the campaign before us, which is not to be ended till our King is crowned and has the kingdoms of this world subjected to his reign on David's throne. Three thousand each of the above two first-named documents have been printed; and four thousand of the last, and a great portion of them are already in circulation; but there is a wish to increase it to ten thousand each by the next anniversary of the Life and Advent Union. We believe it can be done. It is true, a few have generally had such work to do; but "many hands make light work." If each of our subscribers could pay, or collect one dollar for this object, the full amount and several hundred dollars over would be had to carry on the work,

Who says, I will do it? You can have all your money back again in the documents, if you wish it.

The three works can be had for 14 cents, including the postage; or, 100 of each for $12, including postage, or for $10 when sent by express or taken at our office.

The "Generous Offer" Revived.

It will be remembered that the Hon. O. S. Halsted, last winter made the offer to send his work, "The Theology of the Bible," to any subscriber of the Herald of Life for $2, and himself prepay the postage. The retail price of the work is $3. By accepting the judge's offer, you, in fact, get this invaluable work for a little more than half price; as the author gets but $1.68 after paying postage. The book is one to *stdy;* and with it your Bible will be more perfectly understood. The offer is a most generous one, and we hope many more will avail themselves of it. It is not restricted to your taking one copy at this rate. You can have any number you choose to send the money for. Send $2 for each copy; writing your own name and Post Office address plain, and the work will come to you free of any other expense.

Direct your communication to Hon. O. S Halsted, 417 Broad St., Newark, N. J.

To Brn. Lewis and Walter.

As I do not see that the Tent which we have used in Illinois for the last three seasons is in use this season, if it is in condition to use, and you can do so in time, will you ship it, by express, to Br. Charles A. Hastings, Springfield, Mass. It is needed for the Springfield Camp-meeting. W. S. Campbell.

Beaver Falls, Pa., Aug. 7th.

Luke. xx., 33–38.

There are several expressions in this account of the resurrection that are entirely without meaning, if the wicked are included in the resurrection; unless it is allowed that they also are the "children of God."

1. In the expressions—"Therefore in *the* resurrection," etc.
2. "They that shall be accounted worthy to obtain that world and *the* resurrection *from the dead*" (leaving some dead).
3. "Neither can *they die* any more." That is expressive enough.
4. "They are equal unto the angels."
5. "Are *the children* of God."
6. "Being *the children* of the resurrection."
7. "Now that *the* dead are raised."
8. "He is not the God of *the dead*," (those who will not rise,) "but of the living," (those who will rise,) "Abraham, Isaac, and Jacob," and others who are believers as they were.

Paul in 1 Corth. xv., speaks of the resurrected as being raised *in*-corruptible—immortal—spiritual—powerful—glorious. This is the nature of the resurrection, as described by this apostle. If there be any other resurrection, it was never worthy of his notice.

B. M.

Armonk, N. Y.

Fear in a sound mind is self-limited; for such a mind controls its fears through fear of the consequences of yielding to them.

THE HERALD OF LIFE.

NEW YORK, AUGUST 12, 1868.

NO IMMORTALITY NOR FUTURE LIFE, EXCEPT IN JESUS CHRIST ALONE, AND BY A RESURRECTION AT THE LAST DAY IF DEAD, OR A CHANGE IF ALIVE.

RESPONSIBILITIES.

The Editor holds himself responsible for none of the sentiments of Correspondents. The Editor's articles do not all appear under what is called the "Editorial Head." Any articles without a signature, or which are not credited to another source, the Editor is responsible for, without saying whether he wrote them or not he leaves the reader to judge of their authorship. Let these things be kept in mind in reading the Herald of Life, and the praise or blame will rest where it ought.

The Life and Advent Union.

The *fifth* anniversary of the Union will be held in "*The Life and Advent Mission Tent*," on the Camp-ground in Springfield, Mass., Thursday the 27th inst, at two o'clock P. M. A preliminary meeting, in the same place, in the A. M., at ten o'clock. Let not any fail to be there who can be. If this cannot be, let us know what you will do to sustain the Herald of Life another year.

Br. E. Wolcott, the owner of the above tent, is expected to pitch it on Saturday, the 22d inst; and all special meetings to promote the object for which the Union was formed will be held in it. Conference and prayer meetings will be held there, and more or less preaching during the continuance of the camp-meeting.

Resurrection of the Wicked.—No. 7.

BY DR. N. FIELD.

If we literalists, in order to sustain our views, are compelled to resort to such expositors as Prof. Bush, we might just as well turn Swedenborgians at once. But giving Br. Storrs the benefit of the criticisms of Bush and Whiting, what difference does it make in the matter of fact stated by Daniel? None whatever. He affirms the resurrection of many (not all), that sleep in the dust of the earth. This many are divided into two classes; but nevertheless, they are all awake. Is not that so, Br. Storrs? Strike out the preposition "*of*," and change the adjective *some* to the adjectives *these* and *those*, and then what? Two classes are still indicated as awaking. The order of the resurrection is mentioned here, and in several places in the New Testament; the righteous always first. When, however, we come to chap. xx. of Revelation the time between the resurrection of the two classes is mentioned—one thousand years. This is a significant fact, that the resurrection of the righteous is always mentioned first.

Suppose, then, we read Dan. xii., 2, as Whiting and Bush would read it, and see what difference it will make in the sense. "And many from the sleepers in the dust of the ground shall awake; *these* to everlasting life, and *those* to reproaches and everlasting abhorrence." Does this strange and awkward arrangement of the words of the text make any difference in its meaning? Not a particle. *These* and *those* alike refer to the *wakers* from the dust. There is no getting round this. The text cannot be altered in its *sense* by any alteration in its phraseology.

But Br. Storrs is pleased with the statement that the resurrection of two classes is not mentioned by any other Old Testament writer but Daniel. From this he would infer that there must be some mistake in the translation of the text in question. Does that fact necessarily raise a doubt as to the genuineness of the text or the accuracy of its rendering? If it does, then the whole of his prophecy with regard to the four great Monarchies, the Little Horn, the Setting up of God's everlasting Kingdom, might be invalidated for the same reason.

A few remarks on John v., 28, 29. "Marvel not at this, for the hour is coming, in the which all that are in the graves shall hear his voice, and shall come forth; they that have done good unto the resurrection of life; and they that have done evil unto the resurrection of damnation." The passage harmonizes with Dan. xii., 2, for it is evident that the resurrection here mentioned includes two classes; they that have done good, and they that have done evil. If the second class is not resurrected, the first is not. The affirmation is as clear and unequivocal with regard to one class as the other. The meaning is unmistakable. It cannot be explained away. No sophistry or far-fetched criticisms can evade its force.

If the resurrection of the wicked is not taught in this text there is no meaning in words, and the Bible is a contradictory book. If it is elsewhere declared that they will not rise from the dead, then there is beyond all doubt a conflict in the statements of inspired writers on this momentous subject. Every common-sense reader, from an impartial and unprejudiced standpoint, would so decide.

[Concluded.]

Response to Dr. Field.

We are not a little surprised that Dr. Field clings so persistently to Dan. xii., 2. He says if Whiting's and Bush's rendering of the text is admitted, it makes no "difference whatever;" for he affirms the resurrected "are divided into two classes," and are "all awake." He asks, "Is that not so, Br. Storrs?" Here things are mixed together. He assumes that two classes are comprehended in the "many of them" that are raised. This we deny; thus giving an emphatic *No* to his question. "Two classes are" *not* "indicated as awaking." The sense of the text, in its most "literal" form, when read with Prof. Whiting's rendering of the words "some and some" into "these and those" is as follows, "Many *of* them who sleep in the dust of the earth shall awake; *these* [who awake] to everlasting life; *those* [who do not awake, remain] to shame and everlasting contempt." Clearly stating two facts: 1. *These* "many" who awake, all awake to everlasting life. 2. *Those* who do not awake "at that time," when "Michael stands up" (verse 1,) remain eternally in death's dominion; for, "the man that wandereth out of the way of understanding shall *remain* in the congregation of the dead." Prov. xxi., 16.

"The order of the resurrection is mentioned" in Dan. xii., 2, truly; but the "order" is, those only who awake to everlasting life have any part in the resurrection from "the dust of the earth;" all others *remain* "in the dust of the earth" to "everlasting shame and contempt"—they "shall not see life, but the wrath of God abideth on them." John iii., 36.

That "in several places in the New Testament the righteous always" are "first" spoken of as in the resurrection, is clear; and it is equally true they are the *last* and the *only ones* spoken of as having life from the dead. Not one text in the Bible saith a wicked dead man shall live again. We do not say that Dr. Field and others cannot *infer* it, just as some others infer the immortality of the soul, but for either there is not one *positive* text in the Bible.

Flee to Rev. xx., and you may raise a presumption, but it is nothing more; for to say nothing of the symbolical character of that Book, and admitting that two resurrections are spoken of, there is not a word in the chapter that makes it certain the wicked dead are embraced in the second, as we have shown in our previous replies.

We are sorry Br. Field is so ready to throw away the Bible, prophecies and all, if his construction of Dan. xii., 2 and John v., 28, 29 is not the true one. Such hastiness in disposing of the Book of God we regret to see in men professing to be Christians. We never yet staked the truth of the Bible upon the truth of our construction of its language, and trust we never shall.

That John v., 28, 29 seems to sustain our friend Dr. Field and others who appeal to it we freely admit. But what view of Scripture doctrine finds no texts of difficulty? It were easy to show how true it is that all theories have difficulties, else there would be no adverse sects in Christendom.

Our Lord and his apostles made all their appeals to the law and the prophets. Whatever, then, be the import of John v., 28, 29, it cannot contradict the Old Testament teaching, and does not, therefore, teach that those who have "done evil" come into "life," whatever else it teaches. "They that have done good unto the resurrection of *life:*" they live. "They that have done evil, unto the resurrection of *condemnation:*"—condemned to what? "He that believeth not shall *not see life*, but the wrath of God *abideth* on him"—such are condemned to "*remain* in the congregation of the dead." John iii., 36; Prov., xxi., 16. In this view the antithesis is perfect. God hath given his Son "authority to execute judgment;" he does it, "at the last day," by his power over all the living and dead—good and bad: to the good he gives life; the bad he *condemns* to "remain in the congregation of the dead"—leaves the "wrath of God" abiding "on them." Thus he judgeth "the quick and the dead at his appearing and kingdom." 2 Tim. iv., 1.

If any still insist the doers of evil must be made alive because it is said they "shall hear his voice and come forth," and ask, how could this be if they were not made alive? We reply by asking them a like question on Ezek. xxxvii. How could the "dry bones hear the word of the Lord" unless made alive? But they did hear; and as the prophet "prophesied, there was a noise, and behold a shaking, and the bones came together, bone to his bone. And the sinews and the flesh came up upon them, and the skin covered them above; but there was *no breath* in them." They were not alive; yet they heard the voice of the prophet and obeyed. Thus we have inspired testimony that the dead, without life, are said to hear and obey; and until it can be proved the wicked will have life at the resurrection, "at the last day," we may rest assured they "shall not see life"—they have "*no life* in" them, because they did not "eat my flesh" nor "drink my blood," as saith Jesus, John vi., 53; they have no connection with the *life-giving* power, and perish forever in their own corruptible nature.

We might go a step further on the subject as illustrated by Ezekiel's vision of the dry bones; we might admit all the dead wicked would come as near to life as the dry bones did, while there was "no breath in them." What then? Were they alive? *No.* What is lacking? The vitalizing element. What is that? We have no account of any other for dead men, at the last day, but the Spirit of God. But the wicked never had that dwelling in them, and though God should cause them to come out of their graves, and clothe them with flesh anew, what is to give them life? The Spirit of life enters only into God's people—"I have opened your graves, O my people, and brought you up out of your graves, and . . . put my Spirit in you, and ye shall live." Ezk. xxxvii., 13, 14. "If the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you." Rom. viii., 11.

But "I don't believe the wicked dead will come out of their graves and not be made alive." Well, we do not ask you to believe it; we only say, it is far more Scriptural and reasonable to suppose such to be the fact, than to believe they will be made alive to be tormented and killed again; and, moreover, the Scriptures, speaking of the people of God, say, "They shall go forth, and look upon the *carcasses* of the men that have transgressed against me; for their worm shall not die, neither shall their fire be quenched: and they shall be an abhorring to all flesh." Isa. lxvi., 24.

If the advocates of the resurrection of wicked men will have it so, why, so be it; but their resurrection will give nothing but *carcasses* to these dead; carcasses which will be an abhorrence to all living men. These "carcasses" "shall remain in the congregation of *the dead*," and "not see life."

But some persons sneer at the idea that *carcasses* shall be brought from the graves to be treated thus. They say, "That is a horrible idea"—they "have heard of savages that thus treated the dead bodies of their enemies; but it is shocking to attribute such a thing to God!" Happy that their sensibilities can be shocked by something; but to them there is nothing to disturb their "pure minds" in the idea that God should make those carcasses alive and then torture that life out of them again! That is all right, in their estimation! They can "strain at a gnat, but swallow a camel" as calmly as if taking a sweet morsel!

We give these objectors to raising lifeless carcasses to shame and dishonor, and to show it is a punishment in God's estimation, Jer. vii., 1, 2. The contents of the chapter commences—"*the calamities to the Jews both* DEAD *and* ALIVE." What are those calamities to the dead? "At that time, saith the Lord, they shall bring out the bones of the kings of Judah, and the bones of the princes, and the bones of the priests, and the bones of the prophets, and the bones of the inhabitants of Jerusalem, out of their graves; and they shall spread them before the sun, and the moon, and all the hosts of heaven, whom they have loved, and whom they have served, and after whom they have walked, and whom they have sought, and whom they have worshipped: they shall not be gathered, nor buried: they shall be dung upon the face of the earth."

If the Son of man shall thus cause all the doers of evil to "come forth" from "the graves" to "condemnation," not to see life, but to be "dung upon the face of the earth"—whose "carcasses shall be an abhorring to all flesh," who shall say John v., 28, 29, is not fulfilled to the very letter?

An Opponent's Testimony.

We clipped the following from the *Advent Herald* of last week. We have before said, that paper holds the old view of inherent immortality and eternal misery. It was originally under the supervision of Joshua V. Himes; he has gone forward so far as to abandon the two points above named, but holds to the resurrection of the wicked dead, and to their dying a second time. The present editor of the *Advent Herald* speaks in this language:

> We have long been of the opinion, that if there is unconsciousness in death, and the doom of the wicked is extinction of being, those who maintain that there will be no resurrection of the unjust hold the more consistent view. If at death there is cessation of being, and "the wages of sin is death," why bring the sinner into existence again, pass sentence on him and put him back where he was? If the punishment threatened the ungodly is blotting out of existence, of course the sooner they are annihilated the sooner they get their "wages." But our difficulty with the entire materialistic theory is to reconcile it with the Scriptures.

Thus we have the confession of our opponents that the theory maintained by us is "the more consistent view." With our view, then, we shall be more likely to make converts to man's natural mortality, and the belief that "*death* is the wages of sin." We believe the view the *Advent Herald* takes of "the more consistent" position we occupy on the question, is that which nearly every one of our reflecting opponents among the orthodoxites take. To us, it is the *only consistent* view of the subject. That held by the advocates of the resurrection of the wicked dead, we once held, but found it was untenable; and that if we maintained that life from the dead was only by Christ, there could be, in the nature of the case, only such life bestowed by Him as God had given him to confer on dying men; and the testimony is clear and explicit that, "God hath given unto us *eternal life*, and this life is in his Son:" and Christ saith, "Except ye eat my flesh and drink my blood ye have *no life* in you;" but "He that believeth on the Son hath everlasting life, and I will raise *him* up at the last day." The resurrection at the last day is peculiar, and clearly excludes the wicked from any part in it. And as the righteous only are brought into life at the last day, it follows, inevitably, that the wicked "shall remain in the congregation of the dead," unless it can be shown there is a resurrection *after* "the last day;" such an event it will be difficult to show.

The "difficulty with the entire materialistic theory" which the *Advent Herald* has, does not pertain to the theory held by us; for, our theory is not in his broad sense materialistic. We believe in a spiritual nature as well as he; only we maintain it is not inherent in man; or man is not possessed of it by creation or natural birth; but that it is, first a seed, by grace, or the favor of God in Christ. That this seed, when retained in a believing and obedient heart, increases in strength and power by means of the person's union with Christ, the Life-giver; so that at the resurrection (whether the person is alive or asleep in Jesus) that spiritual life is developed into eternal life, and the person becomes a spiritual being and immortal, "neither can he die any more," and is a child of God, being a child of the resurrection.

Such we regard as the teaching of Christ; and Paul elaborates the subject in 1 Cor. xv. in such a manner that it seems to us, our Br. of the *Advent Herald* will yet find our view is the only one that he can "reconcile with the Scriptures."

In a Dilemma.

Br. Storrs: I am perplexed. Allow me to tell you how I got into this dilemma. You know I have never been able to see the non-resurrection of the wicked, though I have always been kindly disposed toward those who claim to see it. But on April 1st, I went to the Conference at Boston; and on Thursday, P. M., listened to a discourse from Br. S. G. Mathewson, of Castleton, Vt., which upset all my philosophy and theology, too; and which, if true, leaves me no alternative, except that of no resurrection for the wicked. Speaking of "Life" and of the State or condition in which the just or righteous are raised up from death, or out of their graves, he used the following language:

> "Talk about different kinds of life! Why, life is life, is it not? I do not know anything about Adamic and Christ life; about animal life and spiritual life; about temporal and eternal life; about mortal and immortal life, as differing one from the other in kind. There is but one *kind* of life and that was given to Adam; and if he had been obedient, he would have lived right on forever; and that would have been eternal life, would it not? But *he* was cut off from life on account of his transgression: and so are the wicked. Now *this life is given* to the righteous *only*, on account of their faith in Christ; and Paul says, *they* are *raised* INCORRUPTIBLE, does he not? The wicked do not get the *gift* of *life!* 'For this cause was the gospel preached also to them that are dead, that they, the dead, might be judged according to men in the flesh.'"

Then leaving the remaining part of the verse (1 Peter iv., 6) incomplete in his quotation, he said:

"Now let us have that right over again, so that we may fairly understand it."

He then began again with Adam's being cut off from life, etc., ran down to the *same point* in the quotation of Peter, and *there* he left it.

On asking him after sermon was through, When he came out on the non-resurrection of the wicked? he denied having done so; and on the query, "Why did you preach it, then?" he denied that also.

But on calling his attention to the declarations as made by himself, and desiring to know how he was going to get the wicked up, *if* so be there *is* but one kind of life, and that one kind *never given to the wicked*, but to the righteous *only?* "O! (said he) I will preach another sermon and clear that up." Well, I hope you will, for it needs clearing up. But he did not clear it up; and as the discourse was before hundreds, and made the same impression on others as on myself, I do really hope our good brother will "preach another discourse" at Springfield camp-meeting and help me out of the dilemma that he has been the means of getting me into. I never had that doctrine put home to me with such telling power since the question came up as on that occasion. But if it be true, as Br. M. says, that there is but one kind of life and that kind the wicked never get, but the righteous only, I declare my poor weak brain can see no escape from the conclusion that there is no possible chance for any kind of a resurrection for the finally impenitent sinner.

What say you, Br. Storrs? Is or is not such a conclusion legitimate to the premise assumed? Please send me the copy containing your answer and oblige yours in hope of life. G. W. Stetson.

Rutland, Vt., June 1, 1868.

Response to Br. Stetson.

Without going into the argument of the two kinds of life, it is undeniably true that "life is life." And further, Br. Stetson is entirely right in his conclusion from Br. Mathewson's statements; we see not how it is possible to come to any other. We trust Br. M. will yet see that it is impossible to reach life and immortality as the gift of God, without excluding the wicked from any and all life, after they are once dead.

We never went forward to our present stand-point, until forced to do so or abandon our foundation principles. We found we had been preaching the doctrine of no future life out of Christ ever since we abandoned the doctrine of inherent immortality, and had to take special pains to keep those who heard us on the Life theme from thinking we taught that the wicked would not live again. This course we pursued for years, till we were forced in the midst of a sermon we were preaching contrasting the two Adams, 1 Cor. xv., to see that there was, in the nature of the case, no life by a resurrection from the dead to any man except *in* Christ; and that God had given to his "Son power . . . . to give *eternal life*," and no other, "at the last day." "This is the record, that God hath given to us eternal life: and this life is in his Son: he that hath the Son hath life: he that hath not the Son of God hath not life." 1 John v., 11, 12. This we found agreed with Jesus' own testimony, "Except ye eat the flesh of the Son of man, and drink his blood ye have *no life in you.*" John vi., 53. But they had the present life in them, though they did not partake of Christ. His words, therefore, will bear no other construction than that of a rejection from being "raised up at the last day" into life.

From these starting points, we came to see that the general tenor of the Bible, and of the gospel in particular, was, that salvation from *death* is the grand theme of revelation from Genesis to Revelation; and that those who were only partakers of the Adamic nature inevitably perish in death, and are no more forever; that only by connection with Christ would any man be delivered from death's dominion. "The wages of sin is death." "The sting of death is sin." That sting must be extracted or death holds us in his eternal dominion: nothing but "the blood of Christ" will destroy sin: that is the only healing or curative balm; so we see how forcible is that saying of Christ, "Except ye eat my flesh and *drink my blood* ye have no life in you."

To a like result we are sure all who reject the doctrine of inherent immortality will sooner or later come, if they do not leave off "contending for the faith once delivered to the saints" of "*Christ our life.*" We can afford to wait patiently till their eyes shall be opened to see this crowning truth of the gospel, viz., "Life future and eternal *alone in Christ:*" all out of him perish as if He had never come into the world, because they would "not come unto Me that they might have life," as saith Jesus.

Those "Four Questions."

A correspondent in Sheldon, Vt., seems quite anxious that we should let him answer the questions we have twice put to Eld. J. V. Himes, as follows,

> 1. Is the resurrection of the whole Adamic family to take place at one and the same time?
> 2. If so, are they all raised mortal?
> 3. If all are *not* raised mortal, how are we to account for it without admitting a judicial judgment *before* the resurrection? or,
> 4. Why is one class raised mortal and the other immortal?

We stated explicitly, "These questions have to do only with the statements in 'Part 1' of *Adventism*" a work which Eld. Himes and his associates are highly commending and circulating. We wished to know if he and his coadjutors did indorse what *seems* to be the teaching of that work, viz., that the whole Adamic race are raised from the dead at one and the same time; and that all, saints and sinners, are to be raised *mortal.* Now, if we are asked to help give circulation to this work, called "*Adventism*," is there anything unreasonable in our asking the four questions above? We said, "It appears they [the author and publishers of that work] hold to an universal *mortal* resurrection of all dead ones, saints and sinners." We are still under that impression; and neither the author nor publishers give us any relief or take any notice of the questions we put to them in good faith and with a sincere desire not to misrepresent their position. If their position is what it must seem to every impartial reader of "*Adventism*" that it is, why should they refuse to avow it openly and candidly? They have a right to their view of the order of the resurrection and the condition of those raised from the dead; but those who are asked to help circulate the work have a right to know if its *apparent* meaning is its real one. We can see no reason why the author and publishers of it should refuse to state frankly the truth in the matter. As sufficient time has elapsed since our questions were first put to them, and no response has been made by any of the

parties concerned, we are compelled to the conclusion that "*Adventism*," its author, and those who circulate it do hold to a simultaneous, *mortal* resurrection of all the dead of Adam's race.

Why then shall a private individual in Vermont ask us to let him answer the four questions we put to Eld. Himes? Have we a certainty that the author and publishers of "*Adventism*" will indorse our Vermont volunteer's answers? None at all; and whatever may be his views on the questions, we choose to have the answers from the persons who have called them out. Till then we are compelled to our former conclusion, viz., that "Part I. of *Adventism*," as far as it relates to the resurrection, is a "real heresy." As such we cannot but regard it, and disclaim all connection with *such* Adventism. No one will rejoice more than ourself to be satisfied that the teaching we attribute to it is not the belief of its author and publishers. A frank answer to our questions will remove all doubt in the matter. If they desire harmony with many of us who believe in the second advent nigh, why not give such answer? If the object is *secret war* on us, we can see why silence prevails.

A "Personal Devil."

The *Advent Herald*, speaking of the *Bible Repository*, says,

> Whether it will follow the Herald of Life and deny that there is any personal devil or no, we are not informed.

Who authorized you to say that the Herald of Life denies there being any personal devil? We deny your assumption, entirely; we fully believe, and have always maintained, there are multitudes of "personal devils" or *satans*, which is the same thing. They are nearly as numerous as the inhabitants of the earth; we find them everywhere, and in all places, among saints and sinners. The difference between us and our opponents' (*satans*) is this—Their *satans* are immaterial, fanciful, intangible, *spirit*-devils. Ours are material, real, tangible, bodily-devils. They fight their satans "as one that beateth the air." We take ours hand to hand in fair open conflict, striking home blows, sometimes killing them outright, by the help of the sword of the Spirit. Theirs never die, because they are intangible and can never be hit, strike as you will.

To speak without a figure—Whatever opposes God or his truth is a devil, or satan, of evil character. Whatever opposes wickedness and error is also a satan or devil; that is, it is an *adversary;* and thus engaged is an angel (*messenger*) of God, as in the case of Balaam, when "the angel of the Lord stood in the way for a *satan* against him"—Balaam-Numb. xxii., 22. Also verse 32, where "the angel of the Lord said" to Balaam, "I went out for a *satan* to thee:" that is, as the translators have truly rendered it, "to *withstand* thee."

Evil satans, or devils, are all around us, on every side, seeking whom "they may devour." We can only "resist" such by a "steadfast faith" in all that God has spoken, commanded, or promised.

No, no man can say "the Herald of Life denies there is any personal devil." We only deny the existence of a fancy devil, who is everywhere present, tempting everybody, at all times and in all places, and whom all classes of sinners are glad to have for an intangible scape-goat, on whom to lay the blame of all their sins; and whom many saints are exceeding glad to make the object of blame for all their misdeeds. Alas, for such, if there is no intangible spirit-devil! for then they have no cloak for their sins. They might almost say, "You have taken away my devil, and what have I left." See Judges xviii., 24.

Gerritt Smith and Albert Barnes.

Mr. Smith some time since addressed a letter to Mr. Barnes, wherein he endeavors to lead the latter to abandon his views of God and his government for those Mr. Smith has embraced. The occasion of this letter, if we understand it, was the expressions of Mr. Barnes, some years since made, in which he confessed the "facts in this world in regard to sin and misery, and to the punishment of the wicked in a future world" were such that he could not find any theory to dispel the darkness that hung over his mind on the subject; and his remarks concluded as follows:

> I confess, when I look on a world of sinners and sufferers; upon death-beds and grave-yards; upon the world of woe, filled with hosts to suffer forever; when I see my friends, my parents, my family, my people, my fellow-citizens—when I look upon the whole race, all involved in this sin and danger; and when I see the great mass of them wholly unconcerned, and when I feel that God only can save them, and yet he does not do it, I am struck dumb. It is all dark, dark to my soul and I cannot disguise it.

Such was and still is Mr. Barnes' condition, if we understand him; and his confession is an honest one; nor do we wonder at it while he holds to the doctrines of inherent immortality, and eternal sufferings to the lost.

Gerritt Smith undertook to relieve Mr. Barnes; but unfortunately Mr. Smith is deeply in the mire of the infidelity of the "Hartford Convention" of 1853, where Henry C. Wright, Joseph Barker, and others tried so hard to bring the Bible and its teachings into contempt. Mr. Smith's letter, so far as we can judge from the extracts contained in Mr. Barnes' replies, is of the same character as that presented at Hartford. Mr. Smith and Mr. Barnes seem perfectly to agree in one thing, viz., that God has made man "an intelligent and responsible agent, *necessarily immortal.*" That is the language employed by Mr. Barnes in his last reply, and which he understands Mr. Smith to hold.

This is the secret of the "darkness" of both of these able men. They both deal with man as he is *not;* and thus neither of them have the "light" which shines in God's word on the matter of the government of God. Had the inherent immortality of the soul and eternal woe, or sufferings in a future life, not have been held by Mr. Barnes, his arguments would have had much greater power than they now have; and would, we think, have somewhat relieved his own mind, as well as have crushed Mr. Smith's strongest point.

Mr. Smith's views, however, are not calculated to induce any thinking Christian to abandon Mr. Barnes' position for that of his friend Smith. Mr. Barnes has written five letters, filling near four columns each of the *Am. Presbyterian.* These letters are interesting, and we have examined them all carefully. The following concluding remarks of Mr. Barnes will give our readers a general view of the position of both these gentlemen; and we think none of our readers will doubt but that Mr. B.'s position is far preferable to that of Mr. Smith; yet both must remain in impenetrable darkness on the government of God with their ideas of a future life for the wicked.

Mr. Barnes' Concluding Remarks.

I have now gone over the main points in your letter, and have finished what I intended to say. I have endeavored to be courteous, but, at the same time I have desired to write you such a letter that you would not be likely to write me another. You will, at least, I think, give me credit for not having given you occasion to do this by any designed misrepresentation of your views.

Thus we pass on—you and I, toward the end of our journey—an end to either of us not now far distant. You, if I have correctly understood your views, with a belief that man is so made that there can be no security that he will not sin while in this world, and in any future condition; that no power can be properly exerted to prevent his sinning without violating his freedom; that by his being so endowed as thus to sin, and thus to set his Maker at defiance, he shows his real greatness; that he can so sin that his Creator cannot recover him except by his own agency, or in other words, can do nothing to effect this without violating his freedom; and all this is essential to just views of moral agency, and must exist in the future world as well as in this, and consequently, that there can never be a state in which man can be secure from sin and therefore from suffering. Thus, too, you hold in regard to God that his power is limited by the human will' he having made man so "great" that he can-not control him; that he does all that he can to save him from ruining himself; but in vain; that he exhausts his power in this respect in the present life, and that man enters the eternal world with no hope of help from his Maker; and that God himself is so bound and controlled by the fixed and inexorable laws of the universe; that he cannot interpose, even by miracle, to aid and save man. Thus, too, in regard to Christ, you hold that we have no certain knowledge of what he said at any time; that even if we were assured that he *had* made an affirmation on any subject, his word would not establish its truth; and that it is impossible to prove that he ascended to heaven in a bodily form. What *became* of that Saviour, whose existence you do not deny, but assume, you do not say; what he *did* for man you have not informed us; what he *taught* we have no means of ascertaining. Thus, also, in regard to the Bible. You profess to consider it as the "best of books," but at the same time describe it as a book of no practical value; a book that reveals a God that cannot possibly be loved, honored, or adored; a book full of puerilities and trifles; a book not reliable as a history, and full of falsehoods; a book in relation to which we have no possible means of determining what is false and what is true; a book that has been the occasion of numberless crimes, wars, persecutions, and acts of tyranny and oppression in the world; a book, therefore, wholly worthless and valueless as a guide to another world.

I, on the other hand, cherish the belief that man, though free, may be restrained, converted from sin, and made secure in holiness consistently with his freedom; that God has the power to convert and save most hardened offenders, and to sanctify the vilest of the race; that he rules the universe with infinite wisdom and goodness, though we may not be able now to comprehend the reason of his doings; that there is an all-sufficient Saviour provided for man, and that, through him, salvation on easy and reasonable terms, is sincerely offered to all mankind; that God has given to man a revelation—not foolish, puerile, unreliable, contradictory, and absurd, but a safe and reliable guide in all that is necessary or desirable for man to know or believe in order to salvation; that a sinner *may* be saved, and that *when* saved, his salvation will be secure forever and ever.

In the main *facts* in regard to the introduction of sin and woe into our world, we do not—we cannot differ. The facts are before our eyes and we cannot deny them. In regard also to the existence of sin and woe beyond the grave we do not differ essentially, for you have expressly admitted that they will exist there. For myself, I confess that all this is dark. I do not understand it now; I do not hope to be able to understand it in this present life. But I entertain no doubt that it *may* be understood, and that it is consistent with the idea that God is just, and wise, and good; that he is worthy of universal confidence, adoration, affection, and praise: and such a God I believe presides over all. Your system seems to me not only to offer no explanation of these facts, but to involve the whole subject in deeper darkness and gloom—in worse than Egyptian darkness—a darkness which, if you will allow me to quote from a book which you say is full of "puerilities" and "absurdities," is "as the shadow of death; a land of darkness as darkness itself; and of the shadow of death without any order, and where the light is darkness." Job x., 21, 22.

It is not probable that at my time of life I shall materially change my views in regard to subjects the study of which has constituted my main employment for more than forty years; nor can I suppose that you will materially change yours. We shall probably both of us leave the world cherishing the opinions which we now hold on the most vital subjects which can occupy the attention of the human mind.

We shall leave to our friends and to the world, so far as the world may feel any interest in knowing what we believed, these two very different systems as the result of the studies, the reflections, the observations, of our somewhat protracted lives. For myself while living, and as a legacy to my friends when I am dead, I wish some better system than that which you have proposed, and which I have so freely examined; and I desire to leave to the world, so far as the world shall care anything about what I believed, when I shall pass away from among the living, my deep and unalterable conviction that every sinner under the divine government is in danger; that there is beyond the grave, a world of just and eternal retribution; that there will be a judgment of all mankind: but that there is a way of salvation from the wrath to come for all men; that Christ has died as the great atoning sacrifice for the sins of the whole world; that the benefits of that sacrifice are freely offered to every man, on terms simple, reasonable and easily complied with: and that God has given to mankind a Revelation, not puerile, trifling and absurd—not deepening the darkness of our condition—but *full of light, a safe and sufficient guide to another and a better world.* I am, with great respect, truly yours,

Albert Barnes.

How Long? (Dan. xii., 6.)

This is an important question. How long? If dollars and cents were pending, all the tribes of the earth would say anxiously, How long? But on such a great subject as the coming of the Lord to raise all God's dear sleeping saints, change to immortality all God's living, waiting ones, set up his everlasting kingdom (Dan. ii., 44) under the whole heaven (Dan. vii., 27), cleanse the earth by fire as once by water (2 Pet. 3), and burn up all the proud and all that do wickedly (Mal. iv., 1–3), I am often told we must, or can know nothing, when God says in his Bible (Is. xlii., 9): "Behold, the former things are come to pass, and new things do I declare: before they spring forth I tell you of them." Also (Amos iii., 7): "Surely the Lord God will do nothing, but he revealeth his secret unto his servants the prophets." Says the Saviour: "Search the Scriptures."

But, says one, no one shall ever know the day or hour. Please stop and read the whole text (Mark xiii., 32): "But of that day and that hour knoweth no man, no not the angels which are in heaven, neither the Son, *but the Father.* Very well. The Father did, then, at that time know the day and hour, or language don't mean anything. This was in A. D. 33. But in A. D. 96 (Rev. iii., 3), sixty-three years after, we have words from the Father, that if they won't watch, they shall not know what hour he will come upon them. So the plain inference to me is, if they will watch, they shall know.

Then Paul says, "When they say peace and safety [which is now fulfilled], *then* sudden destruction cometh upon them [that say peace and safety], and they shall not escape. But ye, brethren, are not in darkness that that day should overtake you as a thief." But I believe all that love the world the best will be snared, every one. For, says the Saviour, "as a snare shall it come on all them that dwell on the face of the whole earth." But God's children are not dwellers on the earth; they are looking "for a city that hath foundations, whose builder and maker is God."

Now to the question, How long? The third horn of the kingdom of the Vandals in Africa, was plucked up on the eve of St. Cyprian, A. D. 533. Says Gibbon: one awful hour reversed the fortunes of the contending parties. The eve of St. Cyprian in A. D. 533 fell on the tenth of the Jewish seventh month: so if to the tenth of the seventh month 533 we add the time at the end of which Daniel was to stand in his lot, or 1,335 days, or years as we believe them to be, it makes 1868, *tenth day of the seventh month, which falls this year on the twenty-seventh of September.* Amen. Still, How long? (Dan. xii., 12, 13.) Daniel is told, "Blessed is he that waiteth and cometh to the thousand three hundred and five and thirty days. Go thou thy way till the end be [or till the end of the days], for thou shalt rest [or sleep], and stand in thy lot at the end of the days." Not six months before the end of the days, nor six months after; but at the end of the days.

So, my dear brethren and sisters, this year, according to my faith, will bring the Lord from heaven. Let us then put forth our best energies in this glorious work. May every one of us try by persuasion, by the help and the grace of God, to get one at least, of our friends to come to Christ in this last year, as I firmly believe: and I pray God, my brethren, that nothing may deter you from this work. O blessed year! The captives, I believe, will be released. O glorious year! The trump of jubilee, I think, will be blown this year. The long-looked-for year of years, the best, it is come! I shall hope to meet you all through faith in God and the blood of the Lamb. Until then, farewell. And I pray God your whole body, soul, and spirit be preserved blameless unto the coming of Christ. Amen.

Ira Fancher.

Sandy Hill, N. Y., July 7, 1868.

Remarks by the Editor.

We give place to the foregoing by the earnest request of our excellent Br. Fancher. He has been a believer that the definite time of the second advent of Christ is revealed in the prophetic numbers, for twenty-five years past. We have had occasion to differ from him and others in that matter ever since 1844. We question not their sincerity or honesty; yet we can by no means accept their conclusions. We are always glad, however, to have them place their definite time *near*, so that we shall not have to wait too long to test the accuracy of their calculations. Br. Fancher has brought it beautifully near. Should he prove correct, no one will rejoice more than ourself: we long for the day of Christ's return, as "wicked men and seducers" are "waxing worse and worse," and we have no hope of a better state of things till Christ does return "from heaven."

We are not of those who think or say, "we can know nothing about" the time; but we are of the number, who, while they fully believe the "signs of the times," given us by our Lord and the Prophets, are to let us *know* when "it is near, even at the door," we cannot know the precise year, month, day, or hour of the actual advent: and that no prophetic number is given in the Bible with the design to give us that knowledge. If we are mistaken in this matter we are so from a careful study of the subject for more than twenty years past; nor have the efforts of those engaged in the attempt to find the exact time of advent tended in the least to move us from our position on the question. By Divine grace, we intend so to live that whenever our Lord shall return from heaven we may be accepted of Him. Till then, or till we "sleep in the dust of the earth," we shall "occupy" the "talent" our Lord has entrusted us with, in the manner we believe He has called us to do.

Letters and Extracts.

From R. E. Ladd.

Springfield, Mass., August, 1868.

Br. Storrs: I hand you with this five dollars on account of the "Documents," received in good order; and am starting them on their mission. I offer them to any person that will read them; and when this lot is exhausted I shall order more. How shall they hear without a preacher? and how shall they preach except they be sent? "As it is written, how beautiful," etc. If these do not "preach the gospel of peace and bring glad tidings of good things," then I am at loss to understand the meaning of terms "Life to the righteous dead by resurrection;" and to the living by a "change of the corruptible to incorruption. This is like our blessed Lord. No future wailing, weeping, gnashing of teeth beyond this life. It is sufficiently awful to lose life hopelessly, it seems to me, not to add the horrible idea of a revival to a mortal, corruptible, dying life again, with no purpose to be accomplished but to be made a spectacle that benefits no being in the universe.

Every correct moral sentiment is shocked at the idea, and instinctively revolts and turns from it with horror. No, no! the blessed Bible does not threaten sinful, erring humanity with another life of suffering, after this is wasted and lost.

It is now offered to all who will accept it as a free gift of God through Jesus Christ. How infinitely precious the gospel appears with this view. It is indeed "glad tidings of good things."

I did not intend to say anything more than to give you the money and then to inform you for the next Herald that we have made arrangement with the Railroad and Steamboat Company, from Springfield by way of New Haven to New York, for a reduction of the fare to $4 50 for round trip; good from August 20th to September 1st, inclusive. This is better than we have ever done before; I hope it will be largely improved by brethren in and beyond New York. The fares are reduced from all the principal stations, viz., New Haven, Meriden, Berlin, Middletown, Hartford, Windsor Locks, to two-thirds the usual fare. Let all who come ask for camp-meeting tickets to Springfield, and pay full fare; then keep their tickets and present them to Br. G. T. Adams, Sec'y, on the camp ground, to be endorsed by him to return. Those who live near way-stations, not named as ticket stations, should buy tickets *to* those stations, and then purchase "camp-meeting tickets" to Springfield. The loss of the ticket will necessitate the purchase of a return ticket, so that they should be well cared for. We are looking for a very large gathering, and praying that it may be very profitable.

We hope, sincerely, that you will spend a little more than one day with us. We shall secure a good spot for Br. Wolcott's tent. Br. J. C. Day, of Ashburnham, and myself will see to its proper location. He is to spend two weeks in assisting us to prepare the ground. We commence with 12 to 20 hands next week. We hope the New York brethren will come in large numbers, and bring much of the blessed spirit in their hearts. This overcomes prejudice faster and more effectually than any other thing. Give my love to all the dear saints, and to your family. I am happy to say my wife is improving, and we hope for complete recovery. May she still be remembered in prayer.

From A. L. Houghton.

South Adams, Mass., Aug. 1, 1868.

Br. Storrs: It has been about one year since I embraced the Life views. Since that time I have enjoyed myself well in reading my Bible. It shows me that God is love; not willing any should die, but that all should have life if they will but turn from the broad road that leads to destruction. Since I embraced the doctrine of Life only-in Christ, the church to which I belonged saw fit to cast my name out; also the names of some others; but we rejoice the more, feeling determined never to be entangled again in the yoke of bondage, but to be free in the liberty wherewith Christ has made us free. We also enjoy the privilege of meeting together from time to time to listen to the Gospel as it is explained by one of our brethren; and as we separate to go to our different homes we feel we have been fed with the bread of life, and how much better it is than the traditions of men, where they lose sight of the man and see nothing but an imaginary immortal soul, which must be imagined, as there is no such thing taught in the Bible. The Herald of Life comes to me regularly, and I prize its visits very much. It is verily a feast of fat things; and I pray that the lives of those who are connected with it may be spared; and may your labors be blessed. There is quite an interest manifested about here in the life views. Many are digging deep, and I doubt not will find many hidden treasures. May the God of love bless them, and enable them to understand his holy word. There is some opposition; but I am determined to go on. May the Lord help me in all good works.

From Nicholas Allpool.

Locust Point, Ohio, July, 1868.

Br. Storrs: I send $1 to pay for the pamphlets sent me Life from the Dead, and The Defence of the Bible. I am sorry I am not able to send more. My heart is with you in the cause of "Life only in Christ:" but money I have not got. I am getting old, and not able to labor much. It is all I can do to support myself and wife, and I possess nothing to sell to raise money. Hence I cannot do as I would like to for the good cause; but you all have my prayers. The pamphlets you sent me I have given away to those who will read. Some cannot read, and others will not, especially if it is anything in opposition to their preconceived notions. I have given them to ministers and some other Bible readers. They say, they can find no fault with them.

Soon as I can get time I intend to give you a history of the prospects of the doctrine of "No Life out of Christ" in this place. Then you will be more able to judge whether the all-wise God is to work by the spirit of truth in the hearts of his children. I would only say now, that since I have endeavored by the help of God to impress thought on the mind of my fellow-men, and after patiently enduring the scoffs and sneers of opposers of the doctrine, the place was finally left without a preacher. But the Lord has sent one among us that is able to preach the gospel of the Son of God. He is a member of the United Brethren; but was formerly a minister of the Reformed Lutherans. He finds access to the hearts of the people by presenting the truth. He holds that the dead will be raised incorruptible at the last day: does not believe that men go to heaven or hell when they die. He does not believe the soul is a part of God; nor does he preach that it is immortal, but holds up the resurrection from the dead at the last day, when Christ will take possession of His kingdom upon the earth and sit on the throne of his father David. I pray that the truth may spread, and the gospel of the Son of God be preached in its purity to the honor and glory of God. I am your brother in hope of eternal life.

Stephen Benton, Middlebury, Vt., writes: It is some time since I have remitted anything for our highly prized paper, the Herald of Life. I have been a reader of your periodicals ever since 1849. I took great interest in your Six Sermons when first published, and read them over and over, again and again, and lent them to my neighbors; few however would read them, and refused to entertain the doctrine. I am nearly alone in this region of country. The people seem like Ephraim of old, "joined to their idols." I still feel that the Herald of Life is the best preaching I get, and I wish to help sustain it, and the truths it promulgates. Pray for me, that I may have grace to live out the principles of the gospel in these days of peril; and pray for my children, that they may all have an interest in the blessed Life-giver and take delight in the great plan of redemption.

C. W. Potter, Granville, N. Y., writes: I send you $2 to have my paper continued. We have no Advent preaching at this place, and I prize your paper, believing that inspiration has settled the question as to the wicked dead—"the man that wandereth out of the way of understanding shall *remain* in the congregation of the dead"—he "shall not see life, but the wrath of God abideth on him." Yours in Christ.

Note by the Editor.—This Br. had taken the Herald of Life only a few months: but seems not inclined to part with it.

Wm. H. Spence, ("64 years" old) Bristol, R. I., writes: I wish to continue my paper. The Herald of Life I love for the truths it contains, and the spirit it manifests. I wish you to send me some of the tracts on the "Judgment." I have some of the two other "Campaign Documents." The way I do, having but small means, is this—I carry the truth to those only who will read; and when they have read the works, I take them and carry them to others, and so keep them preaching. May the Lord bless and spare you, dear brother, and your family with all the household of faith. Yours in the blessed hope.

A. Logan, Milwaukee, Wis., writes: Although I have paid for the Herald to the end of the year, I suppose it is important you should know what to depend on for the coming volume. I feel it is very important that the Herald of Life should be sustained. You can put me down for $10. That your life and health may be preserved, and that the cause may prosper, is the prayer of your brother.

Clamor Franke, Cincinnati, Ohio, writes: I have learned to love the Herald of Life as I have Life itself. I trust the question of its permanency will be forever settled at the next ensuing gathering of our brethren. I am sorry I cannot be present. However, to assure you of my interest in the Herald, I will continue to take two copies at $10 each, so long as it shall be continued. I sincerely pray that God's choicest blessings may attend all your labors and those of our brethren during the anniversary conference.

Mrs. R. W. Pierce, Milwaukee, Wis., writes: Sister Bailey died the 27th of June, full in the faith that Christ would revive her again. She was a great sufferer, but was willing to live or die as God saw fit. Please send me one dozen each of the "Judgment" and of "Life from the Dead, or, the Righteous only will live again." I find a great many that are willing to read.

Peter Woods, Hudson City, N. J., writes: Allow me to say, though this is my first year as a subscriber to the Herald of Life, I for one will double my subscription, D. V., for the coming year. I want the Herald every week. I would say to its readers, stand by the Herald of Life and its Editor. Let every one try and get more new subscribers. It is doing a great work, and I am glad there is a spirit of inquiry among the people; and my prayer is, that in 1869 popery and paganism, purgatory and spiritualism, may all be shaken to their foundation.

Business Matters.

One Dollar each from—Erastus Clark, A. D. Carr, Wm. H. Spence, Mrs. Nancy B. Smith.

Two Dollars each from—Timothy Quimby, C. W. Potter, Stephen Benton (pays for next volume), John Curran, Henry J. Brunner.

Various Sums—Jabez Adams, $5; Miss G. Spencer, 50 cts; Solomon Hale, 83 cts.; S. S. Call, $7 on pledge; Amos French, $1 50; [You have now paid $3 since this vol. commenced.]

Correction.—In last week's credits, instead of J. M. Willis, $5, it should have been $25.

Packages Sent.

Jarius Gilbert	by mail
C. W. Lyndall	" "
Solomon Hale	" "
Timothy Quimby	" "
W. S. Olmsted	" "
Richard Clark	" "
Erastus Clark	" "
Stephen Benton	" "
Jacob Grim	" "
Wm. H. Spence	" "
C. A. Saylor	" "
James Crawford, 2 packages	" "
Joseph A. Rice	" "
Eld. Liberty Wetherbee	" "
Frederick Morrow	" "

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Children's Department.

CHRIST AND THE LITTLE ONES.

"The Master has come over Jordan,"
Said Hannah, the mother one day—
"He is healing the people who throng Him,
With a touch of his finger they say?

"And now, I shall carry the children,
Little Rachel, and Samuel, and John,
And the youngest—the baby Esther,
For the Lord to look upon."

The father looked at her kindly,
But he shook his head, and smiled,
"Now, who but a doating mother
Would think of a thing so wild?

"If the children were tortured by demons,
Or dying of fever, 'twere well—
Or had they the taint of the leper,
Like many in Israel."

"Now, do not hinder me, Nathan—
I feel such a burden of care;
If I carry it to the Master,
Perhaps I shall leave it there.

"If He lay His hand on the children,
My heart will be lighter, I know,
For a blessing forever and ever,
Will follow them as they go."

So, over the hills of Jordan,
Along by the vine-rows green,
With Esther asleep on her bosom,
And Rachel her brothers between.

'Mong the people who hung on his teaching,
Or waited His touch and His word,
Through the route of proud Pharisees listening,
She pressed to the feet of the Lord.

"Now, why should'st thou hinder the Master,"
Said Peter, "with children like these?
See'st not how, from morning till evening,
He teacheth, and healeth disease?"

Then Christ said—"Forbid not the children,
Permit them to come unto me!"
And He took in His arms little Esther,
And Rachel He sat on His knee.

And the heavy heart of the mother
Was lifted all earth care above,
As He laid His hand on the brothers,
And blessed them with tenderest love.

—*The Little Pilgrim*—Edited by Grace Greenwood, Philadelphia.

FROM ELD. H. ROCKWELL, THE AGED.

New Britain, Conn., 1868.

Br. Storrs: I feel under obligation to give my testimony to a certain question found in the Bible, which seems to many to be of all and every other so-called heresy, the most objectionable; I find a number of very kind-hearted and honest Advent brethren who feel grieved that this disturbing element should be allowed to be once named in the churches. What is that element? It is that, which to my mind, is one of the top stones of the hope of the church; one inseparably connected with the coming of Christ; one that when the great Master-builder shall come to complete the sublime structure of the last temple, will be brought forth and assigned its appropriate place with the keystone of that royal arch, crying and shouting, "grace, grace unto it;" from the foundation unto the topstone; the shaft through which all believers in Christ receive, if at all, a future and eternal life. O, how sad it makes my heart to see those who profess to believe in God and his Christ utterly and persistently reject the plain truth of his word, and that after they have heard the truth as it is in Jesus, presented with so much beauty, backed with such a list of Bible testimony. I think if Christ was now on earth he would find quite a company to which he might consistently say, "Ye will not come to me that ye might have life." See 1 Cor. x. 15. "I speak as to wise men: Judge ye what I say." What did the apostle say? "Men, brethren, and fathers, hear ye my defence which I make unto you. I am verily a man which am a Jew; born in Tarsus, a city in Cilicia, yet brought up in this city at the feet of Gamaliel, and taught according to the perfect manner of the law of the fathers, and was zealous toward God, as ye are this day: and I persecuted this way unto the death, binding and delivering into prison both men and women; as also the high priest doth bare me witness, and all the estate of the elders: from whom also I received letters unto the brethren, and went unto Damascus to bring them which were there bound unto Jerusalem, for to be punished." Here he describes his conversion and his call to that great work.

We now turn to his beautiful discourse in 1 Cor. xv. Did he in this full and complete description of the manner of the resurrection, give any way in which wicked dead men could be raised to life without making them incorruptible and immortal? If he did, I have failed to see it. If all men will have a resurrection, what will be done with him "that wandereth out of the way of understanding?" Where will be found "the congregation of the dead" for him to remain in? and if those that believe not in the words of Christ shall not see life, but the wrath of God abideth on him, who will remove the sting of that wrath from him? But the objecter may ask, What is the wrath of God that abideth on him? It is not as orthodoxy is inclined to believe, a state of endless torment or suffering, but it is just what the apostle says it is, and no more or no less: it is the wages of sin, which is death;" for the sting of death is sin, and the strength of sin is the law. And as the sting of death hath not been removed from the impenitent, it holds him in its relentless grasp, ever depriving him from seeing or enjoying any of that beautiful world of eternal life. Let not the sinner be so presumptuous as to say, "Well, if that is all, it is no punishment." O heedless, unreflecting man, pause, I entreat you: do you consider it no punishment to be forever excluded from a home in the kingdom of God? No punishment to be forever deprived of society with that holy, happy company of the saved and glorified ones? to have no part in that glowing song of victorious triumph and eternal praise? O reflect but for a moment; and while you reflect allow me to ask, Were you arrested for a capital crime, and at your trial found guilty and sentenced to be hung, or to confinement where you should never see the least ray of light, or hear the sound of human voice, never look on the human face or once see the face of green earth, or see or hear anything but your own lonely voice, and the tomb-like tread of your own groping, wandering feet, would not that be a dreadful punishment? Do not be mistaken in this matter. It is not the suffering that is the punishment; it is the penalty of the law, and that is death.

If all the dead are raised to life by Jesus Christ, to my mind it is as clear as a sunbeam that all will be raised to an undying life; for Christ has no other life to give; for this mortal must put on immortality. If all are raised why should Paul both labor and suffer, if so be he might attain to that world and a resurrection from the dead? If all will be raised, then he could not miss of it. I believe that when we die, if we ever live again, we must get that life from Christ, our living head and only hope of future life. Let us consider 1 Cor. xv. 20, "But now is Christ risen from the dead, and become the first fruits of them that slept." What must we learn from this? I suppose that as the law presents to our minds a variety of types and shadows of things to come, so when the law becomes our schoolmaster to bring us to Christ, if it has accomplished the object for which it was given, it has introduced us to the great anti-type. Then if the wave sheaf of the first fruits was perfectly typical of the harvest, so is the order of the resurrection. If the first fruits were holy so must be the whole lump.

"For since by man came death, by man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive. But every man in his own order: Christ the first fruits: afterward they that are Christ's at his coming." Let us now mark those expressions. Christ becomes the first fruits of all that great company who are sleeping in him; and if they are ever raised to life again it is because they are in him, and have fallen asleep with a hope full of immortality; and whoever shall be raised to life will be made like him and cannot die any more; death hath no more dominion over them. For as in Adam all die, so in Christ shall all be made alive. How are they made alive? In Christ; not out of him. Here we see every man in his own order: in Christ, an heir of life: out of Christ under the dominion of death. But every man in his own order: Christ the first fruits; afterward they that are Christ's at his coming. Mark this, they that are Christ's at his coming; not those who have lived in sin all their days, and would not come to Christ that they might have life; who did not believe his word. Of all such it is written, John iii., 36, "He that believeth not the Son shall not see life; but the wrath of God abideth on him." Here we see that the unbeliever is held under the dominion of death, with no hope of escape; never more to see life. The sting of death is sin; and the strength of sin is the law. Now what gives sin its potency? the law. Let us turn to the law and we read, Rom. vi., 23, "For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord." What can be more hopeless? The sinner gets his wages just as the laborer gets his pay for his work; and gets it when his term of service expires, or when he dies; and gets the whole of it at one time, principal and interest. He gets death with its sting remaining in him: he gets the strength of sin unforgiven, which holds him under the wrath of God and dominion of his own wages, which is death. O what a gloomy, hopeless condition! Better had we worked for no wages! "For, as in Adam all die." How do all die? We believe that Christ in our Adamic natures, took part and consequently died the same Adamic, or corruptible death. Do you inquire, how? Hebrews ii., 14, "Forasmuch, then, as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil; and deliver them who through fear of death were all their lifetime subject to bondage." Now the forgiven sinner may joyfully listen to that stirring appeal, "Behold the Lamb of God that taketh away the sin of the world," O how joyful; O how triumphant; O how glorious; how full, how complete. What a lost, a polluted sinner, all covered over with the contaminating influence of sin, can he now be delivered from the grasp of death? Yes, glory be to God. Jesus, the great Life-giver hath grappled with the monster. Yes, the promised seed of the woman, although in the mighty conflict his head was bruised for three days, yet he overcame, and in spite of the sealed stone and armor-clad Roman guard, he burst the bars of the tomb and rose, the world's Redeemer. O, what a hope is this: let him that heareth say come. Let him that is athirst come; and whosoever will, let him take the water of life freely. Rev. xxii., 17.

Come, kind friend, come one, come all, hear this triumphant acclaim, Rev. i., 18, "I am he that liveth, and was dead: and behold I am alive forevermore. Amen: and have the keys of hell and of death." Now if we die without the hope of future life, it is not for the sin of Adam, but for our personal transgressions. Let us ask a few questions. As Christ now holds the keys of hell (*hades*, grave) and death; and as he alone is the only one who can shut and none can open, and can open and no man can shut, can the unforgiven sinner ever live again?

Let us here make a solemn and long pause, while with humility and reverence, we bow our heads, and ask, if he lives again, for what purpose? O God, save us from presumption; help us to know the things of which we speak; and testify according to thy word. Should we suppose it is to magnify the law and make it honorable? Was the law not broad enough in its demands when it demanded the death of the transgressor? Did it need magnifying or making larger? Again, is it not made honorable when executed according to its own provision? If not, then it would seem that there was something dishonorable or unjust in the enactment of the law. Shall we for the sake of sustaining a cherished theory presume to accuse God of injustice? We think no one would be willing to take so fearful a responsibility.

Let me now address our Advent brethren in particular; for to them I would dedicate these imperfect remarks; for I know that many outside of the Advent ranks will not at first sight comprehend my views, and I may appear to them as a heathen, an infidel, or a barbarian, but all those who make any claim to a respectable understanding of our faith, will know that I am honestly trying to give them and all others to understand that I fully and firmly believe that if any one dies out of Christ, that the key of death and the grave will be so effectually withdrawn from the lock of death's door, that its massive bolts and sin-corroded bars will never move from their eternal fastenings: no, no, when once the Master has risen up, and shut to the door, neither men nor angels can open.

Now to a few questions direct. Do you believe the inhabitants of Sodom and Gomorrah were destroyed with their cities, and all the plain, and the inhabitants of the cities, and that which grew upon the ground, as recorded in Gen. xix., 25? We presume you do. Do you believe that the company of Dathan and Abiram were burned up by the flame of that fire which was kindled in their midst, as recorded in Psalms cvi., 18, and in Num. xvi., 35? I must assume that you answer, yes. Do you believe that Malachi iv., 1, will be literally fulfilled? Perhaps you may not; but if you do not, I must only admit that I do not understand what the Adventists believe on that passage, or I must think you are not fully initiated into the faith. Here is the passage: "For behold the day cometh, that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble; and the day that cometh burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch." It has always been admitted by all Adventists as far as my knowledge extends, that this passage will be fulfilled when the Lord comes the second time. I know the faith of some Adventists differ one from the other in some points, yet I am happy to know that in this we all agree. Do we not, my brother? Let me now ask one other question, and see if we agree in that. I do not recollect to have heard the question either asked or answered by any one. I will give my own answer. But you ask, What is the question? You will find it in my answer, which is this: I believe the proud and wicked ones are those that will be living on the earth when the Lord comes. Do we agree in this? If so, then the judgment of God will be executed upon them in their utter destruction, and they will never be raised from their ashes; but will be ever under the soles of the saints' feet. Do you believe this? Why should I ask this question? I will answer by-and-by: but let me first ask one or two more. Do you believe that on the wicked he shall rain snares, fire and brimstone, and a horrible tempest; this shall be the portion of their cup? Psalms xi., 6.

I have heard so many remarkably smart men preach on these subjects, and insist that it is the final doom of the wicked, that my common or uncommon sense is wonderfully startled that they do not discover that in their theology, they exclude all the wicked of earth, that are living when the Lord comes, from being in the resurrection; or having any part of their symbolic second death. If you believe what I have written, I ask you again, in the fear and in the love of God, do you believe it will render any glory to God or any benefit to man to have the ashes of the Sodomites and of those burned up in the camp of Israel, raised up and burned over again? I leave you to answer, simply saying, I do not: but one thing I believe, that without holiness no one will see God; so, then, if wicked dead men are raised to life, they must be forever blind.

FROM CATHARINE C. WILLIAMS.

Butler, Mo., July 16, 1868.

Br. Storrs: Feeling it more a privilege than duty, I enclose one dollar, for which I should like to have you send me, what it will pay for, including postage, the work entitled "Life from the Dead; or, *The Righteous only will live again*," to circulate among the representatives of the different sects, which are each trying to set up here in our young town of Butler, as elsewhere. The Presbyterians have taken the lead in erecting an edifice, I believe, but the others design to do so, when, if they could only be one, as Christ is one, one house would hold them, if it was large enough. From private letters received from readers of the Herald, I have reason to think an occasional communication over the signature C. C. W. would not be unacceptable. I can assure such that it would give me pleasure to gratify them much more frequently than I do, if I could, but I feel too overtaxed with unavoidable, and, as I deem, indispensable cares, to be able to do so, and as duty cannot call diverse ways at the same time, I have to try to be content to do what I can. Some have manifested much interest in former letters wherein I mentioned something about our region, its prospects and advantages. Such, no doubt, would like to hear about the present season. Up to within two or three weeks one could scarcely conceive of a more flattering prospect for corn, wheat and oats being then matured, and a fair crop, so considered. Showers had been frequent enough to push forward the corn rapidly without interfering with business, till July, when it became dry and hot, though breezy, till vegetation seemed to come to a standstill. Till within two or three days we have been mercifully remembered, and showers have much revived the farmers' prospects. Grass is not near as abundant as it was last season; but according to present prospects there will be enough, not only of grass, but corn, and some to spare the still frequent comers. Just now expectation and hope seem to be on tip-toe by the advent of a corps of railroad surveyors in our midst, looking out a track for the "horse" all are anxious to see speeding over our beautiful slight hills and dales; as we have not forgotten in our short, though by no means painful isolation, all it brings in its train.

I will add, I hope the appeal in the June 17th issue for means to circulate the "Three Campaign Documents" will be generally responded to, and not as tardily as in my own case. One dollar is truly a small sum, but put enough of them together and the sum asked for will be complete. When we give the subject thought we know it is a glorious cause. But it is one thing to know it, and quite another thing to allow it to influence us so as to feel glad to have a chance to do something to help it on. It needs effort; and we must try not to lose sight of the glorious things in store for those who love above everything else the Lord of Life and glory, by allowing ourselves to become too deeply engrossed in the things that will soon pass from view. I am glad to see so much done; but may the light increase many fold.

FROM G. L. HART.

New Britain, Conn., July 30, 1868.

Br. Storrs: We are often times reminded of the tendency of the doctrine of no future life to the wicked to lead to Universalism; But I would like to ask such to consider the words of truth as spoken by our Lord and his Apostle, when they make such assertions as, "Christ's mission is as large as Adam's:" meaning that the plan of salvation to life covers all: that all die by Adam and all are made alive by Christ. Some boldly assert that the gift purchased by Christ, and given of God, included the impenitent wicked: little thinking that the blood of Christ was the purchase money; and they are at the same time great sticklers for the *vicarious* atonement. We do not wonder some dare say that, "Justice demands that the wicked should live again." As the law could not even hold the *blood* life, if Christ has thus bought them; truly it would be unjust that they die at all, if the death and sufferings of Christ deliver from the Adamic penalty, as they are pleased to term it. It must be that the law with such penalty has unjustly held them. But God is just and the justifier of him that believes in Jesus. None others are in the gift. "Of all, said Jesus, which He hath given me I should lose nothing: but should raise it up again at the last day." Yea more: "All that the Father giveth me shall come to me." Again, John xvii., "that He should give eternal life to as many as thou hast given Him." Who are in danger of Universalism here? Such as believe that faith alone justifies are not. The gift of Jesus to our race was, that one alive from the dead might appear for the dead who were without strength. Thus he died for our sins: and if that were all, we are yet in our sins. So Paul reasoned! 1 Cor. xv. But He rose for our justification. In yonder Holy Place in the presence of the just God, against whom we have sinned, his blood appears a gift, in the secret place of the Most High, for all that come to Him in faith. It is this faith, by the blood of Jesus, that makes it a living way. Heb. x., 20.

The wise man understood it, Prov. xxi., 14, "A gift in secret pacifieth anger; and a reward in the bosom strong wrath. It is joy to the just to do judgment, but destruction shall be to the workers of iniquity. The man that wandereth out of the way of understanding shall remain in the congregation of the dead." He that is in the bosom of the just Father receives our acknowledgments. He that dwelleth in the secret place of the Most High abideth under the shadow of the Almighty. Wrath abideth no more upon such as are come to him; anger is pacified in vindicated justice pledged through Jesus. Thus when the morn of resurrection dawns, as mortality was given as pledged by Jesus, He in turn, as pledged, gives everlasting life. To whom, "the just by faith shall live." Paul. Who are just? Rom. v., 9. Such as are made so by the blood of Jesus; the only way to be made so; and if there are unjust it is because the blood of Christ has not affected them. This is offered free to all; faith makes the application; and we live by Christ, by whom we have died. Thus we are planted into his death and in his resurrection share. Sown for the season of the dead, that in the world to come we might develop the Godly seed of earth's subduer and replenisher.

But I am not a Universalist. I believe Isa. xl., 23, 24, "He maketh the judges of the earth as vanity. Yea, they shall not be planted. Yea, they shall not be sown. Yea, they shall not take root." And when we are classed with the torment theorists, we believe that Job was right when he said, "In plenty of justice He will not afflict." Death to the ungodly: Life from the dead to the righteous, is the justice of Jehovah, the covenant God of Israel. "O give me understanding, and *I shall live*." Make me righteous and I shall not die eternally. "In the way of righteousness is life, and in the pathway thereof there is no death."

THE LORD LEADETH.

The Christian, in his early experience, when he first begins to serve the Lord, is all joy and peace in believing. He looks upon the lovely character of the Master and desires to be like him. He once saw, or thought he saw, the depths of sin in himself. He resolved to forsake it and lead a new life, and so went to the Saviour of sinners in true contrition of spirit; was accepted and found a resting-place in him. Now all is peace and joy in believing. He dreams of nothing but smooth sailing. He thinks he can easily be conformed to the image of the Master; and thus he goes on from day to day. His constant prayer is, Lord make me like thyself. Help me to be perfect as thou art perfect. Help me to learn of him who is meek and lowly in heart. Put me in the furnace if it is necessary. Do as thou seest best; only make me like thyself. Thus the Christian prays, little thinking how *much* dross there is about him, and how thoroughly that dross is imbedded in his whole being. But the Lord begins to answer his prayer. The Master was made perfect through suffering; the servant is not above him. So he enters the furnace. It is not very hot *at first*, for he could not endure it. Still it begins to burn. It touches the tenderest part, and he can hardly endure it. He asks the reason why? and the answer is, What thou knowest not now thou shalt know afterward. The willing disciple says, It is enough, Lord. Thy will be done. Then he has a respite for a while, and thinks it is all over; but again the furnace burns and is much hotter than before. Again the child goes to the Father and inquires, but only to find out that all this is necessary. He goes away feeling tender before the Lord, and saying, it is good for me to be afflicted that I might draw near to God. Thus the process goes on from year to year; for whom he did foreknow, he also did predestinate *to be conformed to the image of his Son*; and the poor creature is so unlike "His Son" when he is first chosen that it takes a great deal of moulding and turning before he can be conformed. Lookers on exclaim, "Who hath sinned, this man or his parents?" little thinking that the great God is sitting as a refiner and purifier of silver.

But is the subject of purification an unwilling tool? No. He still keeps his eye on the author and finisher of his faith, and still desires to be like him, for in the morning he hopes to be like him, and so purifies himself as he is pure. The work is a double one. God works in, and the Christian works out his own salvation with fear and trembling.

Helen Robertson.

Philadelphia, Pa. Aug. 1.

DEATH OUT "OF CHRIST."

Br. Storrs: In this pleasant city, a short time since, there was held a "Sunday School Institute," conducted by the Rev. Edward Eggleston, of Chicago; and during all his teaching I did not understand that he committed himself to the "eternal torment" theory; but think if he teaches as much "Bible truth" in other places as he did here, that he for his labor will be rewarded both in this age and the age to come. He gave a practical lesson from Luke xv., 1–7. After reading the lesson, the first thing was to find out who are the Publicans, Sinners, Scribes and Pharisees. Having done this, he asked the class, "What is a parable?" Some one of his little girls answered, It is a story, which he accepted. After going through with the lesson, he wanting to impress it upon their memory and hearts, asked them, What they could remember the best? when one of the little girls said, "a picture;" from which, he drew out their imaginations to picture number *one*, the hundred sheep. Next the shepherd; and next the lost one of the hundred. The lost sheep being the largest in interest and imagination, connected as it was with another character.

Now, said he, What is it to disobey? Sin being the answer, they must have a character to represent sin. Now, again, what is it that is always ready to catch the sheep on the prairies or in the wilderness? "Wolf," says a bright girl. Now, said he, we will paint the wolf ready to pounce upon the lamb, should it advance another step. But listen; the good shepherd calls; but the lamb has been gone so long that it is weak; but the good shepherd, Jesus Christ, bears it up, takes it on his shoulder, takes it home, and calls his friends together to rejoice. Then he applied the lesson and made a good impression.

But, my dear reader, do you not see standing out in unmistakable characters "Life only in Christ?" Oh, advocates of "eternal torments," read the story of the lost sheep, Luke xv., 1–7, and stop trying to enforce your ungodlike theory. Believe on the Lord Jesus Christ and you "shall not *perish*," but have eternal life. Oh yes, it will be eternal life "according to the spirit of holiness, by the *resurrection* from the *dead*." Life only in Christ! Oh reader, if the wolf had got the sheep what would have been the result: stay away and die: come to Christ and live.

Agapee.

New Albany, Ind., July 30.

P. S. When I heard the lesson given I could hardly keep silent; but I thank God that the lesson was given here, in this city. I have asked many of my eternal torment friends, What if the wolf gets the sheep? The answer must come, "He would kill it." And as the wolf is *sin*, God will finally destroy him; then we will have no more death nor any more wolf.

BOOKS AND PAMPHLETS

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On all books and pamphlets sent by mail, the postage has to be *pre-paid*.

Six Sermons on the inquiry, *Is there Immortality in Sin and Suffering?* To which is added a sermon on *Christ the* Life-giver, or the faith of the Gospel, by Geo. Storrs; with an Introduction defending the Bible and its Author against Infidels. This work contains double the amount of matter of the original Six Sermons. *Price*, in plain binding, 50 cents; in paper covers, 30 cents. Postage 4 cents.

The original Six Sermons were first preached and published in Albany, N. Y., in 1842. Since then they have passed through many editions and been improved and enlarged as the author received more light; but the last alterations and enlargements were made near fourteen years since, and the author has seen little reason to make any material change in the matter since, but will do so when he sees cause, if he ever does.

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Life from the Dead; or, The Righteous only will live again. By Geo. Storrs. Price, 20 cents. Postage 2 cents.

The author believes this subject is one of vast importance. It illustrates the whole Gospel scheme, and shows the mercy of God in its true light, while man is seen to be wholly mortal. It cuts up the modern man-worship, which is hurrying so many on to rank atheism. This work should be read after the two preceding ones, with which it will be seen not only to harmonize, but it is the climax to the doctrine of those works, and is the inevitable result to which they lead. The three works together form the author's "body of divinity" as he understands the Scriptures of truth.

Life only in Christ.—This embraces the whole of the three previous named works, and the Tract on Atonement, bound in one volume of 360 pages, and lettered on the back. It contains a full view of the doctrine of "No life out of Christ," as held by the Editor of the Herald of Life. Price, $1. Postage 16 cents.

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Man's Destiny.—Immortality: The Arguments from Nature and Scripture, by Rev. T. M. Post. D. D., St. Louis, Mo., Reviewed by Geo. Storrs. Price in pamphlet, 30 cents. Postage 4 cents.

The history of this work was this: Rev. T. M. Post, D. D., of St. Louis, Mo., a well known and talented clergyman, was selected by certain ministers and others, in New England, to write a Prize Essay on Immortality, for which a gentleman in New York paid $150. It was intended to have it the best that could be said or written in favor of the immortality of all men without regard to their moral character; that is, of their inherent immortality.

Dr. Post took up the subject under two heads of argument. First, "The Argument from Nature;" and second—"the Argument from the Scripture." The first of these appeared in *The New Englander* of February, and the other in May, 1856.

The Reviewer followed these arguments in their order. The Review of the argument from Nature was written before that from Scripture appeared.

The author of the Review wrote it by request, and with the expectation that it would be published with a reprint of the Essay. No one should fail to read it; and perhaps nothing better can be placed in the hands of Ministers of any denomination.

This work has been out of print for some months, but is now re-printed.

Bible vs. Tradition: in which the true teachings of the Bible is manifested: showing the true meaning of the terms Soul, Spirit, Hell, Everlasting, Eternity, Life, Death, etc. Price, bound, $1. Postage, 16 cents. In paper covers, 70 cents. Postage 6 cents.

This work contains over 300 pages, and is an invaluable help to understanding the Scriptures. It is a work of much labor and research. The title indicates its object, and the performance shows the object was kept in view throughout. Many smaller works have been written by others on the subject; but they are little more than a compilation from this larger and more perfect work, which was the pioneer in this branch of the life views.

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Herald of Life

AND OF THE COMING KINGDOM.

"They which shall be accounted worthy to obtain that world, and the resurrection from the dead . . . are the children of God, being the children of the resurrection."

GEORGE STORRS, Editor. NEW YORK, WEDNESDAY, AUGUST 19, 1868. VOLUME V.—NUMBER 44. WHOLE NUMBER 234.

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THE PRINCE OF STILLNESS.

BY REV. H. W. CARPENTER.

WE are all of us conscious that there are causes which disturb our peace that are altogether within ourselves. There is a stillness which is perfectly horrible to a guilty soul. Men want Christ and they do not know it. They will find him in this word, stillness. If a man does not now want Christ, he wants something, and that something is Christ. A very natural want is stillness, and Christ is the Prince of stillness.

Dear reader, did you ever say to your heart, "Be still," and to your thoughts "Keep back?" Something disquieted you. Is God ever disquieted? No. Holiness is never disquieted. Infinite holiness is stillness infinitely profound. It is guilt that disturbs. There is a world of meaning in that title given to Christ, the Prince of Peace. He is the Prince of Stillness because he holds the sceptre of God. He leadeth beside the still waters.

There are good cool watering places for tired spirit as well as tired body. The twenty-third Psalm is such a place. It is a beautiful picture of repose, of peace and quiet joy. Such a scene is very refreshing in the dust and heat of life's battle. The Spirit of Holiness drew this golden landscape. How quiet the good Shepherd has made the ofttimes troubled monarch. He is reclining on the soft bank of a gently flowing stream. It sweeps off in meandering courses through the green pasture grounds. It is very, very still. Just the place to muse. Just as you have done, perhaps, some summer day. Very likely the flowing waters bear his thoughts outward and onward to the sea. This suggests the onward flow of life, outward into the Great Sea—of the shadows of death. It is an hour of delightful contemplation. The royal man and royal poet rests sweetly in the quietness and assurance of faith. Its stillness brings with it the peace of God. "I shall not want," is the one great thought of the hour. It is the perpetual refrain of this most refreshing song, and flows out over the "still waters" in sweet agreement with their peaceful melody.

Contemplation is still. It loves the still hour. God was not in the whirlwind which swept before the face of the fiery Elijah. God was not in the earthquake which shook the mountains. God was not in the fire, but he was in the "still, small voice." The prophet needed something to soothe his excited spirit, because God would speak with him. A thoughtful, meditative spirit loves Nature in repose. God is best heard when all is still. Christ always withdrew to the seashore and the mountains, "And, at evening time he was alone." Whether Israel's sweet singer recalls the past or looks forward to the future, he is quite satisfied. "I shall not want." There comes up before him the profound darkness of the death shade, yet "I will fear no evil, for thou art with me."

Let us look at another sweet singer in repose—the gifted Byron. His "quiet sail" over the still waters of Lake Leman is suggestive of better things

> Clear, placid Leman! thy contrasted lake,
> With the wild world I dwelt in, is a thing
> Which warns with its stillness to forsake
> Earth's troubled waters for a purer spring.
> This quiet sail is as a noiseless wing
> To waft me from distraction; once I loved
> Torn ocean's roar, but thy soft murmuring
> Sounds sweet, as if a sister's voice reproved,
> That I with stern delights should e'er have been so moved.

"*Warns me with its stillness.*" God is best heard when all is still. The situation of the two poets is not unlike. Both are soothed in spirit by the repose of nature. To both the still waters are images of peace. Both yield to the contemplative spirit of the hour. Both have eminence.

But the mind of the one reverts to him who made the voice of nature so beautiful—who spread out the green pastures and set flowing the still waters. He thinks of his goodness; and in the gratitude of his heart, and in the confidence which faith gives, sings, "I shall not want. The still hour brings with it no want; no self-reproach; no warning voices to disturb his peace. Yea, even more; the dark valley which leads out into the "undiscovered country," has in it the majestic presence of the Prince of Peace. No sooner does the "quiet sail of the other glide over the placid waters, than he wants. The "quiet sail" and the "placid Leman" are images of the peace he wants. Oh, if his heart could be as still! But that stillness warns him of neglect of duty—"to forsake earth's troubled water for a purer spring." The quiet sail which glasses itself in the wave below, is as noiseless as the motion of an angel's wing, to waft him from distraction.

Through all the journey of human life, whatever may be our calling, there are hours—so pure are they, and more transparent than other hours—which "warn us with their stillness." And how many things are like the quiet sail upon Leman, as a noiseless wing to waft us from distraction. How many incidents of life are monitors! How many sounds are voices of reproof!

True religion is that "pure spring"—that "contrasted lake" with the wild world within and without, which warns us with stillness to forsake earth's troubled waters. The Good Shepherd loves to still the troubled heart. It cannot be still without his peace, for he is the Prince of Peace. It wants and will want. It wants the stillness which peace brings. Genius itself cannot reap the harvest fields of glory without the peace of God. Peace is the fruit of holiness, "without which no man can see the Lord."—*The Advance.*

WHAT TO DO WITH CHRIST?

BY REV. WM. WINDSOR.

THE heart is mightier than the intellect. This truth is seen to be such, looked at on two sides. On the one, when the heart is in bondage to sin; on the other, when filled with the impulse of the new, holy affection. To the heart the gospel makes it great appeals. Its great power is felt there. To millions, it has commended its Christ as the joy, the solace of earth; more than all other joys.

So does the gospel commend Jesus to men to-day, as the most to be desired, and multitudes accept him as such. And so will it ever be while hearts are hearts; till man shall find in chemistry or geology, or in some of the sciences, or in philosophy, or art, something to which sorrowing ones can cling more sweetly and confidently than to the Christ of the gospels. And this will never be; for the heart needs a heart to cling to. It cannot entwine itself about a law, a principle, or a nice adjustment in nature. Such things may be beautiful, but they are cold. They have no more fitness for the affections, than light to the ear, or sound to the eye. Have you seen that great work of Harriet Hosmer—Zenobia in Chains? The captive queen stands before you in all the majesty of wounded queenly pride, and of conscious royalty. You admire and pity; and the more you look, the more you do so, till you reach a point, as you do at length, when the feeling comes that this sentiment after all is not reciprocated. It is only a marble queen you look at. It is a cold, pulseless, unresponding creature of art. Not to admire is impossible. To love, is equally impossible. It is not natural to love the abstract. There is art in one of its noblest conceptions, and we cannot love it.

This thought holds in all the wide realm of science. We cannot love its deductions, however brilliant they may be. We do not love our children because, or by the help of our minute knowledge of their physiological structure. Love spurns such trammellings. The heart wearies with bare science. Affection leaps over all such things as hindrances and incongruities, and attaches itself directly to the heart. It is personality we crave; some heart to love back, and give us to know it. And here is the divine secret of the power of the Christ of the gospels. There are yearnings in us for something beyond human friendship, even the dearest. There are exigencies in life when this want is keenly felt. We need some one to tell all the heart to, in its weakness, infirmity and guilt, and all of our secret burdens. Some person, who commends himself to us as patient, tender, responsive, faithful and beyond all our sense of farthest possible need, able still to help—able, clear up to Almightiness!

Now, to suppose that Christ has been such a friend as this, so believed in, and loved by human hearts these eighteen hundred years, at least explains why he is to-day the object of love in his church, and to his people, and why he may be to the end of time. It answers the conditions of the problem, why Christ is to his Church what he is to-day. To deem him an impostor, a mythological being, a mere fanatic and enthusiast, does not. To think of him as a man only, however pure and perfect, does not solve the phenomena which appear in the history of the church. In solving these we must be able to account not only for those of the feebler, but for those also of the strongest and intensest character. We find these in the manifestations of love to, and confidence in Christ as a Divine Redeemer, which appear through all these eighteen centuries.

These are the highest phenomena. They go beyond all mere historical recognition of Christ as a man who lived in the days of Augustus and Tiberias—beyond all, even the profoundest esteem of his excellencies as a mere human character. They raise him into the height of the supernatural, for they assume him as filling the place of the supernatural; as everywhere to his trusting children in all climes, in all abodes of poverty, and haunts of temptation; by the dying bed to sustain each departing spirit, and comfort each stricken household at once; knowing no hindrance of space, no delay by time, no perplexity in numbers.

Now, our answer to the question, "Who is Christ?" must solve such phenomena as these.

That many and able men count him a good, holy, and perfect man is easy enough to solve, for he was manifestly such. But this does not explain these higher phenomena to which we have referred—does not solve Stephen's words, "Lord Jesus receive my spirit;" or Paul's, "That in me first, Jesus Christ might show forth all long suffering;" nor of the dying Hindoo woman who being asked if she were happy, said, "Happy! Happy! I have Christ here," laying her hand on the Bengalee Bible, "and Christ here," laying her hand on her heart, "and Christ there," pointing toward heaven. How impossible it would be to substitute Mahomet, or Paul, or Moses, or any mere man or creature as the basis of such experience.

Men may speculate about this, and say, "Such experience is a delusion, pleasant perhaps, but a delusion from which strong heads are delivered," they may turn it over with the prongs of philosophical criticism, but they cannot shake the dying Christian's *faith in his Christ.* It is mightier than all philosophy so-called; it lies deeper than any art of criticism can reach. It is the most potent thing in this world, because it can overcome all other things. It is a personal faith in an almighty, divine Christ, come down to save sinners. So the believer can quietly leave the speculating crowd to wrangle over the mysteries of it; he is satisfied, and filled with the fact. While the speculating world is tossing the inevitable question, "What shall I do then with Jesus which is called Christ," the humble, joyful heart is living, rejoicing, dying when it comes to it, in the sweet consciousness of his divine power to save.—*The Advance.*

A WORLD WITHOUT A MIRACLE.

A WORLD under the government of merely natural law is the ideal, the Cosmos of a large and influential class of scientific men in our day. In a few words, such as laws, forces, monads, development, they profess to give you the keys of the universe. Of course, to admit a miracle is to yield their whole ground. They deny and mock at such a thing. They resolve the gospel account into myths. No weight of evidence can convince them of the fact that the laws which they consider a part of the very framework of nature, have ever been violated or suspended. And it is believed by some and feared by many, that the vastly developed scientific spirit of the age has diminished almost to a nullity, the faith which was once so readily accorded to miracles. It is claimed that this is a rationalistic age, and that as science has dissipated the credit formerly given to the absurdities of witchcraft, astrology and alchemy, its cold, clear light has reached the very *penetralia* of the Christian faith, and that miracles, too, must share the fate of those superstitions, which once were as devoutly cherished in Christian countries as the miracles themselves. It is said that high authorities in the church itself have ceased to lay such great stress as formerly upon miracles, as proofs of the divinity of the Christian revelation; and that everything points to the final abandonment of the belief in miracles by all but the uncultivated and the superstitious.

Can we get along without a miracle, as philosophers, as scientific men, as moralists? to say nothing of Christian believers? No! For a world without a miracle would be (1.) a world that never was made. We can readily conceive of the world being carried on without a miracle, by the operation of natural laws and forces; but no natural laws or forces will account for the beginning of nature, that is, for their own beginning. Nature—the world can only begin to be by something above nature, by miracle. The world's very commencement, therefore, is the greatest of miracles. The transition from nothing to existence is infinite. The idea of an infinite God is necessarily involved in it. Philosophy cannot comprehend it, and can give us no formula or rational statement of the transcendent reality. It is an absolute exercise of the divine will, before law, without law, making law. And the only way in which men can get rid of the miracle of creation, is to deny creation itself, and boldly to claim that the world is eternal and self-existent. There is no resting place for philosophy, that denies all miracles, this side of rank atheism.

2. A world without a miracle is a world very different from that which natural science itself reveals. We refer especially to geology. According to the teachings of that science, there have been, not one, but many beginnings to the orders of beings inhabiting the earth. Geology and Scripture agree in teaching that there was a time when man did not, and could not, exist on the earth, and that, therefore, this chief of races must have had a specific beginning. Not only just before man appeared, but many times previously, was the earth *tohu wa-vohu*, without form and void, in a state of convulsion and chaos, destructive of animal life. "The earth's progress," says Dana, "has involved the occurrence, at intervals, of revolutions or devastations. Some of these devastations appear to have been nearly or quite universal over the globe, while others have been only partial. But whether universal or not, they have often cut off short, not only *species*, but *genera*, *families*, and *tribes*; and yet the same genera, families and tribes have had new species afterward. Life has been introduced where it had been exterminated, as if the system were not at the mercy of temporary catastrophies, but owed its restoration and continued progress to a power that was independent of all causes of desolation, and could even use desolation as a means of progress." In other words, this distinguished geologist finds, in the very teachings of his science, proofs of the frequent interposition of miraculous agency.

And even if the testimony for these vast destructive revolutions should be ruled out as insufficient, or likely to be amended by future discoveries, as Lyell and a whole school of naturalists would demand, still there remains the unquestioned introduction, from time to time, of entirely new and independent races, coincident with entirely different geological epochs, the only rational explanation of which is, the renewed miracle of creation. As to the unnatural theory of Darwin, that all races, by an unbroken and almost infinitely prolonged process of development, have been produced from extremely simple germs, its acceptance by scientific men opposed to Christianity is one of the most striking proofs ever given of the excessive credulity of unbelievers, and of the absurd and monstrous conclusions to which a denial of the miracles of Scripture will lead. If the theory of great and nearly universal catastrophes in the geological history of the globe be open to amendment, and therefore to be accepted with reserve, the theory of Darwin is absolutely waiting for its first tangible supports in that history. The whole weight of evidence, thus far, is for a miraculous recommencement of each epoch of animal life and geological transformation, and if the alternative of a miracle is Darwinism, that is so much stronger reason for believing in the miracle.

3. A world without a miracle is a world without free will. Whether we call a miracle a violation or a suspension of the law of nature, or the interposition of a law superior to those in common operation, it is of the very essence of free will, if such a thing exists at all, to do these very things. All the acts of the free will upon the natural world are to produce results different from those which would follow from the regular operation of the laws of nature. By the action of the will we overcome the *inertia* which is natural to our physical system, and give to limbs, members, and the whole body, motions which natural laws would never produce. By the universal law of gravitation falling bodies seek the lowest attainable spot. I interpose to catch the falling body, and the operation of one of the greatest natural laws is arrested. I raise the stone from its bed and send it whirling through the air. Natural laws regulate its flight, but they are all against its starting. All these interferences of the free will with nature are, in a sense, miraculous. What we call miracles differ from them rather in the exalted degree of interference, in the vast measure of power exercised, than in the kind. Miracle is God's free will exercised in arresting the ordinary course of nature in ways far above the ability or comprehension of men. His raising the dead, stilling the storm, multiplying the food, and so on, are outflowings from that transcendent source of power, the free, intelligent will, from which the original creation and subsequent re-creations of the world and its inhabitants proceeded, and of which a veritable portion is committed to his creatures. It is only by denying, as consistent infidel philosophers are doing, the very idea of freedom in man and in God, and by consigning the whole world to the sway of a senseless, unrelenting, universal fatalism; it is only when one makes the convenient, scientific fiction of *Blind Law* a world-wide and exclusive fact, that one gets rid of the possibility of a miracle.

A world without a beginning, a world without providential interposition at its great geological catastrophes, and a world without free will in man or God, is a world without miracle.—*Selected.*

A MASONIC BIBLICAL LEGEND.

THE following is said to be the explanation of the text: "The stone which the builders refused, the same is become the head stone of the corner." It is said when Solomon's Temple was building, all the stones were brought from the quarry, ready cut and fashioned, and there were marked on all the blocks the places where they were to be put. Among the stones was a curious one; it seemed of no desirable shape, it appeared unfit for any portion of the building. They tried it at this wall, but it would not fit; they tried it in another, but it could not be accommodated; so, vexed and angry, they threw it away. The Temple was so many years building that the stone became covered with moss, and grass grew around it. Everybody passing by laughed at the stone; they said Solomon was wise, and doubtless all the other stones were right, but as for that block, they might as well send it back to the quarry, for they were quite sure it was meant for nothing. Year after year rolled on, and the poor stone was still despised; the builders constantly refused it. The eventful day came when the temple was to be finished and opened, and the multitude was assembled to see the grand sight. The builders said, "Where is the top stone? Where is the pinnacle?" They little thought where the crowning marble was, until some one said, "Perhaps that stone which the builders refused is meant to be the top stone." They then took it, and hoisted it to the top of the house; and as it reached the summit they found it well adapted to the place. Loud hosannahs made the welkin ring, as the stone which the builders refused thus became the headstone of the corner.

FROM ELD. S. W. BISHOP.

RAHWAY, N. J.

WE pitched our tent in this place Saturday, Aug. 1st. Br. Wolcott was obliged to leave and go home Friday, and did not return until Tuesday, P. M. We having labored entirely beyond our strength in the hot sun during the day were entirely unfitted for preaching in the evening. But Br. W. H. Hanford kindly came to our relief, and interested the few that came out in a discourse on the condition of man in death, and the redemption of the righteous only from death at the last day through Jesus the only constituted LIFE-GIVER of the church.

Sunday. Aug. 2d, Br. H. addressed the people again, from Luke xxiii., 43, and pursued the usual manner in showing that this portion of the New Testament writings entirely fails to prove the doctrine of the conscious existence of departed souls or spirits after the death of the body. P. M. A discourse was preached by the writer from Acts xxvi., 8 showing first that the doctrine of man's inherent immortality makes the idea of the resurrection from the dead an incredible thing, on the principle that God will do nothing unnecessary; and if men get their reward at death there is no need of a resurrection. It was proved that man is all mortal, and therefore is wholly dependent upon a resurrection from death for a future life—that the resurrection from the dead is the Christian's only hope. In the evening Br. Hanford gave us a lengthy discourse from Prov. In this discourse he gave a general synopsis of our faith, viz., that all men, both good and bad, receive their reward in this earth. The righteous get an endless life, to be enjoyed in the kingdom of our Lord Jesus Christ, while the unbeliever is doomed to a perpetual banishment out of life. The discourse was listened to with interest to the end, and we trust a good impression was made. On Monday evening our hearts were gladdened in seeing Brethren Carrol, Martin, and Hough, who came all the way from New York to attend the meeting. We hardly think they felt paid for the effort. Our congregation was smaller, and we went to the stand with a severe headache, and consequently could hardly do justice to our subject. Our discourse was from 1 Cor. xv., 35. Those who have read from our pen in the HERALD OF LIFE are acquainted with the view we take of that portion of Paul's writings. On Tuesday Br. Wolcott returned, and preached in the evening from Luke xxi. He was abundantly successful in disproving the notion generally gathered from the reading of this and kindred texts, viz., that the coming our Lord is to overtake the church at an unexpected hour. He farther showed, conclusively, that while, in his opinion, the church would never know the precise day or hour of Christ's coming, still, they would know when it is near, even *at the door;* and that he had believed for eight years that the true church would know the year in which redemption would come to all the waiting ones. He also labored to impress on the minds of all present that unless they were in that frame of mind that would cause them *to love the appearing* of Christ, they must lose an endless life. Some remarks followed, and the meeting closed for the evening under the calm, heavenly influence of the Spirit of God. There is a strong rowdy element in this place, and up to Tuesday it manifested itself in the use of outrageous language, both vulgar and profane. While a majority of these creatures were Irish Catholics, still the company was spiced with others who claim to hold a respectable position in society.

RAHWAY TENT MEETING.

BR. STORRS: On my way to New York last Saturday I stopped at this place to attend the tent meetings being held by Brn. Bishop and Wolcott. On arriving, I was much disappointed to learn that Br. B. had gone home the day before, on account of sickness.

I was taken to the hospitable home of Br. Littell, and have found it to be, indeed, an oasis in the desert. I want to say a few words about this family.

Br. Littell has held our views for twenty years, which has been a great source of trouble to his dear wife. They have been members of the Baptist church for twenty-seven years, and have tried to walk worthy of the vocation wherewith they were called. For twenty years Sr. L. has wept and grieved at what she considered her husband's strange views. One or two years ago, Br. Philo Richardson moved near neighbor to them, and the first time he called, Sr. L., whose mind was ill at ease, expressed to him her great desire to obtain a true knowledge of God. He tried to show her the true light of the plan of salvation, and gave her "LIFE ONLY IN CHRIST" to read. She had read only a very little when the full light of Life broke upon her hitherto darkened mind; and since then she is rejoicing with joy unspeakable, and full of glory. The joy of the *quiet*, consistent husband may better be imagined than told. His countenance bespeaks joy and peace in believing. They have a family of three sons, young men, who are all with them in their precious faith. *Happy family.*

Our Br. Hanford has been with them frequently, and has expounded to them the way of truth. It is truly good to be here. It is one family, with the precious Jesus for our elder brother. O, "what will it be to be there." The "Little flock" come out of great tribulation. O, how I long for the dawning.

Now about the meeting. This morning, a report of the meetings up till Wednesday, written by Br. Bishop, has been handed me, with the request that I should report the latter part, Br. B. having left.

A statement of the intervening meetings has also been given me, which I shall put in.

Wednesday evening the attendance was small. Br. Wolcott spoke briefly from Psa. ciii., 14, "For He knoweth our frame, He remembereth that we are dust." Thursday, Br. Roworth, of N. Y., spoke from Phil. i, 23, "For I am in a strait betwixt two, having a desire to depart and to be with Christ, which far better."

Friday evening Br. Bishop deemed it best to return home because of ill health. This was a heaviness to all the friends of truth here. Friday evening Br. Wolcott spoke on Matt. xxv., 31, and onward, which scripture had been handed in to prove the reliving of all men for a judgment, and also the endless duration of conscious punishment.

Saturday afternoon we were gladdened by the arrival of Brn. Matthias and Hanford.

In the evening Br. Matthias preached, giving us his sermon on the Saints' Inheritance.

It was truly excellent, and, we think, appreciated.

Sunday A. M. Br. Wolcott spoke from 1 Thes., iv., 13, to the end. Few were present, yet the word was with power. O, how refreshing to hear of the resurrection and the return of our Lord to claim his waiting, sighing bride. At the close of the meeting, Br. Brown, a worthy Br. here, asked for our exposition of John v., 28, 29, for his own and the meeting's benefit. When Br. Wolcott got through with his explanation, we thought it seemed the clearest we had ever seen. In the afternoon, Br. Matthias spoke from Jer. xxiii., 21, 22, and Isa. lv., 10, 11. In the evening, Br. Hanford spoke from Phil. iii., 10, 11, dwelling particularly on the resurrection. There was marked attention, and we all felt that the word was fitly spoken.

During the day there was considerable discussion and interchange of ideas, and we feel assured that a spirit of inquiry has been awakened. The people lingered around the door as if unwilling to depart; and we leave with the prayer that the word may not return void.

Br. Martin, from New York, and family, were with us on Sunday; also, Br. Johnson, from Newark, N. J. The Sunday before Br. Johnson walked all the way from Newark, twelve miles.

We leave this place feeling it has been good for us to be here, and with an increased desire to be faithful unto the death, so that we may gain the crown of life. Sin is abounding; the love of many is waxing cold; but he that endures to the end shall be saved.

Last evening, just before leaving the tent, the Brn. discovered that six or seven of the ropes of the tent had been cut by some malicious person or persons. We all felt to thank the Lord for his preserving care, for our lives were in great danger. Had the tent fallen together, and the lamps exploded, much loss of life might have been the result. Thank the Lord for his care.

HELEN ROBERTSON.

August 10, 1868.

THE religion which the Holy Ghost teacheth is the only religion that enables the sinner to give all the glory to God.

THERE cannot be a pleasant smile upon the face of the hopeless. The blow which crushes the life will shatter the smile.

JUST as you are pleased at finding faults, you are displeased at finding perfections.

FLATTERY is a false coin which is current only through our vanity.

WE triumph over calumny only by despising it.

"THREE CAMPAIGN DOCUMENTS."

One Thousand Dollars Wanted.

FOR WHAT?

To put into circulation within the next three months *Ten Thousand* each of the following works:

A DEFENCE OF THE BIBLE.

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TIME AND MANNER OF IT.

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Or, THE RIGHTEOUS ONLY WILL LIVE AGAIN.

These three documents are for the campaign before us, which is not to be ended till our King is crowned and has the kingdoms of this world subjected to his reign on David's throne. Three thousand each of the above two first-named documents have been printed, and four thousand of the last, and a great portion of them are already in circulation; but there is a wish to increase it to ten thousand each by the next anniversary of the LIFE AND ADVENT UNION. We believe it can be done. It is true, a few have generally had such work to do; but "many hands make light work." If each of our subscribers could pay, or collect one dollar for this object, the full amount and several hundred dollars over would be had to carry on the work.

Who says, I WILL DO IT? You can have all your money back again in the documents, if you wish it.

The three works can be had for 14 cents, including the postage; or, 100 of each for $12, including postage, or for $10 when sent by express or taken at our office.

THE "GENEROUS OFFER" REVIVED.

It will be remembered that the Hon. O. S. HALSTED, last winter made the offer to send his work, "THE THEOLOGY OF THE BIBLE," to any subscriber of the HERALD OF LIFE for $2, and himself prepay the postage. The retail price of the work is $3. By accepting the judge's offer, you, in fact, get this invaluable work for a little more than half price; as the author gets but $1.68 after paying postage. The book is one to *stdy*; and with it your Bible will be more perfectly understood. The offer is a most generous one, and we hope many more will avail themselves of it. It is not restricted to your taking one copy at this rate. You can have any number you choose to send the money for. Send $2 for each copy; writing your own name and Post Office address plain, and the work will come to you free of any other expense.

Direct your communication to Hon. O. S. HALSTED, 417 Broad St., NEWARK, N. J.

FROM WM. H. WHITMAN.

CAMERON, ILL., August, 1868.

THE new Christian Hymn Book was handed us a few days ago, to examine. We found a hymn headed, "And dying is but going home," on page 471, No. 806. The third verse reads:

"Shall aught beguile us on the road,
While we are walking back to God?
For strangers into life we come,
And dying is but going home."

The above is very good poetry, but miserable theology. How came man to die? Sin entered into the world, and death by sin, says Paul. If "dying is but going home," the devil (enemy) takes us there, according to the above poetry. Again, the fourth verse reads:

"Welcome, sweet hour of full discharge,
That sets our longing souls at large,
Unbinds our chains, breaks up our cell,
And gives us with our God to dwell."

Your see, our longing souls are now confined in their "cells," and this is God's work. But death, which was brought into the world by the devil—or enemy—comes along and breaks up our "cell, and gives us with our God to dwell." Curious logic! But we are taught that there is to be a resurrection of the dead. Now, according to the above theology, what would a resurrection be? Christ will come and build up our "cells," and take us from our God to dwell. For let it be remembered that, whatever death is, a resurrection is a reversal of it. Now, in the above hymn, death is exalted, which is the work of the devil, for death takes us home to God. And if there is to be a resurrection through Jesus Christ, of course he will reverse the work of the enemy.

We will have to leave God and go back into our "cells" again. There are other hymns we intend to notice as soon as we get time.

AN exchange says that self-made men, like other made men, are sometimes very badly made.

THE HERALD OF LIFE.

NEW YORK, AUGUST 19, 1868.

NO IMMORTALITY NOR FUTURE LIFE, EXCEPT IN JESUS CHRIST ALONE, AND BY A RESURRECTION AT THE LAST DAY IF DEAD, OR A CHANGE IF ALIVE.

RESPONSIBILITIES.

The Editor holds himself responsible for none of the sentiments of Correspondents. The Editor's articles do not all appear under what is called the "Editorial Head." Any articles without a signature, or which are not credited to another source, the Editor is responsible for, without saying whether he wrote them or not he leaves the reader to judge of their authorship. Let these things be kept in mind in reading the Herald of Life, and the praise or blame will rest where it ought.

STRONG FAITH IN THE DEVIL.

"I believe in a devil and I believe in hell. I have no more doubt of the existence of Satan than I have of the existence of Christ."

SUCH is the language of "A Pedestrian Missionary" in the *Advent Herald* of August 11. We call that strong faith in the devil. It is so, or else the author has a weak faith in Christ; for if the evidence of the existence of the Lord Jesus Christ is no more full than the evidence of a *spirit-devil*, he must either have a weak faith in Christ's existence or is in possession of evidence of the existence of a spirit-devil unknown to common people.

Christ came in the flesh and dwelt among men. Has the devil done so? Christ conversed with men face to face. Has the devil, also? Christ eat and drank with men and women. Has the devil done this? Christ taught the people audibly. Has the devil? If so, when and where? Christ suffered and died. Has the devil given such evidence of his existence? Christ rose from the dead and was seen of his apostles, who felt and handled him, after his resurrection, and then "was seen of above five hundred brethren at once." Where are the apostles of the devil, who have seen and handled him? Is this "Pedestrian Missionary" one of them? May be so. We do not know: he seems to speak by authority. If he is one of those "witnesses" of the devil's existence, let him show his credentials. Where are his "five hundred" fellow witnesses who have seen his spirit-devil all at once? Come, now, show your faith by your works? Your devil never has shown himself as Jesus did, and yet you do not doubt his existence any more than you do that of Christ! But perhaps your devil is modest, and does not like to be seen! O, here is a thought that may help our devil believer: a thought of his own. He says,

"He [the devil] loves to be despised, for he well knows that those who despise him most will fear him least."

He does not show himself to anybody for fear they will *honor* him! "he loves to be despised!" But then this devil believer has one little difficulty to overcome. His Satan is supposed to have offered all the kingdoms of the world to Jesus, if he could have one act of homage from him: "If thou wilt fall down and worship me," said the devil. That don't look as if "he loves to be despised." But Jesus, it seems, did despise him. How is that, friend "Pedestrian?" did he give your devil what "he loves?" So it seems. But our friend says the devil is

"A malignant, powerful and invisible foe."

So he can't be seen, and never was seen, and yet our "Pedestrian" friend "has no more doubt of his existence than he has of the existence of Christ." He has not one witness that ever saw his devil or heard him speak with an audible voice since man was upon earth. Now if he thinks the existence of Christ stands upon no better evidence than that of his devil, alas for his faith in Christianity! We fear he will make shipwreck of faith in Jesus.

No wonder men are made infidels by such "Pedestrian Missionaries." Such staking the truth of Christ's existence on the existence of a personal spirit-devil is a hazardous undertaking.

As to the existence of a devil, yea, many of them, we have no doubt. On that point we expressed our view last week. But when we are asked to believe in the *theological* devil, an everywhere present spirit-devil, tempting everybody, injecting evil thoughts into their minds, and managing absolutely nine-tenths of the inhabitants of the whole earth, keeping them in gross sins, and besides taking supervision of all professors of religion, so that, for the most part, they show quite as much of the devil spirit as the spirit of Christ,—we say, when we are asked to believe in *such* a devil, we must have some better evidence of his existence than the *ipse dixit* of any "Pedestrian Missionary," whether he belongs to Romanism or Protestantism. Rome has her devil, and well had it been for Protestantism if it had let Rome keep him, along with the rest of her "Dunghill decretals," as Luther called her decree "that the soul is immortal," with other of her monstrosities. It is borrowing the Roman "dunghill decretal" of inherent immortality that has spawned a spirit-devil into the lap of Protestantism, and made men more afraid of this imaginary devil than they are of God: and at the same time, it has corrupted the truth as to the character and government of God, till multitudes of thinking men see but little difference between the characters of the spirit-devil and the theological God; the latter making subjects for the theological devil to work up, and turning this evil spirit loose to tempt, behind the curtain, or unseen, the ignorant multitudes, and then delivering them over to his satanic majesty to torture them endlessly, because he succeeded so well in fixing them in rebellion against the theological God!

It is about time this blasphemy should cease; and we trust the God of the Bible will, ere long, cause such reproach upon his character and government to go into the lake of fire; that is, to perish utterly from off the face of the earth.

The devils we believe in "go about like roaring lions, seeking whom they devour," and they *hate* "to be despised." They "seek the highest seats in the synagogues, and the chief rooms at feasts" and picnics; and often, "for a pretence, make long prayers." That is one class of devils of whose "existence we have no doubt." Another class are fawning politicans, who become all things to all men from whom they hope not to be despised, but to get their votes and to make of them victims, "seeking whom they may devour." Let Christian men look out for these "roaring lion" devils, if they do not mean to be devoured. Let New York City be a warning. This city is so full of this sort of satans that it is in a fair way to be totally devoured; and they are thick all over the nation just now. Let us heed the injunction to "resist these devils"—"these roaring lions." Professed Christians who cannot *see* the devil multiplied into "legions" of real, tangible, wide-mouthed offsprings, ought not to talk about a modest spirit-devil who "loves to be despised." Such persons manifest more fear of a shadow than of the substance. Let them open their eyes to the awful fact that Bible devils are seen every day, and on all sides—in the church, in the State, and in all gatherings, whether of the nominal churches or that of mere worldlings. Resist these devils by a holy life and humble walk with God, and they will flee from you. Draw nigh to God and he will keep thee safe from these devouring lions.

LIFE FROM THE DEAD.

THE question of the *re*-living of the wicked dead first began to be seriously agitated in the *Bible Examiner* in 1855. Some articles had previously appeared, but an attempt to settle the question, definitely, was not entered upon till the year above named. The principal writers, at first, appeared over the signatures of MACKNIGHT (Jacob Grim), and VERITAS (Eld. Henry Grew). In the month of August of that year (1855), we came out with an article as follows:

WILL THE WICKED DEAD LIVE AGAIN?

This question has been partially discussed by "MACKNIGHT" and "VERITAS," in the *Examiner*; but it was not as thoroughly investigated as is desirable; at least, some are anxious to see it further discussed, and we are perfectly willing it should be. The ordinary exposition of the process of the day of judgment and final destiny of wicked men is, that *all* dead men will be made *alive* from the dead by a general resurrection; that then a longer or shorter period will elapse in which the judgment will go on and terminate; that at its conclusion all the wicked that have ever lived from Adam to the last sinner will be sent to eternal torments, or else to temporary torments, ending in actual death.

Let this subject be investigated in the light of the Scriptures, that our faith may be founded on that testimony, and not on the traditions of men, or any vulgar prejudices of men. To simplify the question we put it in the following form: Do the Scriptures teach that the wicked dead will be made *alive?*

This question will naturally bring out the discussion of the following items; yet it is desirable that each one be taken up separately, and in the order numbered.

1. Is there positive testimony that the wicked dead will be made *alive?*

2. Is there testimony as to the means or power by which they are to receive *life?*

3. If *alive*, by what *means* is that life sustained during the judgment, or any period allotted to torment after?

4. Do the Scriptures distinctly teach that any, who are made alive by the resurrection at the last day are *mortal?*

5. Do the Scriptures not distinctly affirm *deathlessness*, or *incorruptibility*, to all who are made *alive* by that resurrection?

If life is the gift of God, does he give it at all to those who have died in their sins? If Christ is the LIFE-GIVER, does he give life to dead sinners who have gone down to death without union with him, and without the indwelling of God's Holy Spirit?

Some may think these questions ought not to be agitated, and there are some questions which have been discussed till argument is exhausted, and further discussion is useless; but that cannot be said in this case, for there has been but little discussion on it. We once thought it was a settled fact that all the wicked dead would be made *alive* at the judgment, and the text, John v., 28, 29, "All that are in their graves shall hear his voice and come forth," etc., answered all objections, without further examination. Just so do the advocates of immortal souls and consciousness in death think one or two texts, that are at their tongue's end, settle the question on their side. After all, it is not one or two texts that settle any theological question; it is, what is the general tenor of the Scripture testimony? That point settled, there must be a way to harmonize texts that seem to contradict the general Scripture view.

We are not settled on the question now proposed for discussion, though we have given it much thought; we confess a *doubt* as to the Scriptures teaching the wicked dead will be made *alive* again. We are desirous to see the subject fairly and candidly discussed, and hope it may be done without party feeling. What is the truth on the question? If Mack night and Veritas will renew their friendly controversy on the topic we shall be glad. If they do not choose to, we are willing to take part in it with any candid and intelligent friend who will take it up for the truth's sake, and not for mastery, or with a determination to adhere to an old theory or to bring out a new one, whether it appears in general harmony with Scripture or not. Let truth be our earnest pursuit.

From that time the discussion was entered upon in earnest by Eld. GREW in the Affirmative, and the EDITOR as Respondent. That was first opened in October, 1855, and continued till the March following, after which various other writers took part in the question, running through the year 1856. By that time we were so thoroughly convinced that the righteous only would be made alive from the dead, that not a doubt of the truth of this position has come over our mind from that day to this. The result was, we issued our pamphlet in 1857, "LIFE FROM THE DEAD, or, *The Righteous only will live again.*" That Pamphlet is one of our "Campaign Documents."

DIFFICULTIES.

I READ, "God hath appointed a day in which He will judge the world in righteousness by Jesus Christ his Son." If the day is appointed it has not arrived yet. Now, if the wicked dead never come up, who will be at the day appointed to be judged? S. B.

The term *judge* is not restricted to the one sense of trying and determining cases. It often in the Bible has the sense of *ruling*, governing. The "Book of Judges" is an example of this, in which all who ruled Israel were termed Judges. The Psalmist says, "O let the nations be glad and sing for joy: for Thou shalt judge the people righteously, and govern the nations upon earth." Psa. lxvii., 4.

A striking resemblance is seen between this language and that quoted by "S. B." They both appear to refer to the same time and event, and correspond to the language of prophecy, "Behold the days come, saith the LORD, that I will raise unto David a righteous Branch, and a King shall reign and prosper and shall execute judgment and justice in the earth." Jer. xxiii., 5.

We might multiply texts, to any extent, showing that the expression in the text quoted by "S. B." refers not to a judicial judgment of individuals, but to ruling or governing "the world" in righteousness. The world hitherto has seen no perfectly righteous government. Iniquity and corruption have found place in the best forms of government that have ever yet been seen in the world; but "God has appointed a day," or period, yet future, "in the which he will judge," or *rule*, "the world in righteousness," as the prophets have said, "by that man," whom God raised up to David, according to His promise, "whom He hath ordained; He hath given assurance unto all," of his being the "righteous Branch and King," "in that He hath raised him from the dead."

The "righteous Branch" could not have been King upon earth if he had not been raised from the dead; but God has demonstrated to all men that this man, who was put to death, is His appointed King, to rule the nations upon the earth and to do it in righteousness.

Paul had "preached unto the" people of Athens, "Jesus and the resurrection. He had set before them the folly of worshipping idols; but tells them God overlooked these things, done in their ignorance; but now commandeth all men, everywhere to repent of such superstition and folly; and that, because He had determined to establish a righteous rule, or government in the world; in, or under which rule none could have part who did not repent; that is, "turn from idols to serve the true and living God, and wait for his Son from heaven, whom he raised from the dead, even Jesus, which delivered us from the wrath to come;" i. e., from "death, the wages of sin;" without which deliverance we can have no part in the kingdom of God, or in the government of the saints, which is to be "under the whole heaven," and "shall stand forever," and "shall not be left to other people." Dan. vii., 14, 27; ii. 44.

Then will Paul's language, quoted by "S. B." have its perfect accomplishment.

ANOTHER DIFFICULTY.

I CAN'T see how the wicked are ever made to see the righteousness of God, or the world to see it, if they and the righteous go down alike into the grave. S. B.

The wicked and the righteous do *not* go down alike into the grave. "The wicked is driven away in his wickedness: but the righteous hath hope in his death." Prov. xiv., 32.

"Like sheep they [the wicked] are laid in the grave: *death* shall feed on them . . . . . the grave being a habitation to every one of them;" [margin]. "But God will redeem my soul from the power of the grave." Psa. xlix., 14, 15. "He that believeth on the Son hath everlasting life, and I will raise him up at the last day." "He that believeth not the Son shall not see life, but the wrath of God abideth on him." John iii., 36, and vi., 40. These various texts sufficiently indicate the wide difference between the going down into the grave of the righteous and the wicked.

We see no necessity that the wicked dead should be made to see the righteousness of God. It could be no advantage to them, nor satisfaction to holy beings to have them see it, if it could be of no service to them. What profit was it to the antediluvians to see the righteousness of God? They probably did not even think it was a righteous matter thus to destroy them; but Noah and his family did; and so will all the saved see the righteousness of God in cutting off the incorrigibly wicked living from the earth, and in condemning the wicked dead not to see life, but to "be holden with the cords of their sins," and to "remain in the congregation of the dead."

"But will there not be a day that Malachi speaks of, 'Then shall ye discern between the righteous and the wicked, between him that serveth God and him that serveth him not.'" S. B.

Undoubtedly there will be. But who will discern it? Surely nothing is said or intimated that it is the wicked dead. The righteous of all ages will discern it when "God makes up his jewels," and the living wicked will discern it "when the Lord Jesus is revealed from heaven in flaming fire," and "punishes with everlasting destruction" the corrupters of the earth, civil and ecclesiastic: they will discern their folly and madness, and perish without hope.

THE LIFE AND ADVENT UNION.

THE *fifth* anniversary of the UNION will be held in "*The Life and Advent Mission Tent,*" on the Camp-ground in Springfield, Mass., Thursday the 27th inst, at two o'clock P. M. A preliminary meeting, in the same place, in the A. M., at ten o'clock. Let not any fail to be there who can be. If this cannot be, let us know what you will do to sustain the HERALD OF LIFE another year.

Br. E. Wolcott, the owner of the above tent, is expected to pitch it on Saturday, the 22d inst; and all special meetings to promote the object for which the UNION was formed will be held in it. Conference and prayer meetings will be held there, and more or less preaching during the continuance of the camp-meeting.

THE HERALD OF LIFE.

IT is evident that less concern is manifested this year by the supporters of our paper respecting any possibility that it may not be continued, than has been evinced on former occasions. This is owing, of course, to the well recognized fact that as its influence becomes more widely felt, and its lines of conformity to truth more distinctly seen, the obviousness of the necessity for its existence thus becoming more palpable, the question of its continuance grows to be regarded as already settled in the affirmative by the eternal possessor and controller of all things. The feeling of confidence is proper, eminently so, if we keep in memory that our reliance upon God in this, as in other matters, must, to be effective, be accompanied by stern loyalty to perceptions of duty. And who does not clearly perceive that, as God works by means, it becomes, in an especial manner, the duty of all engaged in this branch of his service to acquit ourselves as faithful stewards. It cannot but be that we all see too plainly the great necessity for this to *need* any word of counsel. If we humbly seek to know just what God's will concerning us is, and are earnestly desirous to do it, we will come up more manfully and determinedly than ever to the work, and secure the blissful assurance that He who dispenses rich things richly looks with pleasure upon us.

More extensive arrangements have been made this year than ever before for the *anniversary* meeting, and for other meetings on the camp-ground. It is hoped that all who can will be there to cheer and strengthen each other with their presence, and with kindly words of comfort. May there be a full attendance, a deep interest felt, and, by the blessing of God, much good be accomplished.

NEW YORK, Aug. 18, 1868. L. C. T.

"FIGHT THE GOOD FIGHT."

RULERS and people have in different ages fought for kingdoms and empires; and within the last few years thousands have contended, even unto death, for the existence of our own nation. The Christian is properly termed a soldier; his Christian experience is one of warfare. The soldier should have confidence in the ability, wisdom, and integrity of his captain: and genuine confidence can only be acquired by evidence. The Christian should avail himself of all the means within his reach that he may become thoroughly acquainted with the Captain of his salvation; he should study his character, life, precepts, and example in all things. Like the soldier he should learn to be vigilant and obedient. The judicious captain will see that all orders are couched in language understood by the common soldier; that the trumpet gives no uncertain sound; consequently, ignorance of the commandments will not be received as an excuse for non-obedience. Weapons for offensive and defensive operations are furnished. To be skilful and successful in their use, daily practice is necessary. Patience, fidelity, courage, and uncompromising tenacity are indispensable. Justice, truth and righteousness should be thrown to the breeze; and beneath the folds of this banner the true soldier will, if it is necessary, be willing to lay down his life. The acts of the common soldier may not always come to the knowledge of his captain, but not so with the soldier of the cross. The vigilant eye of the great Captain takes cognizance of every sacrifice, of every act. Not a sparrow falls without his notice. Every act shall receive its reward. Earth's greatest captains have failed and fallen, but the God of battles has sworn that the Captain of our salvation shall conquer. In the early part of the engagement, pierced with the enemies' darts, he fell, but he who is far above all battles raised him up and placed him beyond the reach of corruption. Henceforth with him the conquest is unequal. We still are exposed; the results to us, individually, are uncertain. If we falter or compromise with the enemy, we die. But if faithful to our trust and to our Captain, we shall share in the victory and the glory that is to follow; and far the encouragement of the noble and true, who fall contending for the right, a proclamation has gone forth, "Because I live, ye shall live also."

A. G. HUDSON.

LAKE CITY, MINN., Aug., 1868.

GLORIOUS NEWS!

THE long dark night is over: the morning has come at last. The King of glory has returned; the dead are raised; the living changed; death swallowed up; the devil destroyed; hell cast into the lake of fire; a nation has been born in a day; the kingdoms of this world have become the kingdom of our Lord and his Christ.

The will of God is now done on earth as it is in heaven; the law goes forth from Jerusalem; David's throne is occupied by his Son Jesus; sorrow, pain and death are things that were; no longer feared, no longer felt; man is immortal; the summer is over, the harvest is past, and we are all saved.

Adieu, old world, adieu,
With all thy joys and pain!
Immortal joys burst on our view,
A long and glorious reign.

But, says one, you are crazy or mad. I am not mad; this is reality. I can substantiate every word by two witnesses.

The Rev. Mr. Bartlett says of the Rev. L. E. Matson, who lately died, that "after twenty-nine years' struggle, the mortal has put on immortality." And Paul says when this mortal shall put on immortality, *there* shall be brought to pass the saying that is written: Death is swallowed up in victory. In short, we learn from him it is then all these things are accomplished. If either of these parties is mistaken, none of these things are so.

A. G. HUDSON.

LAKE CITY, MINN.

The foregoing remarks were occasioned by reading in the *Chicago Tribune* an account of the funeral services of the late Rev. L. E. Matson, at the Plymouth Church in that city, conducted by Rev. Wm. Alvin Bartlett, of Brooklyn, N. Y. The following is an extract. Mr. Bartlett said:

A mortal, after a struggle of twenty-nine years, has put on immortality. Such is the mute assertion of this draped edifice; of your shadowed hearts; and of this mourning Church of God. It is the central miracle of life that a mortal can put on immortality. Angels are clad with it as with a robe. God is it. Christ brought it to life. But that mortal must put on immortality is the miracle which succeeded the plain murder on Calvary; is the significance of the vacant sepulchre and the angel who stood by the folded napkin. This painful, beautiful experiment has transpired in your midst. You have been watchers of the effort until the achievement. . . . .

Mr. Bartlett concluded his discourse with these words:

Flooded with peace did his spirit float,
And with silent rapture glow,
Till where earth did end, and heaven begun,
His soul did scarcely know.

To live nobly, we must be noble; and we become noble by resolutely banishing every unwortny thought and feeling.

Letters and Extracts.

FROM A. G. HUDSON.

LAKE CITY, MINN., Aug. 7, 1868.

BR. STORRS: The hour has come for Lake City to signify her wishes in regard to the HERALD OF LIFE. We wish long life and prosperity to the weekly. We love the paper; the truths it advocates; the writers; in short, all who love our Lord Jesus Christ and his appearing; and we think it our duty to sustain the HERALD as the most effective means at present employed to scatter the good news to a dying world.

J. M. Willis has already informed you of what he can do for the coming year. I am authorized to promise the following:

Dr. John Kelly	$10
Jacob Libby	$10
H. H. Arnold	$10
A. G. Hudson	$10

We also promise in addition to the above to get as many subscribers as we can. I did hope that we should be able to do more this year; but

"Man wants but little here below,
Nor wants that little long,"

is not exactly the case with us in Minnesota, where our improvements are to be made, houses to be built, lands to be broken and fenced. We find that it takes quite a number of Uncle Samuel's *Greenbacks* to cover our real wants, and the imaginary ones will come around, occasionally, presenting their claims in spite of us: yet we would remember that we are accountable for the manner in which we spend our time and our money. The people are being fed upon chaff; while the bread of Life is withheld. If the HERALD OF LIFE advocates the truth, there is but very little truth advocated. Orthodoxy, so called, today carried to its logical conclusions is spiritualism. Brethren, by our united efforts let us place the HERALD at least beyond the reach of financial death.

FROM LUCRETIA B. LAMB.

ST. PAUL, MINN., August 9, 1868.

DEAR FRIENDS of the Life and Advent Union: Your anniversary draws nigh. In the questions to come before you, for discussion and decision, I feel a deep interest. Gladly would I be with you. That cannot be, yet I do and will remember you; for I have perfect confidence in the powers and wisdom of the Infinite One, with whom I have daily fellowship, that He will guide you to wise and righteous conclusions, and do for you and the cause of truth infinitely more than I can ask, or even think.

The request that all who could not be present at the annual meeting should make known their wishes with regard to the HERALD, I for one cannot think of sparing it, my only wholesome nutriment aside from my Bible. Neither can I consent that its Life-giving light should leave and the many that would be enlightened by it be left in the darkness of heathen mythology and platonic delusions. Modesty might suggest silence for one with so little ability to help forward the enterprise. I am, however, encouraged in referring to the building of the Tabernacle, a type of the true, for which we would labor, that is soon in its glory to meet our enraptured vision. I find that the people wrought willingly, and they that could do no greater work, made the pins. This I think I can do; and it gives me great joy that I may do something. I, who have received so much—such a Life-giving light, the light of truth, would love much, and do much. The object of our love, how worthy our undivided efforts. Can we for a moment contemplate Him without enthusiasm? or his soon coming but with rapture? If this truth possesses our hearts as it should, would we esteem any sacrifice too great, that the true light in its simplicity, symmetry and purity, might lighten our country and the world as the beams of the Son of righteousness will, when He arises and his people grow as calves for the stall?

The Lord willing, I will pay for three copies of the HERALD the coming year. May the blessings of Him who manifested his glory in the bush be with you, Dear Brethren and Sisters, to inspire with love divine and cause your meeting to be one of deep interest and power for good.

It was my privilege to be with you at Wilbraham when this Union had its birth; a time ever to be remembered, as I there became established in the belief that the righteous only will live again, I had long studied the subject. Br. Storrs' sermon on the stand, Friday eve, settled the question for me. Would that I could hear, or see it again. Every point was clinched with scripture proof.

May he live to labor till Jesus comes, evincing His spirit, humble and contrite, teachable and holy with peace as a river, and righteousness as the waves of the sea. May this be the character and condition of you all, dearly beloved in the Lord Jesus Christ. Your Sister, waiting for the kingdom of God.

FROM JABEZ ADAMS.

KANWAKA, KANSAS, Aug. 2, 1868.

BR. STORRS: I have not deserted the noble cause, neither have I ever entertained such a thought. I had not seen any later number of the HERALD than one printed last November, until last week, when I had the pleasure of visiting Br. Baker in Lawrence.

What caused my paper to stop, I cannot tell. I wrote to you, asking a change from Clinton, Kansas, to Fairfield, Mo: the paper did not come.

I feared our publications had stopped. But learned while at Br. B.'s that the precious forerunner still lives; and that its veteran editor is still with us, faithfully spreading the gospel light.

Brothers and Sisters, the longevity of our editor is certainly a great blessing from God.

Friends let us endeavor to be faithful; let us resolve to prepare for the reward promised—everlasting life. And when we have made this resolution, may God give us power to overcome evil. Great is the work before us if we would "attain unto the resurrection;" and many impediments arise; but if our whole heart is for good we will succeed.

The important work is accomplished, friends, when we banish all selfishness from our hearts and let in a love-fountain, which will drive out the evil and establish therein a brotherly feeling which tells us to do all we can to make others happy. When we feel that we have no desire to live except to do good in the world, we then have the right feeling. O, may God ever direct us to fulfil our duty by causing the love-fountain to flow.

I hope our efforts may be successful in convincing the world that a future life for the righteous, alone, is the testimony of Christ.

Alas! we have many convinced already, who will not acknowledge their convictions. Many ministers who are thoroughly convinced of the non-resurrection of the wicked, will still preach eternal torments; and thereby drive thousands into skepticism and infidelity. O, how can intelligent people receive such an awful doctrine?

When we look at the progress of wisdom in the world, and think of the few who proclaim "Life only in Christ," it is astonishing.

May many be led to Christ's true teachings and be bold in proclaiming it to the world. Let us live to do good.

NOTE BY EDITOR. Your paper has been misdirected from some cause. Where shall we now send it?

FROM DAVID J. ELLSWORTH.

WINDSOR, CONN., August 12, 1868.

BR. STORRS: Feeling myself firmly grounded in the glorious doctrine of a future life only to the righteous, I would unfurl my banner before the world, with our motto of "Life only in Christ" inscribed upon it, ready at all times to defend and proclaim it.

It *is* a glorious doctrine; all honoring to our God, who has proclaimed Himself a God of Love and Mercy, "not willing that *any* should *perish*, but that all might come unto him and live."

Why is it we are so slow in getting hold of Bible truth? Why cannot we believe "*all* that the prophets have spoken?" Is it because we are unwilling to candidly investigate the subject, with an earnest desire to know what is the truth, being ready to give up an error when we see it to be such? I held up my hands in holy horror when the doctrine of the non-resurrection of the wicked was first presented, but I was searching for truth, with my mind open to conviction. The Lord is leading me into truth, and when I get it, I will stand in it, let the consequences be what they may. I feel like using great boldness of speech in regard to this crowning doctrine of the Bible. It is high time that all who have it should give it a certain sound, not holding it in a doubting and faint-hearted way. Let the shout go up from Springfield camp ground; let it shine as a beacon light to guide many who may hear it for the first time, into the understanding and love of it.

How plain the scripture. From the lips of our LIFE-GIVER we have it. "The hour is coming, and now is, when the dead shall hear the voice of the Son of God; and *they* that *hear* shall live." What will become of those that don't hear? Again, "They that are accounted worthy to obtain, . . . a resurrection from the dead cannot die any more." What will become of those that are not worthy? Paul was willing to suffer "If by any means he might attain unto a resurrection from the dead." What would become of *him* if he did not attain?

"If a man die, will he live again?" Why was this question asked? But I will not quote further; the Bible is full of it. We have the word of God, which is the sword of the Spirit, which, if we take, error must fall before it. To my Brethren and Sisters I would say, stand firm in the faith; hold fast, that no man take thy crown. The programme of this world's history yet to be fulfilled, seems somewhat lengthy yet. I firmly believe that a tide of evil is setting in upon the world that will eclipse all that has preceded it. Let us heed the words of Jesus, with all that the prophets have spoken, so that when human calculations fail, we may not be disappointed.

I send two dollars to aid in printing the tracts. I prize the HERALD OF LIFE next to my Bible. It must be well sustained. I believe it will be.

FROM J. S. POTTER.

EAST BOSTON, MASS, Aug. 17, 1868.

BR. STORRS: I hope all the lovers of the great crowning truth of the gospel will rally around the *standard* at the Springfield camp-meeting, and that the HERALD OF LIFE may be sustained, is my prayer. For my part, I love the doctrine of no *future life* out of Christ, because I believe the law and the prophets teach it, and Christ and the apostles confirm it; so that it is all reduced down to one focal point—"He that hath the Son hath *life*; and he that hath not the Son of God hath *not life*." I do not believe, after our Saviour told Peter "On this rock I will build my church, and the gates of hell shall not prevail against it," that he then turned right round on the negative, and said the gates of hell shall *not* prevail against the wicked, also.

I like Br. Stetson's article in reference to Br. S. G. Mathewson's sermon, for I was there and heard the same, and it did me good, as well as others. One thing Br. Mathewson said, was, "Christ did not do his work on the halves; he would not raise part mortal and part immortal, for the dead are *raised incorruptible*; and I say, Amen.

I have given away 140 of LIFE FROM THE DEAD, and 200 tracts, and I hope to do more the next year, if my life is spared. I wish to have the HERALD OF LIFE continued, and I expect to see you at the camp-meeting. May the good Lord bless and sustain you in preaching the gospel of Christ.

I would say to all lovers of truth, that I would not circulate anything that has got *two deaths* for the wages of sin in it; nor a *mortal* resurrection, let them call it what they will—"*Adventism*," or anything else. Hear the apostle Paul. "For since by man came death, by man came also the resurrection of the dead. But some man will say, "How are the dead raised up? and with what body do they come?" Two questions. Paul's answer: 1st, "The dead shall be raised incorruptible." 2. "It is raised a spiritual body." "For the wages of sin *is death*; but the gift of God is *eternal life*, through Jesus Christ our Lord.

FROM ELD. W. S. CAMPBELL.

BEAVER FALLS, PA., August 14, 1868.

BR. STORRS: My first letter was written under the hopeful influence of the first effort put forth in this place. I do not mean by this remark that we are discouraged, or that the prospect is positively discouraging; but, we have not realized all that interest and seen all the excitement resulting from our labors that might have been at first expected.

The hearing on Sabbath has been good. We have held meetings in the large brick school house, as well as in the grove, and shall continue in each place next Sabbath.

There is some inquiry. We have scattered among the people many publications, and find a disposition to read. It is to be hoped that the seed sown may bear fruit.

This place, as to its present aspects for business and settlement, is very new, yet increasing fast, and hence we find some considerable difficulty in obtaining the ear, except on Sundays; for almost all are building. I have been in Western places before where the people were so devoted to this particular branch of improvement that there was hardly time for doing anything else.

The subjects that we have dwelt upon have been mainly the Coming of Christ and the great question of Immortality at his appearing, involving the sublime idea of Life from the dead only through him.

We call this the most sublime position secured to us by the light of the gospel—faith in Christ to give life unto those who are found in him.

Let us see. A man who met me in the street to-day, called my attention to the fact that nowhere in the Old Testament did God threaten any punishment to the sinner after death. "Yes, he does," said I, "threaten that his punishment shall be a state of death; i. e., they shall be punished after dying by continuing in the state of death." I then quoted David, who said, "Like sheep they are laid in the grave. Death shall feed on them." "They shall go to the generation of their fathers, and never see light." "What, then, is the state of the righteous, for they die?" Hear him again: "Thou wilt redeem my soul from the power of the grave." Was not that a sublime hope of David; who had a prospect of awaking in the likeness of Christ; who saw that there was redemption from the grave—redemption for his *soul*, too? The sublime and exalting character of this position is only increased by the fact that the Lord Jesus himself enjoyed this redemption. He who was the first fruits—who became the first-born among the brethren (many of them)—had life, a soul which was not left in *hades*. Nor did the Holy One see corruption. Not at all! David staid in the grave till after his Son and Lord ascended. I have no doubt but he stays there yet; but he said from this fact of Christ's living again, his "flesh should rest in hope."

Blessed, exalted, sublime position! Does it belong to Christ as the Son of God and Son of man? Does it belong to him as the first begotten from the dead? Does it belong to him as the second Adam—the heavenly? Then it belongs to those who are his brethren. Then it belongs to those who partake of the divine nature. It belongs to those who have by him been led forth from captivity. It belongs, then, to those who are like the heavenly; for they that are like the heavenly, become heavenly. They will have life like unto Christ's life. Is it not a sublime point from which to view the holy inheritance? One uniform, one grand line of purpose to be seen in all the exhibitions of the plan of the Infinite.

Christ, the "LIFE-GIVER," at all points. Looking forward, the patriarch saw nothing else. They only would stand on the earth by standing with him. Only as they stood on the earth would they stand at all. "Thy dead should live." Only as they were the *body of Christ* should they arise and have the "dew of youth from the womb of the morning." Only in the consummation, only in the waking, should they have his likeness; hence they must all have felt the importance of Christ's coming to the earth. How emphatic the language of the risen Son of God, who walked *incognito* with the two sad-hearted brethren who trod their sorry way to Emmaus. "Ought not Christ to have suffered, and to enter into his glory?"

How could men enter glory else? Standing in the infinite centre, shining with the eternal radiance of truth, Jesus confirms the hope of the patriarchal and the prophetical vision. He teaches the Life of God—the only power of being for the future—in himself. The impartation of the divine force that could and would raise man to the embrace of the divine. He not only puts the resurrection in himself, the dying and risen—living Son of God—but declares that he is the resurrection; and declares, moreover, that those who are accepted of him shall be raised up at the last day. If he is the resurrection, the resurrection to life from the dead is a sublime position, because it is divine; and it is divine because it is in Christ. To enjoy a faith, then, of living, is to enjoy a faith of a possession in the divine nature. It will be a divine right. Is it not sublime? This belief, that there is life in the future only in the Son of God?

Here is the great life plan and purpose of God in Christ: to give him in the future those who come; that none should be lost; but that they should be raised up at the last day. If men, therefore, are not in Christ, how will they be brought to enjoy a divine position? The resurrection is a divine position; it is necessary to the future life of the righteous. All who believe in the sleep of the dead, say so. What have the wicked to do with a divine state—with Christ at last—if they would not have him here? They must (how sad the fact!) remain one side of him—out of him—remain in death.

FROM JAMES H. JACOBS.

FREETOWN, N. Y., August 14, 1868.

BR. STORRS: A few words to you and the readers of the HERALD OF LIFE. Life future and eternal, how good it sounds to a mortal man's ear while battling with the sorrows and disappointments of this life. But this life is a gift, a favor; and I thank God for it. But see the goodness of God in offering us a better one; an eternal life on the condition of obedience; for, God so loved the world that he gave his only Son, that whosoever believeth on him should not perish, but have a life which we do not by nature possess, but may have by obedience to God; viz., by believing on his Son, and he will give us eternal life. O could men but see the folly of supposing they have an endless life by nature, when God has told us plainly that it is in his Son. God gave eternal life to his Son, and raised him out from among the dead: raised him immortal. Now he is the first fruits: that is, he is the sample of all who will be raised by or through him. They must be judged worthy previous to being raised; and we must be judged worthy before we can be changed. May the Lord help us all, who love his word, to endure to the end; so that when He shall appear, we may be like him. May the dear HERALD live to spread the light of life to all who sit in darkness and in the shadow of death.

Our dear Br. A. Guthrie is very sick with hemorrhage of the lungs, and I think nigh unto death. We were intending to hold meetings together this fall; but we are to be disappointed, unless God in mercy adds to his days. My prayer is, that he may yet live to proclaim life and immortality to a dying world. If it is not out of harmony with God's revealed will, in this age, to add to our days, we will ask God to add to our brother's days a few years.

NOTE BY THE EDITOR.—We regret to hear of the sickness of our very dear Br. Guthrie. He is a noble specimen of a sincere Christian. May "the Lord have mercy on him, and on us also, lest we have sorrow upon sorrow," by his decease. Phil. iii. 27. May the blessing of God be on him.

J. W. MCCAGG, Warsaw, N. Y., writes: God bless you in your efforts to show No life out of Christ. I was enlightened into the Advent faith by Elder Grant's preaching the word, but I cannot accept *his* resurrection to life of the wicked dead.

Dear Brother, I consider your paper one of the leading ones in showing God's plan of dealing with mankind. How much comfort I take in reading those blessed promises God has left on record for those that love the appearing of His only Son Jesus. My daily prayer is, Come blessed Jesus, and come quickly. I know it may be as by fire that I am saved; but I have no other hope except through a resurrection from the dead by His Spirit that raised Jesus from the dead. God bless you in your labors for sinners. Your Brother, watching for Jesus.

ELD. LIBERTY WETHERBEE, Bangor, Me., writes: I desire to be at your anniversary, and shall be if I can; if not, put me down five dollars for the HERALD OF LIFE, and I shall do more if possible. The Life theme is gaining ground in these parts. Though our blessed Lord has not yet come, he is to come, and his coming is not far distant. Men may arrange, set time and preach time, and be disappointed, but our God has his time and it will not go beyond or come short of His appointment. I have learned that our God works all things after the counsel of his own will. Our HERALD OF LIFE, one of the best papers printed, is destined to live until old time is no more; that is my judgment. How I would love to see all the dear saints. One and all remember me, poor unworthy me "away down east." Yours in love and truth.

W. N. HOUGHTALING, Seymour, Conn., writes: The annual meeting of the Life and Advent Union is close at hand. As to the question, Shall the HERALD OF LIFE *live?* I can let you know my mind. I have read the paper ever since it came into being; and as it holds the ground it took and is steadily gaining more, I say with all my heart, Let this "Child of Providence" *live*. The great work for which it was started would be checked exceedingly if it were stopped, or suspended for a monthly. I am satisfied with it and its management, and purpose to renew my last pledge, $10, to support the paper I love.

THOMAS M. REDHEAD, Brooklyn, N. Y., writes: The HERALD OF LIFE is more precious to me than ever, therefore to help make it *live* I cheerfully subscribe *fifty* dollars for two copies for the next volume.

MRS. R. W. PIERCE, Milwaukee, Wis., writes: As it will soon be the 27th, I write to you what I can do the coming year for our paper. You may say for me *twenty-five* dollars. I pray the good Lord may be with you and preside over your deliberations as you meet to talk over what is of so much interest to us all—the maintainance of the HERALD OF LIFE. I do feel that it is of the Lord, and the Lord will see that it is sustained; for the silver and gold are his.

CHARLES HOPE, West Berkshire, Vt., sends $1 50 for Campaign Documents, and writes: I have scattered those previously sent me. If these works will not enlighten the minds of formal professors, I know of nothing that will. Strange as it may appear, some Adventists will not read Life through Christ alone, because they wish to see the wicked dead made alive to get their punishment! such is their traditionary prejudice. The truth we advocate we trust will prevail. May God help to fight till we shall reign. Dear Brethren, I thought to come to your anniversary meeting; but the expense would be so much I fear I could not do so much for the HERALD OF LIFE, and it must live, for it has been and will be the cause of many living forever. I hope the good Lord, and our Elder Brother will continue to bless you all in the LIFE AND ADVENT UNION. Myself and Caspar B. Miner, will give $5 each for our papers next volume.

POLLY G. PITTS, Fredericksburg, Iowa, writes: I have thought for three years past, that the HERALD OF LIFE would never die. I have believed it was God's messenger to carry, in these last days, the glorious gospel of Life only in Christ, and of opening, in one sense, the books of God to the dying children of men. I believe still the HERALD OF LIFE will live under God's care, "and not die." Never has there been a time since the tract on ATONEMENT was in circulation, but what I have had it running on its errand of mercy. I have given it to Ministers, Lawyers, and others. The Campaign Documents I have scattered, and wish I had the means to do more; but I am poor in this world's goods, and aged, almost 79; but I bless God that he has held me up thus far, and given me understanding in his word.

May God bless your meeting together on the glorious anniversary of the Life and Advent Union. I will do all I can to sustain the HERALD OF LIFE, and pray that God will say concerning it, "Live and not die." My prayer shall be that God will give all its conductors wisdom from above, and a full determination to possess the land; for, we are able. May you have a blessed sitting together in a heavenly place in Christ Jesus, and be dismissed with God's benediction, "Well done good and faithful servants." So may it be.

ELD. J. LEWIS, writes from Beck's Creek, Ill., August 4: I have been down in Fayette Co., since I last wrote you, about nine miles from Ramsey, where I preached last winter, and to our joy we find the seed sown has taken root, and a goodly number have come out boldly for the truth of Life only in Christ. Praise the Lord. We feel like going forward in the work with strong faith and renewed vigor. Our labor is hard, but my health was never better. I send fifty cents for tracts, and hope soon to send more and some subscribers. We hope the brethren will stand up for the dear HERALD OF LIFE. We want nothing more or less, in perodicals, as the times are now. To you and all the brethren and sisters we would say, Be united: be strong: stand fast; for the cause is a glorious one. Let the HERALD live till the Lord shall come.

DANIEL'S REWARD.

WHEN Belshazzar, the sacrilegious idolator, was alarmed at the mysterious writing upon the wall of his banqueting-room, he promised Daniel that if he would make known the interpretation of those words which the miraculous hand had inscribed, he should be clothed with scarlet, and have a chain of gold about his neck, and be proclaimed the third ruler in the kingdom. Daniel performed the task and received the reward. But here the question arises, Why was the third rank promised to him? Why not the second, which he seemed to have enjoyed under Nebuchadnezzar, as Joseph had done under Pharaoh, and Mordecai under Ahasuerus? To this question there has for a long time been no satisfactory answer. But in the year 1854, Sir Henry Rawlinson made the important discovery from documents obtained from the ancient site of "Ur of the Chaldees," that Nobonadius, the son-in-law and successor of Nebuchadnezzar, associated with him in the government during the latter years of his reign, his son Belshazzar, and allowed him his royal title. There were therefore, two kings at that time; Belshazzar himself occupied the second place of honor, and hence the highest position to which any subject could be elevated was that of the third personage in the empire.

SPOILS OF WAR.

THE presents from the army in Abyssinia to Queen Victoria have reached their final destination. They consist of three crowns or head-pieces, a robe of State, a goblet, seal, trappings, etc. One of the crowns seems made entirely of solid gold—quite plain, in the shape of a Papal tiara; its base surrounded at intervals by three bars of embossed gold. The second, also gold, with a velvet cap, looks much like an English coronet, a little the worse for wear. The third is a kind of martial head-piece, with a metal top, and loose metal bars hanging down at intervals all round it as far as the neck. The robe is a magnificent affair, looking as if fresh from the loom, woven apparently of rich gold thread, with large patterns of flowers about it woven of silk in appropriate colors. This was the robe which Theodore threw off just before he put an end to his life. The goblet is also of gold, but less capacious than its owner's powers of imbibing would have led one to expect. The seal of gold bears a lion *passant*, and the handle is made of three large pieces of agate, each of a different color. The other articles were rich or curious in their way.

HYDROPHOBIA—*Seasonable Remedies.*—The following remedies for hydrophobia may be worth bearing in mind at the present time:

One remedy is as follows—Horse radish grated and mixed with a little vinegar and sweet oil to form a paste. Eat of this all that can be swallowed and kept on the stomach. Apply a poultice of the same to the wound. Repeat the eating and renew the poultice as often as necessary to keep up the stimulating effect of the horse radish until the spasms are relieved and the patient cured.

Another—Take immediately warm vinegar or tepid water, wash the wounded therewith, then dry it; then pour upon the wound a few drops of hydrochloric acid, because mineral acids destroy the poison of the saliva, by which means the latter is neutralized.

Another recipe is—Mix one pound of common salt in a quart of water, then bathe with and squeeze the wound with the same one hour, then bind a little more salt on the wound for twelve hours. The author of this recipe "was bitten six times by mad dogs, and always cured himself by the above mixture, and offers to suffer himself to be bitten by any mad dog in order to convince mankind that what he offered was a real truth, which numbers could testify."

WE should never go in the way of temptation for the purpose of trying the strength of our virtues. If Achan handles the golden wedge, his next work will be to steal it.

"THE WAR BETWEEN THE UNITED STATES."

WE have received a copy of the new book by ALEXANDER H. STEPHENS, being "A Constitutional View of the late War between the States; its causes, character, conduct, and results. Presented in a series of colloquies at Liberty Hall." This book in reality forms Mr. Stephens' justification of himself for the part he saw fit to take in the war after having warmly fought secession at the start, and sets forth the South side view of the Constitution. It is not a detailed history of the events of the war, but a consideration of its causes, mode of conducting it, and its political results. Of course no man could more ably present the South side view of this question than Mr. Stephens, and hence the value of this book. It is written in the colloquial style, Mr. Stephens answering at length the interrogations of supposed and fictitious questioners and objectors. Published by "The National Publishing Company, Philadelphia, Pa." Sold only by subscription. Agents wanted.

BUSINESS MATTERS.

One Dollar each from—Polly G. Pitts, J. W. McCagg, Mrs. Rebecca Morton.

Various Sums—M. M. Day, $5; Wm. Ricketts, $3 25; John R. Greene, $5.

Donations for Campaign Documents.

Deborah Hunt	$1
David J. Ellsworth	$2

PACKAGES SENT OFF SINCE AUG. 12.

Ira W. Enos	by mail
Orlanda Harris	" "
Lory Jencks	" "
Walter Patterson	" "
Eld. Tobias Lord	" "
M. A. Sawyer	" "
P. B. Stouffer	" "
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Poetry.

"He Leadeth me Beside the Still Waters."

By the still waters lead me, for I thirst,
And my o'erheated brow I fain would lave;
And O permit me, Holy Shepherd, first
To see thy face reflected from the wave
Beside mine own, that so my soul may know
These are the sources whence all healings flow.

By the still waters lead me! I am faint
With my long journeying t rough the desert way,
And my white robes have caught an earthly taint
I fain would hide from the revealing day;
But thou, O Saviour! can these stains efface
In those pure waters where no taint hath place!

By the still waters lead me! I have trod
A way both dark and rough, with sorrows strewn;
And to my spirit's depth have felt the rod,
Nor failed to bless the hand no more unknown;
But now I faint and tire, and long to be
By the still waters, and at rest with thee.

By the still waters! But God's will be done!
I would not cast the burden He has laid
On heart and flesh, lest ere my race be run
I might forget whereon my hope is stayed.
Dear Saviour, guide, control me till I stand
By those still waters in thine own bright land.

—*Christian Register.*

Children's Department.

The Little Sea Masons.

"And God said, Let the waters bring forth abundantly." Gen. i., 2.

Who can compute the myriad tons of earthly matter which the dews and rains and rivers are continually washing down from the face of the earth, and rolling onward into the sea? With the process of evaporation also continually going on, it requires some counteracting influence to prevent the waters from becoming, in time, as completely saturated with salt as those of the Dead Sea. The agent God has seen fit to employ is a very humble one, like most of the servants he commissions to do his mightiest works. It is not the great leviathans of the deep he has made the "conservators of the ocean," but the tiny worm, which scarcely possesses initself the power of locomotion. Yet to these most helpless of his creatures he has given the power and the instinct to absorb the mineral substances washed down from the earth, and to convert them into habitations for themselves. There is a peculiar force in that word "abundantly," as it is used in the Mosaic account of the creation. The waters of the sea so teem with little living things that they rear up bulwarks of stone, more massive than any workman's chisel ever fashioned. What are the foundations of a temple, or a ponderous pyramid, compared with the foundation of an island or a continent?

Another class of these little masons, down below, take up these salts with their tiny absorbents, and fashion them over into a form of rare beauty, or a lustrous gem, fitted up to grace the fairest brow in kingly courts.

There is still another set, so small that only the microscope can reveal them, which pervade each drop and bubble of foam on the crested wave. They, too, catch up the mineral atoms, and mould them into thin, tiny shields, living their little lives in their great cradle, which never ceases its swinging, and sinking down at last into the vast cemetery below, to help form, perhaps, new marl beds and white chalk hills for future ages. The deep sea soundings bring up these little shells, a thousand shoals of which seem only like an atom of clay. How wonderful the power that can look after such a company, noticing each tiny animalcule, and providing for it food and shelter until its momentary life is over! Oh, the height and depth of his greatness and his loving kindness! "Will he not much more care for you, O ye of little faith?"—*Sunday School Times.*

Self Government in Children.

A modern writer says:

"I know nothing more touching than the efforts of self-government of which little children are capable, when the best parts of their nature are grown vigorously under the light and warmth of parental love. How beautiful is the self control of the little creature who stifles his sobs of pain because his mother's pitying eye is upon him in tender sorrow! or that of the babe who abstains from play and sits quietly on the floor because somebody is ill. I have known a very young child slip over to the cold side of the bed on a winter's night that a grown sister might have a warm one. I have known a little girl submit spontaneously to hours of irksome restraint and disagreeable employment, merely because it was right. Such wills as these—so strong and yet so humble, so patient, and so dignified—were never impaired by fear, but flourished thus under the influence of love, with its sweet excitements and holy supports."

Slaughter in the Sea.

The life of all fishes is one of perpetual warfare, and the only law that pervades the great world of waters is that of the strongest, the swiftest, and most voracious. The carnage of the sea immeasurably exceeds even that which is permitted to perplex our reason on earth. We know, however, that without it the population of the sea would soon become so immense that, vast as it is, it would not suffice for its multitudinous inhabitants. Few fishes, probably, die of natural death, and some seem to have been created solely to devour others. There is probably none which does not feed on some other species or on its own.

Many of the monsters that roam the watery plains are provided with maws capable of engulfing thousands of their kind a day. A hogshead of herring have been taken out of the belly of a whale. A shark probably destroys tens of thousands in a year. Fifteen full-sized herrings have been found in the stomach of a cod.

Sea-birds are scarcely less destructive to fish than fish are to each other. The solan-goose can swallow and digest at least six full-sized herrings per day. It has been calculated that the Island of St. Kilda, assuming it to be inhabited by two hundred thousand of these birds, feeding for seven months in the year, and with an allowance of five herrings each per day, the number of fish for the summer subsistence of a single species of bird cannot be under two hundred and fourteen million. Compared with the enormous consumption of fish by birds, and each other, the draughts made upon the population of the sea by man, with all his ingenious fishing devices, seem to dwindle into absolute insignificance.—*Edinburgh Review.*

Springfield Camp Meeting.

This is a National gathering, coming as they do from the east, west, north, and some from the south. There are various shades of opinion among those who gather at the camp; but almost all agree in one important particular, viz.: the speedy personal revelation of our Lord Jesus Christ. This people having been gathered out of all denominations, some, also, from the various shades of infidelity to which they were driven by the God-dishonoring torment theory. When we remember this fact, we shall not be surprised to find them differing on minor points; but in view of the immediate revelation of the Judge of all the earth, we should expect them to differ in love. But, alas! such has not been the history of this people.

In 1842–'43, when the cry went forth, "Behold the Bridegroom cometh; go ye out to meet him," as was to be expected, the most pious and devoted members of the churches were moved with this cry. Those who wished the church to remain on good terms with the world, and to prevent division, advised the suppression of the truth (meat in due season), and in its place, "give us your experience," "tell us how you feel." But the Lord had put this truth in his people; it was shut up like fire in their bones. Cry they must, and cry they did. The result was, they were driven out, and the churches closed against them.

Time, as usual, passed on, and *our time* past. The leaders of this people had worked themselves into comfortable positions, had established a mouthpiece, the *Advent Herald*, and began to organize after the example of Rome and her daughters, having made up their minds that the Lord might come when he got ready.

At this point there arose another cry—that of the non-immortality of man, and his unconsciousness in death. The old cry was raised again, "Let us alone; why do you bring that terrible doctrine among us to divide and break up our meeting?"—"tell us how you feel," forgetting that the churches had treated them in like manner; forgetting, also, that God's word was to shine *more and more* unto the perfect day; not thinking that the Advent net had drawn to shore of every kind, and now they must be sifted, "made white and tried." O, my God, what a trial has been going on for the last twenty-five years! The car of truth moved on; the sifting process also went on. Very many, because of persecution, turned back to the weak and beggarly elements of the world. The most pious and devoted embraced the doctrine of the mortality of man. And although they had abused and condemned the man who, under God, was the most instrumental in bringing out that blessed truth, yet now come forward and say, "God bless you, Br. Storrs; we are with you; we believe just what you preach." The would-be leaders and lords over God's heritage saw how the wind blew, so they went with the current and endeavored to control the people. And inasmuch as those who controlled the *Advent Herald* refused to go forward, it was found necessary to have another paper. Hence, the *World's Crisis.*

Things go on charmingly for a while, the leaders all find their level, work into comfortable situations, drive down their stakes, and organize the people around them. It was generally supposed that we had got all the light that was to be had, except, perhaps, the knowledge of definite time. But, no; the people were not sufficiently sifted; they could not all "lap water." Hence another trial—the third in the series, but the hardest of all. The young Christian may be tried with his inward fears—to-day on the mountain top, to-morrow in the slough of despond. But the old soldier of the cross, who is rooted and grounded in the truth, cannot be tried thus; he must be *tried and sanctified* through the truth. In this war, as in all others, there must be pioneers, sappers and miners, skirmishers thrown out to feel the enemy and clear the way for the advance of the grand army.

The third forward movement, or trial, was the doctrine of "No life out of Christ; or, the righteous only will live again." This has been a terrible trial to many of God's dear children; they have kicked at it, and abused those who advocated it. But, one after another, they (not the most excitable, but the most Godly) have embraced it, until one of the "wise men of the East," who had gone out West on a preaching tour, declared that "the people had become so tinctured with non-resurrection, they did not know who to trust." Just so, brother leaders; you would not take part in the second movement (that of the entire mortality of man) until the hard work had been accomplished by those whom you abused, and the doctrine had become popular among Adventists; then you could see it, and with great protestations of holiness and love for the truth, you assumed control of this movement, and went about to put a yoke upon this people which neither we nor our fathers could bear. You have organized them into churches, causing them to "become" (according to the light of J. V. H., in 1843–'44) "the youngest daughter of the Mother of harlots." In the early part of this third movement, or trial, we well remember the contempt with which you treated this doctrine (of life only in Christ), as well as those who advocated it. The *World's Crisis* acted the part of the *Advent Herald* in the previous movement, viz.: "the dog in the manger." If we entered a meeting and spoke of this glorious truth, the leaders would cry out, "Death in the pot," "Why bring that doctrine in here to disturb our harmony?" "Tell us how you feel"—as if the Apostles could have turned the world and church upside down by simply telling how they felt. But times have changed. Coming events cast their shadows before. We should not be surprised to see some of those men "outherod Herod," and attempt to control this movement also. What the next great truth (it will shine more and more) will be that you will be found fighting against, and attempting to crucify, God only knows.

W. H. Hanford.

New York, August, 1868.

Affliction—Comfort.

One after another the weeks go by, and my pen lies untouched. Not by any means for the reason that I am ignorant or indifferent to the fact that it is a time when the friends of truth should be awake, active and earnest in their endeavors to encourage one another, and by every means available to impart to others a knowledge of those great and glorious truths which, if rightly believed, will prove the salvation of those who receive them. But a great sorrow, with its dark, heavy wings, is brooding over us. It is an hour of deep affliction. Our brightest earthly hopes have been blighted, and one on whom we leaned, perhaps too much, has been taken from us, and only those who have tasted of the same cup know how bitter it is.

Death, our common foe, and ever insatiate, has chosen for his victim our only and beloved daughter, and to-day she, who so long has been our comfort and blessing, and the companion of our later years, in whom we could repose our every thought, and on whose sympathy and help we could ever rely, is sleeping in his cold embrace. She, who has made the music and sunshine of our home, is gone. On every hand, whichever way we turn, there is something to remind us of the loved one, but *she* is not here. In vain we search for her, and call her name; she comes no more. In vain we listen for the familiar step and voice; they are heard no more. There is no one to fill her place.

What wonder, that after long months of care and anxiety, the poor, frail, over-taxed system should give way, and both body and mind become unfitted for any duty or effort. Surely I can say, "unless the Lord had been my help, my soul had almost dwelt in silence." But, verily, the Lord hath heard my supplication in the hour of my distress, and hath remembered his promise, and I have not been left comfortless. How glad I am that ere this great affliction came upon our family, we saw the light on the plan of redemption through our precious Life-giver, and have such a blessed hope to sustain us in our sorrow. Believing "that Jesus died and rose again," we are fully persuaded that those who "sleep in Jesus, will God bring with Him." Our hearts are comforted with this expectation.

Notwithstanding there is so much of sadness connected with the thought of one's being cut down in the morning of life, all their bright hopes of happiness withered, the giving up of friends and loved ones, and closing their eyes upon every earthly scene for ever, yet in the case of our loved child there is very much to console us.

During all her long trial of suffering, she was ever patient, cheerful and hopeful, sustained by the strong arm on which she leaned for support, and which never failed her. She naturally clung to life with much tenacity, and she had much to live for and to make life desirable, yet she was enabled to say, "all these disappointments and trials and suffering have been needful and have worked for my good." There is very much that is pleasant to reflect upon connected with the last months of her life. Precious interviews and seasons of communion and prayer, free interchange of thought (and how much I miss them now) so many manifestations of the divine presence to her, enabling her to rejoice in the strong hope and assurance of her acceptance with God and final salvation, when He, who is the life of the believer, shall appear to wake the sleeping ones, and change the living, crowning them with eternal life and rest in his kingdom. For these we are thankful and feel to praise the Lord.

It is also a source of comfort to those who remain, to know that all the means that human wisdom and love could devise, were used for her recovery and benefit, but they could not save. As all earthly helpers failed, the dear child turned more fully to Him who hath said, "I will never leave or forsake thee;" and when the last struggle came, and it came suddenly, after all, yet she—who had so shrunk from death, and who, from the fear of it, had been all her lifetime in bondage—could look the grim enemy in the face calmly and without a fear, saying, "if my Father will only hold me in his arms all will be well;" and He did not forsake. When she saw that the hand of death was really upon her, she gave us her last messages of love, thanking us for our care, assuring us that the Saviour was with her, that her trust was alone in Him, then gave herself into His hands.

But the conflict was long and hard. That night of trial can never be forgotten. All through its long hours loved ones waited and watched around her dying bed, but none could help or save. Alone she must meet the foe; and, O, how like an enemy in all his hatefulness did death appear. It was an unequal contest, and the weaker fell. As the day began to dawn—on the morning of the Lord's day, May 31st—the poor weary child breathed her last and was at rest.

Most wonderfully were we sustained and comforted through the days that followed, so that to the many who came to look upon the face of the pale sleeper, we could not refrain from testifying to the power of God's love and grace manifested to our child and to ourselves, and recommending the same precious hope that sustained us to others who needed its comfort.

On Tuesday afternoon the funeral services were held in the Baptist church, which was kindly opened for us, and was filled with interested listeners. At our daughter's request, Br. Rufus Wendell preached from 1 Thess. iv., 13–18. The Lord helped, and never did the truth shine with brighter lustre, or our hope look more blessed. Very many heard for the first time, and some, probably, who could never have been induced, on any occasion, to have listened to the like. May the truth by this means reach some hearts, and thus God be glorified in the death of our child. Br. W. S. Campbell assisted on the occasion, and the Baptist minister also took part. We laid away our daughter to rest for a little while in our pleasant cemetery, and not far from our dwelling, and we think of her there as in safe keeping, with naught to disturb or break her calm repose. But when the morning dawns, her waking will be a glorious one, and *her* hour of triumph will have come. Over death—the conquered—will a shout go up, "O, death, where is thy sting, O, grave, where is thy victory! Thanks be to God, who giveth us the victory, through our Lord Jesus Christ." May that bright day speedily dawn, ever prayeth my longing heart.

Louisa J. Beach.

New Britain, Conn., Aug., 1868.

Praise the Good Lord.

I feel salvation sweetly flows to my unworthy heart in Jesus' worthy name. Dear pilgrims: Cheer; the land is nearing. We soon shall reach the harbor and the shore. Nothing can harm us while the love of Christ rules within. O thank the good Lord forever and evermore for the power of an endless life, which keeps us from the evils of the present age, and it looks this vain world out of sight, and we long to go and be at home with Jesus and angels, my kindred so dear. O glorious home, and what heavenly society we shall share in our new home, paradise. O thank the good Lord for the foretaste and earnest of the Spirit which cheers, comforts, and leads into all truth, and shows us things to come. Thus we foresee the evil coming and hide ourselves by faith in Jesus' worthy name. Truly he is the way, the truth, and the life; and our only Saviour and deliverer, who mediates for us daily in every sorrow, trial, and conflict; and presents our songs, and our complaints; and we are reconciled to God, with the Spirit and word of reconciliation committed to us, through Christ our only righteousness and life. It is truly life; and life more abundantly; even life eternal in glory, with fulness of joy and pleasures forevermore. O thank the good Lord for such a hope, which is truly a blessed hope, big with immortality and eternal life; just like an anchor to the soul, sure and steadfast: like an anchor, which holds us secure and calm amid the raging billows. With Christ in the vessel we'll smile at the storm. Peace be with you all in the Lord, in Jesus' worthy name. A sister in the gospel hope and love. L. W. Bragg.

Northport, Me., July, 1868.

P. S. The following is a private letter; but the deep truths it contains I would like to have go before the readers of the Herald of Life. L. W. B.

From S. F. Mudgett to L. W. Bragg.

Corinth, April 29, 1868.

Dear Sister Bragg: Through the infinite goodness of God the Father, and Jesus the Anointed, I am still alive, hoping that I shall ere long learn the whole story of the Cross of Christ. O, dear sister, I have no good story of myself to tell you, and if I thought I had you would not wish to hear it; for you have learned that "all flesh is as grass, and the glory of man as the flower of the grass; the grass withereth, and the flower thereof falleth away." There is no good thing that can be said of it, that is, when compared with its opposite, the Word of God, or Jesus, the second Adam; the real production and offspring of God, the extract or essence of his own being: the Holy Spirit sent down with power.

Flesh, or human nature, in its best condition, has its glory; but 'tis as the flower of grass; it is good (of its kind), for God made it and pronounced it so; but it is of the earth earthy; too weak to withstand evil, and, therefore, Esau must be supplanted by Jacob. Ishmael cannot be heir with the Son of promise; for in Isaac shall thy seed be called. Yet God blessed Ishmael; for of him were nations to be born; but his glory was but the glory of the terrestrial—what the flesh could obtain unto. Esau also was blessed of Isaac; but his blessing only pertained to this life, the glory of which is unenduring.

We (I speak of the flesh, or human nature, the earthy man), by being born or produced first, had or possessed the birthright; but, unassisted by God, our weakness is such we could not, neither can we now, withstand evil; therefore, we sold our birthright—it is gone. Shall I say gone forever, gone eternally? Yes; I can come to no other conclusion. Did Esau get his birthright back again? Paul says he did not, though he sought it carefully with tears. Did Jesus buy back the right for poor, weak human nature to live again? No, he did not. So, dear sister, I conclude that, in order that we live again, we must be made new creatures in Christ Jesus. The old man must die on the cross. O this story of the cross is real; it takes off every member, sinew, and nerve of the old man. O I am glad I see this light; it is so good. I see plainly that all we are by nature is to pass away, because of its unfitness to live. Yet it goes self-convicted. O the wisdom and justice of the Author of all created things. I do feel reconciled to the death of human nature; yes, even if Life and immortality had not been brought to light through the Gospel; because I do see the justice and wisdom of God in the trial and condemnation.

Thus far, dear sister, I feel that God has shown me; and I do feel blessed; I do thank Him. But, dear Sister Bragg, I want to feel the *power* of His *resurrection;* I want to feel the power of an endless Life (His Life). I am satisfied that there is a power in the Spirit of God that, experimentally, I am not acquainted with. I am satisfied of this from the Word of God and by slight quickenings that I have experienced. I am satisfied the church of God—the Bride—will stand in that power when Jesus comes: all else is Laodicea. I think, also, that the Church is already coming up; here and there one being fitted up for translation.

Dear sister, no doubt you pray for me. Well, do pray that the love of my life may be taken out of me, and that I may never seek to save it; for if any man love the world, the love of the Father is not in him. How plainly I see this; it is either the one thing or the other. The heart cannot be set on two *opposites* at the same time. God grant we may seek the Lord with all the heart.

From S. S. Call.

Newport Centre, Vt., August, 1868.

Br. Storrs: In answer to the question, Shall the Herald of Life live? Yes, it must live. How can we do without it? It is all the preaching many of us have, and its weekly visit is looked for with joy; for it always comes freighted with the good things from the Master's store-house, the Bible. O, how many times I have found the very thing needed; the explanation of some passage particularly needed at that time. Yes, and it is increasing in interest, and it shall have all the support I can give it. I have two new subscribers for Vol. 6 pledged, and hope to get many more. I shall do all I can to sustain the paper, for I do not want to part with it.

O how I love to talk and think of the blessed Jesus; yet some say I do not believe the Bible because I do not believe that Christ was God. I tell them Christ *died.* They say, They say, Christ's body died. So their Christ did not die: their Christ was not buried, and he is not raised from the dead; so according to Paul's teaching they are yet in their sins. 1 Cor. xv., 17.

I hold to one baptism, that of the Holy Spirit. By the one Spirit. "For, by one Spirit, are we all baptized into one body." 1 Cor. xii., 13. "Now, the Lord is that Spirit." 2 Cor. iii., 17. Now, if we have been baptized by the one Spirit, and the Lord is that Spirit, are we not *in* Christ? "for as many as have been baptized into Christ have put on Christ;" hence they are in Christ: but if going into the water is putting *on* Christ, coming out is putting him off; hence, they are not in him. For "if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection." Rom. vi., 5. Did Christ die in the water? No. Then why go there to plant? What likeness has it to his death?

Christ died upon the cross, a death of suffering. Paul said he was crucified with him: I die daily; I suffer the loss of all things. This looks more like dying with him, or being planted with him; for if we have been made partakers of his sufferings, we shall be also of his resurrection. But I must not intrude too far in your columns. I am glad I have found the difference between being *in* Christ (which makes us free), and being in the traditions of men; for we are complete in him. I glory in the Lord, and want no more. To him be all the glory. Your brother in Christ.

From Eld. H. O. Billings.

Decorah, Iowa, July, 1868.

Br. Storrs: As I have obtained another subscriber for the Herald, I will write a few lines for the benefit of all. Life only in Christ, and forgiveness of sins through His precious blood alone, is on the increase in this section of the country. But there is much opposition to these glorious truths; and the bitterest is among those professing to be Adventists. Persecution and contumely from such are like the cuts of Cæsar from his friends, the unkindest cuts of all. But we glory in tribulation, knowing that all things work together for good to them that love God. There was a sermon preached here last Sunday to prove that the wicked dead would all be raised to life to suffer a second death; and there was no way to get into Christ only through *water baptism.* He worked hard to make out his case. One of the brethren said, it put him in mind of the story of the man that set the hen on a hundred eggs. Said he, you ought to see her *spread* herself.

The love of pleasure betrays us into pain; and many a man, through love of fame becomes infamous.

BOOKS AND PAMPHLETS

FOR SALE AT THIS OFFICE.

On all books and pamphlets sent by mail, the postage has to be *pre-paid.*

Six Sermons on the inquiry, *Is there Immortality in Sin and Suffering?* To which is added a sermon on *Christ the Life-giver*, or the faith of the Gospel, by Geo. Storrs; with an Introduction defending the Bible and its Author against Infidels. This work contains double the amount of matter of the original Six Sermons. *Price*, in plain binding, 50 cents; in paper covers, 30 cents. Postage 4 cents.

The original Six Sermons were first preached and published in Albany, N. Y., in 1842. Since then they have passed through many editions and been improved and enlarged as the author received more light; but the last alterations and enlargements were made near fourteen years since, and the author has seen little reason to make any material change in the matter since, but will do so when he sees cause, if he ever does.

The Watch Tower: or, Man in Death; and the Hope for a Future Life.—A Pamphlet of 96 pages. A thorough cure for the modern necromancy, misnamed "spiritualism," which is really animalism. Price, 20 cents. Postage 2 cents.

This work is one of the first importance, and should follow the Six Sermons in all cases where there is a desire to understand the question of inherent Immortality and the state of man in death, as only the knowledge of man's nature and state when dead can prepare our minds to comprehend the work of Christ in our redemption. Let none therefore fail to read this pamphlet.

Life from the Dead; or, The Righteous only will live again. By Geo. Storrs. Price, 20 cents. Postage 2 cents.

The author believes this subject is one of vast importance. It illustrates the whole Gospel scheme, and shows the mercy of God in its true light, while man is seen to be wholly mortal. It cuts up the modern man-worship, which is hurrying so many on to rank atheism. This work should be read after the two preceding ones, with which it will be seen not only to harmonize, but it is the climax to the doctrine of those works, and is the inevitable result to which they lead. The three works together form the author's "body of divinity" as he understands the Scriptures of truth.

Life only in Christ.—This embraces the whole of the three previous named works, and the Tract on Atonement, bound in one volume of 360 pages, and lettered on the back. It contains a full view of the doctrine of "No life out of Christ," as held by the Editor of the Herald of Life. Price, $1. Postage 16 cents.

This volume has been prepared for the convenience of those who wish to know the author's views on the Life theme, in the order in which they rose in his own mind, and as the subject naturally arises in a thinking mind. 1. Is man immortal? If not—2. What is his state in death? If unconscious in death—3. Who will live again? These questions are taken up in this order, and we do not see how an impartial mind—willing to follow truth wherever it leads—can come to any other conclusion than the one arrived at in these combined works. Examine them and see if this is not so.

Man's Destiny.—Immortality: The Arguments from Nature and Scripture, by Rev. T. M. Post. D. D., St. Louis, Mo., Reviewed by Geo. Storrs. Price in pamphlet, 30 cents. Postage 4 cents.

The history of this work was this: Rev. T. M. Post, D. D., of St. Louis, Mo., a well known and talented clergyman, was selected by certain ministers and others, in New England, to write a Prize Essay on Immortality, for which a gentleman in New York paid $150. It was intended to have it the best that could be said or written in favor of the immortality of all men without regard to their moral character; that is, of their inherent immortality.

Dr. Post took up the subject under two heads of argument. First, "The Argument from Nature;" and second—"the Argument from the Scripture." The first of these appeared in *The New Englander* of February, and the other in May, 1856.

The Reviewer followed these arguments in their order. The Review of the argument from Nature was written before that from Scripture appeared.

The author of the Review wrote it by request, and with the expectation that it would be published with a reprint of the Essay. No one should fail to read it; and perhaps nothing better can be placed in the hands of Ministers of any denomination.

This work has been out of print for some months, but is now re-printed.

Bible vs. Tradition: in which the true teachings of the Bible is manifested: showing the true meaning of the terms Soul, Spirit, Hell, Everlasting, Eternity, Life, Death, etc. Price, bound, $1. Postage, 16 cents. In paper covers, 70 cents. Postage 6 cents.

This work contains over 300 pages, and is an invaluable help to understanding the Scriptures. It is a work of much labor and research. The title indicates its object, and the performance shows the object was kept in view throughout. Many smaller works have been written by others on the subject; but they are little more than a compilation from this larger and more perfect work, which was the pioneer in this branch of the life views.

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The foregoing tracts are the Bible Examiner size i. e., octavo; and are 16 pages each. Price, 5 cents single. Four of either can be sent for 2 cents postage; where that number is called for, we will send them at our own expense. They will be sold at $3 per 100; but in that case, sent at the expense of the purchaser. One dozen of the foregoing will be sent for 50 cents, and we will pay the postage.

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Herald of Life

AND OF THE COMING KINGDOM.

"They which shall be accounted worthy to obtain that world, and the resurrection from the dead . . . are the children of God, being the children of the resurrection."

GEORGE STORRS, Editor. NEW YORK, WEDNESDAY, AUGUST 26, 1868. VOLUME V.---NUMBER 45. WHOLE NUMBER 235.

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THE ESSENTIAL LIFE.

BY THOMAS C. UPHAM, D. D.

ON THE POWER OF THE LIFE.

1. MANY are the passages in the Bible which speak of power. Christ on a certain occasion, addressing those who were around him, asserted that some of them should not taste of death till they had seen the "kingdom of God come with *power*." Mark, ix., 1. It is said of the martyr Stephen, that "full of faith and *power*, he did great wonders and miracles among the people." Christ was "declared to be the Son of God with *power*." Rom. i., 4. The scriptures speak expressly of those who have "the form of godliness, but deny the *power*" of it. It was affirmed under circumstances which made the affirmation applicable to the early Christians generally, "God hath not given us the spirit of fear, but of *power* and of love, and of a sound mind." 2 Tim. i., 7. A certain philosopher of modern times, who is known also as a popular historian, has taken the gronnd that there is no such thing as power; and that the idea of power is an illusion. But the scriptures evidently take a different view. They recognize the reality of power, and make much account of it. And hoping to be allowed a remark here, which, on account of its source, may not seem to be of much consequence, I wish to say I have read many books of philosophy, having relation to man's interior nature, but have never found in any one of them, or in all of them put together, so much profound and deep philosophical insight as I have found in the Bible.

2. Power is not an illusion, whatever human philosophy may say about it, either in the theory itself or in the idea which mentally represents it; but is a great reality. And yet it must be admitted that neither in the one nor the other, neither in the thing nor in the intuitional conception of it, is it susceptible of verbal analysis and definition. But while admitting our inability to analyze and define a reality so interior in its nature, and in many respects so mysterious, we can yet so approach it in its manifestations and attributes as to say something which will aid us in whatever we have further to remark. There are two things, at least, which may be said of power in its highest and primal manifestations, because they can be said of the principle of life to which it attaches. First, like the life, it is universal, being excluded from no object and no place; and second, in its appropriate sphere it is supreme, being paramount to all other forces. The power which attaches to the life is not only without beginning and end, but transcends any limitations which might attempt to bind it to particular times and places. It is not the same with the life, and is not to be confounded with it; and yet is inseparable from it. Where the life goes, power goes; where the life lives, power lives. If the principle of life is universal, the presence of a real and substantive power is universal also. And it is supreme as well as universal, inasmuch as it admits, in its appropriate sphere, no arm of strength which is above itself. The statement carries its evidence in itself. There is, and must be, somewhere, a form of power which is paramount to every other; a power which, in the conflict of forces, must ultimately decide. Without this there would be universal discordancy—conflicts without end. A view the more entitled to acceptance, when we remember that love and life are identical; and whatever may be thought or said to the contrary in the utterances of worldly wisdom, the power of love, if there is truth in the divine philosophy of Jesus, will sooner or later show its supremacy over every other manifestation of power. To think otherwise would be to accept the unsatisfactory position that good is the servant of evil, and that Satan is stronger than Christ.

3. But our principal object now is the consideration of the power of the life, not in its philosophy, but in its practical results; not in its highest and primal manifestations, which in some degree transcend human insight, but in its subordinate manifestations, and particularly as it is incarnated and manifested in men. And one remark which we wish to make here is, that the methods in which it manifests itself are very various. A single illustration here. In the case of the Christian orator, for instance, it will sometimes, under the inspiration of essential life, speak in terms of rich and glowing eloquence, matching, and more than matching, the standards of the world's great masters; but not less frequently its words are few and simple; perhaps an apothegm or a parable, but coming from the well-spring of the life, they touch the hearts of the people and open the fountains of living salvation. And what is remarkable, it is sometimes the case that the absolute silence of the man of God will have more effect than the noisy declamation of the man who is without God. Power goes out of him as it went out of Jesus. If it speaks in the mighty words of Paul and Apollos, it speaks also in the silence of the loving John, when he leans his head on a brother's bosom. What more effective and touching eloquence than that of the Son of Man, when, in the midst of a stormy and cruel tribunal, he "uttered not a word;" and the Roman governor, struck with this sublime disregard of the precedents of a worldly life, "marvelled greatly." And there are some specific modifications of the great variety of its forms which are worthy of notice. One of the most remarkable things pertaining to the power of the life is, that it manifests itself often, not by the antagonism of the same forces, as when we meet evil with evil and return blow for blow, as when sword clashes with sword and cannon rebounds to cannon; but conquers the violence that attacks it by the resistance and antagonism of what is found in the opposite. The stormy cloud is melted by the sunbeam; the lion is tamed and led captive by the lamb; and the little child plays, with its life and beauty unharmed, on the cockatrice's den. In all this there is a deep philosophy, which transcends the conceptions of a heart that knows no higher school than that of a self-hood which excludes the living God.

4. And now we will say further, coming more within the practical sphere of the subject, that the power of the life, that form of power which pierces and breaks the stony hearts of men, and is blessed of God in the great matter of renovating and purifying their perverted natures, is not found greatly, if at all, in mere intellectualism. Many facts are a confirmation of this. There are preachers who have eminently the gifts of perception and reasoning, but have but little influence with the masses. Even if at certain times their reasonings harmonize with the truth, they produce, and can produce, but little effect, so long as the soul, from which they come, is felt by the hearers to contradict in experience what their reasonings affirm and try to prove as a principle. Again, the element of vitalizing power is not found in every form of mere emotionality; we refer particularly to what may be called æsthetic emotionality. There are preachers, and other professedly religious teachers, who add to intellectual powers a cultivated taste, and adorn their reasoning with the arts of rhetoric. Their sermons, considered as the exercises of intellect or the imagination, enlist the curiosity of men and please their fancy, but have but little living power. There was a German preacher of the fourteenth century—we refer to the justly-celebrated John Tauler, of Cologne—who stood unmatched in learning and in intellectual and æsthetic eloquence, but he had but little power and influence, at least in a way which satisfied his conviction of what ought to be the result, until he was led into the way of truth and life by a poor, uncultured man of the people, whom, as one of the weak and despised things of the world, God had chosen and made the instrument of this mighty influence. Men, as a general thing, attend places of worship with the view and in the hope to hear words which, coming from a source of life, shall be found to possess and impart life, in order that their own souls may live. And if they are disappointed in these reasonable expectations, they soon leave their teachers; and thus it happens that many places which were once filled with devout worshippers, are now empty.

5. A distinguished American preacher, lately returned from Europe, has given an account of what he saw and heard. He gives us to understand in his work, entitled "Impressions of Europe," that the science and philosophy, the intelligence and the political tendencies, of the people of Germany, are all leaning against evangelicism, as maintained in the Protestant Church. He makes the painful statement that the universities, as a rule, are favoring the secular and non-religious view and feeling, and after referring to a report that one of the most venerable and popular of the professors had openly boasted of his atheism, and that few scholarly men, not tied to official necessities, have the courage to treat miracles with the least respect, and some other things looking in the same direction, he inquires: "Is it possible for Christianity as an institution or a religion to survive the prevalence of opinions so radically destructive as this?" This is a question so serious in its import that it is worthy of a thoughtful and serious answer. The contest undoubtedly is great, and the aspect of the sky is stormy. Nevertheless, we cannot hesitate in taking our position with those who think that the long strife of the ages can possibly have but one issue; and that the resources of victory are to be found in the power which is lodged in the principle of life. Conceding that the efforts of unsanctified intellectualism can do nothing against these arrayed and united hostilities, there still remain the reserved and mighty forces of the Holy Ghost. The few unlearned men who went forth from Jerusalem in the beginning of the Christian era, were not allowed to go until they were endued with power from on high. They were commanded by Christ "that they should not depart from Jerusalem, but wait for the promise of the Father," which was understood in its fulfilment to be the baptism of the Holy Spirit. And then it was added: "Ye shall receive *power* after that the Holy Ghost is come upon you." Endowed with this great gift, this small band of early laborers and martyrs, without the prestige of position or scholarship, went forth to the mighty work which was appointed them, and though the strife was long, and in many cases crowned with great suffering and death, they were found more than a match for the proud philosophies, the arts, and the institutions of that trying time. Let it not be said here that circumstances are different, and that the power of Christianity is diminished. That power is the same now that it was then; that divine power is now as it always has been—the reserved force and inspiration of the world's progress and salvation; but it lies hidden in the life. The life is God in the soul, and the power of God always goes with it. And, though there are other forms and manifestations of power, such as spring from selfish interests and inordinate passion, and such as are the breath of life in satanic inspirations, they are all under condemnation; and, notwithstanding their arts of cunning and their sometimes temporary ascendancy, they have no destiny and no future before them but to be swept away, like the chaff of the summer threshing floor, before the power of the living God.—*The Advance.*

GOD'S REMEMBRANCE.

THE sorest times of trial to faith are those in which God seems to forget. And they are not unfrequent times, nor are they always brief. From the days of Cain to the days of Noah, while man utterly corrupted his way on earth, while more than a thousand years of lust and violence rolled by, the just God seemed to forget. A hundred years passed on, unchanged, after definite warning of his purpose to punish. And when at last the deluge rolled over a guilty world, and a solitary ark floated upon the boundless waters, it must have seemed to the desolate inmates, after their five months' experience of the elemental commotion, during which they probably had no sensible manifestation of Deity, as if they, too, were forgotten. How great a suspense was that, when the existence of the race, the history of the Church and of Redemption, and the Covenant faithfulness of God, hung upon the fate of that ark, swayed to and fro with its tossings on those restless tides! How full of meaning is the sacred declaration: And God remembered Noah! How memorable that act of deliverance of which the bow in the cloud is the appropriate sign!

Truly did God seem to forget his promise to Abraham and his seed, of possession of the land of Canaan, while the great progenitor and three generations of his children were only pilgrims and strangers in the land, and while their descendants groaned, for centuries, under the taskmasters' whip of the Pharoahs, until all vestige of hope and of nationality seemed obliterated from their crushed natures. So God seemed to have forgotten his servant David, while the heir of the throne of Israel wandered a fugitive in the limestone caves of the wilderness of Engedi, in danger of falling every day into the hands of Saul. "Why standest thou afar off, O God?" he cries, in almost hopeless agony of spirit.

But what were all these instances of seeming forgetfulness compared with that when he seemed to have forsaken his only-begotten Son; when he suffered him, amid convulsions of nature, and outcries of anguish and amazement, to sink in the embrace of death, to be sealed up in a tomb? What gloom was that which for three days wrapped our world! No wonder the Apostles were confounded and demoralized. A world with a DEAD CHRIST—is not that a forsaken world? Might not God with reason be supposed to have forgotten it? Carrying such a burden on its bosom, it might well be supposed to have sunk altogether out of the line of God's beneficent purposes, and even out of his providential regard. But, as we well know, there was no forgetting, as there never is, on the part of God. In due season, the proof of remembrance came. The Dead Christ was raised. Hope returned to the hearts of the Apostles. The Church was filled with life, with miraculous energy, with the Holy Spirit. The world is a redeemed, not a forgotten world.

God has remembered his true Church when nearly crushed by persecutors. He brought it out of the Catacombs, where it seemed to be forgotten, and placed it on the throne of the Cæsars. He brought it from the cloisters and hidden places of the middle ages to the open day of the Reformation and the leadership of modern civilization; from its refuges in "Alpine Mountains Cold," to be the teacher and Evangelizer of the descendants of her bitterest and bloodiest persecutors, the Reformer of the territories of the Pope himself.

With our own eyes, in our own land, we have seen one of the most signal instances of God's remembrance in human history. In our day, the centuries of his strange seeming forgetfulness of the enslaved African race in our country came to a sudden, surprising end. When he seemed most completely to have forgotten; when the oppressor seemed about to widen vastly the arena, and to lengthen and strengthen the lease, of his power; when morality, Christianity, and free government itself seemed about to combine, perversely and corruptly to vindicate and sustain the outrage; *then God remembered.* And all the delayed judgment of centuries was summed up in that quadrennium of remembrance.

Have faith in God, though he seems to forget. Let the story of the past throw light upon the present and the future. History, both sacred and profane, is written to show us that God remembers. Let us bear up hopefully, under contrary appearances. We and our whole generation may die, while God seems still to be forgetting. Thousands of soldiers of the good cause fall, while the issue of the conflict is uncertain. We may be shut up in a dark and tempest-tossed ark; the storm may rage without abatement, the waters may swell and rise, until every vestige of our past hopes and dependences is swept away. Let us believe in the God who remembered Noah at last. When our hearts fail us, let us turn to the bow of promise, set in the cloud, upon the skirts of the retreating storm, token of God's covenant of mercy with man and the earth for perpetual generations. "As it lights up the dark ground that just before was discharging itself in flashes of lightning, it gives us an idea of the victory of God's love over the black and fiery wrath, originating as it does from the effects of the sun upon the sable vault, it represents to the senses the readiness of the heavenly light to penetrate the earthly obscurity; spanned between heaven and earth, it announces peace between God and man; arching the horizon, it proclaims the all-embracing universality of the covenant of grace."
—*Am. Presbyterian.*

THE POPE'S LAST DELIVERANCE.

THE problem of the Roman Church in its relation to American institutions is considerably complicated by its relations to the institutions of the Old World. The problem of becoming "all things to all men" is not so simple to the Pope as it was to the Apostle, mainly because the two policies are not founded in a like clearness of sincerity and honesty of purpose.

Father Hecker, of New York, has been informing our Western people that Romanism is the only religion consistent with our free institutions; that our system of government presupposes a natural goodness and wisdom in men, which the Protestant doctrine of Total Depravity denies. Pius IX., poor man, is too much involved with the political concerns of Europe to pay due heed to the necessities of the work in America, and so mercilessly contradicts Father Hecker. The Eldest Son of the Church—the Austrian Hapsburg—has found that he cannot continue to be both a foremost European monarch and an obedient Son of the Church. He has given his imperial assent to a series of laws which approximate Austrian institutions in some degree to those of America. Liberty is there, as with us, granted to hold and teach any religious opinion, and to establish colleges and schools and periodicals for its propagation. Civil marriage is to be valid; the national cemeteries are to be open to heretics as well as Catholics; the children of mixed marriages are to be brought up—the girls in the faith of their mother and the boys in that of their father; the control of public education is to be taken out of the hands of the priests and conducted under the supervision of the State.

These Americanizing laws, the Pope has the candor to tell us, in a recent allocution, are "odious" and "abominable"—"in flagrant contradiction of the doctrines of the Catholic religion" and "of natural right itself." Had his Holiness stopped here it might have been thought a mere matter of difference of religious opinion, with which the political world had nothing to do. But no; this petty civil ruler, who, since the battle of Mentana, has been the pupil and the vassal of Napoleon III., proceeds to "declare those decrees null and powerless in their effect, both as regards the present and the future," and exhorts their authors "not to forget the censures and spiritual punishments" which may fall on them if contumacious. To which Baron von Beust, the Protestant Premier of Austria, responds that his Holiness is an officious meddler and a busybody in other men's matters.

If we needed any evidence that Rome had not changed in her fundamental principles, and that the liberalizing talk of American Romanists like Hecker is utter falsehood, this document furnishes that evidence. Our national laws differ from those of Austria simply in that they are *more* "odious" and "abominable;" our marriages are, in the view of his Holiness, mere concubinages; our school system an offence to God and man; our toleration of all opinions a wicked disregard of, and indifference to, the truth. It is true that Rome has not had the candor to make the application to ourselves; but place and distance can make no difference as to truth and principle. Rome has told us what we are to expect if the Roman Catholic Church should ever obtain such a preponderance as to control the legislation of America.

The revolt of Austria completes the work of the German Reformation as such, and divides Europe into three great religious territories, corresponding to the three great waves of immigration by which that continent was settled millenniums ago. The Church of Rome is the Church of the Latin race, which has inherited the language, the centralizing policy, and the ecclesiastical traditionalism of the Roman empire. The Protestant Church is the Church of the Teutonic race, of the champions of individual liberty, the family life, and Bible truth. The Greek Church is that of the half-civilized Slavonic race, whose achievements and influence in the world's history are among the possibilities of the future. No one of these, it is manifest, can claim to be geographically the Catholic Church, which is received *semper, ubique et ab omnibus.*—*Am. Presbyterian.*

THE VOICE OF THE CHURCH ON ANTICHRIST.

The Apocalypse and St. Paul's prophecy of the Man of sin—by Prebendary Armstrong, is the title of a work recently published in Dublin, Ireland. The book itself we have not seen, but in a literary notice of it which appears in *The Rock* it is spoken of as "a learned and carefully written treatise." The reviewer says, "Our author's method of dealing with and interpreting the Greek text is especially good and scholarly, and cannot fail to recommend itself to the readers of the original Greek." The following extract is not only indicative of his position respecting the man of sin, but shows what has been the prevalent view for centuries: [*Ad. Her.*]

For nearly nine hundred years eminent men in every century have openly maintained that the Pope is Antichrist. Arnulph (Milner, *Hist. of the Church of Christ*, 468, cent. x., and Ussher, *De Successione*), the President of the Council of Rheims, asserted that the Pope is Antichrist. "What think you, reverend fathers, of this man, the Pope, placed on a lofty throne shining in purple and gold? Whom do you account him? If destitute of love, and puffed up with the pride of knowledge only, he is Antichrist, sitting in the temple of God." Berenger, a man of principal note in the eleventh century, went so far as to call the Church of Rome the seat of Satan; which (says Hurd, Sermon 7, "on Prophecy," p. 166) is but another Apocalyptic name of Antichrist. Many publicly and privately called Gregory VII. Antichrist, and said that Antichrist sits in Babylon.

Fluentius, bishop of Florence, taught publicly (A. D. 1105) that Antichrist was born and come into the world (Milner, *Hist. of the Church of Christ*, 528). St. Bernard says that the beast of the Apocalypse, who has a mouth speaking great blasphemies, and makes war with the saints, is in the chair of Peter. "Bestia illa de Apocalypsi, cui datum est os loquens blasphemias, et bellum gerere cum sanctis, PETRI CATHEDRAM OCCUPAT, tanquam leo paratus ad prædam," Ep. c., 25: "which was in other words to call the Pope Antichrist." (Hurd). Bernard, of Clugny, plainly referring to the Apocalypse, c. 17, calls the Pope, rex Babylonis, King of Babylon. In the *Noble Lesson* of the Waldenses, the Pope is Antichrist. Antichrist, it says, "has some decent qualities, such as an external profession of Christianity, tradition, and catalogues of episcopal succession, lying wonders, external sanctity" (Milner p. 546). The Albigenses also maintained that the Pope was Antichrist (Ussher, *De Successione.*) Amalric, professor of logic and theology, at the end of the twelfth century . . . put forth the idea that the Pope is Antichrist. (Smith's *Dictionary of the Bible*, vol. 3, 71.) The Abbot Joachim (A. D. 1200), is remarkable . . . . for the scarcely-disguised identification of Babylon with Papal Rome, and Antichrist with some universal pontiff (Ib. *Art. Rev.*) All the great English schoolmen (Coleridge, *Table Talk*), Scotus, Erigena, Duns Scotus, Ockham, and others, those morning stars of the Reformation, were heart and soul opposed to Rome, and maintained the papacy to be Antichrist. Grostete, Bishop of Lincoln, as M. Paris informs (1253), maintained that the Pope is Antichrist. Dante and Petrarch understood the Apocalyptic Babylon as the beast of Papal Rome. Wickliffe thought the Pope Antichrist. Lord Cobham was committed to the flames for nothing so much as for asserting "that the Pope was Antichrist." (B. Hurd, Sermon 7., "on Prophecy"). That the Pope was Antichrist (B. Newton on the Prophecies, p. 427), was, indeed, the general doctrine of the first Reformers everywhere; and was learnedly established by that great and able champion of the Reformation, Bishop Jewel. The authority of the fathers is urged, inconsiderately, and without a shadow of reason, to prove that the man of sin is a single individual; for their opinions were various and conflicting, and often absurd. Some said he would be Nero restored to life; some that he would be a Jew of the tribe of Dan; some that he would be a multitude. And Priamasius thought he would be the Church. "Quod ipse sit Ecclesia." (*Bib. Patrum*, v. x.)

THE EDGE OF THE CATARACT.

MANY years since a steamboat was accustomed to make daily trips between Buffalo and Niagara Falls. The nearest point at which she could approach the mighty cataract was Chippewa Creek, about ten miles distant on the Canada side. One day there was a pleasure excursion, and several hundred men, women and children went down from Buffalo.

After spending the day in all sorts of amusements, in looking upon the Falls, admiring the rainbow, passing under table rock and behind the falling water, they gathered themselves on board the boat toward night, to return to their homes. By some miscalculation of the engineer, sufficient steam had not been generated, and when, after passing out of the Creek, the boat met the strong rapid current of the river, instead of going forward, she was slowly borne backward toward the dreadful cataract.

The people on board, as may well be imagined, became instantly alarmed. The color fled from their cheeks; they stood in speechless horror; the roar of the cataract sounded fearfully distinct in their ears, as slowly, slowly they were still borne back toward it.

At length the engineer bethought him of the oil with which he lubricated the machinery. He threw it into the furnace—the flames blazed up intensely—steam was generated more rapidly—the wheel moved around with increased velocity—there was a pause as the Titan forces were contending for the mastery. A moment more, and there was an upward movement.

Now slowly, slowly the boat made way against the current. In a short time the point of the danger was passed; and a long, heavy sigh of relief broke from the bosom of every one on board.

A venerable, gray haired man was there among them. He lifted his hat and said, in a voice trembling with emotion:

"The Lord hath delivered us. Great is the name of the Lord. Let us pray."

And down upon the deck kneeled the multitude, while the heartfelt offering of thanksgiving went up to God, who had wrought for them so great a salvation. But it did not end here. The feeling that had been awakened by the near approach of death did not, with all, pass away when the danger was over, as is very often the case. Even there on the brink of that awful precipice, many found their Saviour. A revival followed in the church to which many of them belonged (it was a Sunday school excursion, and many found peace in believing. One, a man of great wealth dedicated much of it to God in the building of a church, as a memorial of his gratitude for being snatched from destruction, both in this life and the life to come.

It is thus that the gate of an endless life seems hard by the gate of a hopeless death. God shows the heedless sinner how awfully near he is to utter and hopeless ruin: he trembles at the thought, and is made alive to his perilous condition; a season of dread prevails in his mind; he is led to call on God for help; he discovers Christ as the only Pilot who can save him from the awful cataract of destruction that lies before him. He cries out, like a sinking Peter, "Lord save or I perish." He is led to see the value of the LIFE-GIVER. Christ undertakes his case, and the trembling soul finds safety and peace; a song of praise arises to his deliverer. He is very likely to labor to induce others to seek the same strong arm to snatch them from the roaring cataract of death.

SORROW SOURED OR SWEETENED.

WHEN the hour of sorrow comes, if there is not already in the heart something of a holy drawing toward God, then awakens defiance instead of humility, blasphemy in the place of prayer. "If thou wilt not as I will," cries the perverse man, "then I will not as thou wilt," and gives God the go-by in his soul. Only where the love of God dwells in the soul, even without a clear consciousness of it, can sorrow lead to God. Have you seen the flowers that, in a close cellar, turn their heads toward the side where the sun appears? So the heart of man is in the night of sorrow when there is a trace of God living within. Through all the night of bitterness it seeks for the crevice through which the eternal light shall fall into the darkness, and seeks and drinks, and grows even more thirsty. Only in such hearts, in the silent night of sorrow, does prayer begin to tone forth; only in such hearts is that prayer reached which pours itself out, as the apostle says, in groanings that cannot be uttered.—*Thorluck.*

The Two Positions.

One is that man by natural generation is dual, composed of body and soul, and this soul or spirit, as it is termed, is immortal, and and will exist as long as God. And a great portion of the Protestant world claim that this soul or spirit is a part of God; and it is the thinking and intelligent part of man, and is what enjoys or suffers. Now if this so, and future torment is true, then God must punish a part of himself throughout all eternity.

Another class believing the same position, claim that the soul or spirit will be punished according to the deeds done in the body, and then be restored. This class claim that the Bible must be interpreted in accordance with the first set premises. They say, that when any punishment is inflicted, it must be for the good of the offender, and as a general thing all punishment is temporal. Now there is no use in the world of having any controversy with either one of the above classes, on any question in the Bible unless we first settle the premises. For if their position is true, then the Bible *must* be interpreted in accordance with their position. But if false, then they are arguing from a false premise; therefore, all their conclusions and reasonings (if done logically) are as a general thing false. The other position is, that man is a unit, and is of the earth, earthy, and has no immortality or endless life in him by natural generation; but must be regenerated by the Spirit of God—live in obedience to the law of Christ, having his spirit dwelling in him richly, in all wisdom; such will be saved in the world to come. So if man is not regenerated by the Spirit, he has no promise of any future inheritance.

From the Mother of harlots down to her youngest daughter all are drunk with the doctrine that man is dual. Therefore they have a dictionary corresponding with the first set premises. When the Bible says, "The wages of sin is death," they say it means the wages of sin is endless life in misery. When the Bible says, "all the proud, yea, all that do wickedly shall be stubble; and be burnt up root and branch," they say it only means a destruction of the body; for according to their premises, the soul cannot be destroyed; positively contradicting Jesus, who commands us to fear him (God) who is able to destroy both soul and body in hell. When the wicked are compared to a dry tree, to chaff, to tares, to the burnings of lime, to stubble, to the fat of lambs, etc., they cannot believe it; for it comes in contact with their premises. But take the view that man is a unit, then all the Bible must be interpreted accordingly. It is our business to first show to our fellow mortals these points. And if we fail in this, there is no use use of raising a controversy on other points, for they have one way of interpreting Bible language and we another. So the first thing to be done is to settle the premises. Read carefully the piece written by the Editor of the Herald under the heading "Meaning of Words and Phrases," in the Herald of July 22d.

We were the cause of the Editor of the *Echo* offering to exchange papers. And our heart's desire and prayer to God is, that the *Echo* readers may become enlightened on the nature of man, the resurrection of the dead, the kingdom of God, and kindred subjects. Oh! how it would do our heart good for Br. Reynolds, the Editor of the *Echo*, to open his paper for the free investigation of the above subjects, and let some able Br. write in the *Echo* on these points, ever remembering the following lines:

Be not swift to take offence; Let it pass! Let it pass!
Anger is a foe to sense; Let it pass!
Brood not darkly o'er a wrong
Which will disappear ere long;
Rather sing this cheery song—Let it pass! Let it pass!

Strife corrodes the purest mind; Let it pass! Let it pass!
As the unregarded wind, Let it pass!
Any vulgar souls that live
May condemn without reprieve;
'Tis the *noble* who forgive, Let it pass! Let it pass!

Echo not an angry word; Let it pass! Let it pass!
Think how often you have erred; Let it pass!
Since our joys must pass away
Like the dew-drops on the spray,
Wherefore should our sorrows stay? Let them pass! Let them pass!

If for good you've taken ill, Let it pass! Let it pass!
Oh, be kind and gentle still; Let it pass! Let it
Time at last makes all things straight;
Let us not resent, but wait,
And our trumph shall be great; Let it pass! Let pass!

Bid your anger to depart, Let it pass! Let it pass!
Lay these homely words to heart, Let it pass!
Follow not the giddy throng;
Better to be wronged, than wrong;
Therefore sing this cheery song—Let it pass! Let it pass!
Therefore sing this cheery song—Let it pass!

☞ By repeating the last line of each verse, as we have written the last line in the song, you can sing it to the tune "Deliverance" on page 194 of the "Christian Lyre." We have enjoyed ourselves a great many times in the last five years singing our favorite little song.

W. H. Whitman.

Cameron, Ill., Aug. 1868.

Wm. Chapin, Orrington, Me., writes; I can say with all my heart, I like the Herald of Life, and want it continued and sent to me as long as I can pay for it. Adventists on the Penobscot are mostly believers in "No Life out of Christ." I want the paper to live to bless and comfort the hearts of God's dear, waiting, tried people, and to give light and truth till our Redeemer comes to give them their reward. Yours, looking for the Life-giver soon.

THE HERALD OF LIFE.

NEW YORK, AUGUST 26, 1868.

NO IMMORTALITY NOR FUTURE LIFE, EXCEPT IN JESUS CHRIST ALONE, AND BY A RESURRECTION AT THE LAST DAY IF DEAD, OR A CHANGE IF ALIVE.

RESPONSIBILITIES.

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The Resurrection: Second Advent.

Br. Storrs: The articles of Dr. Field, on the resurrection of the wicked, and your replies thereto are very interesting to your readers: particularly so are the different expositions of Dan. xii., 2, and John v., 28, 29. These passages have given me great trouble, and I am yet somewhat unsettled as to their construction. Before reading your able paraphrase of the former I had partially settled its application in my own mind.

May I modestly lay before you the results of my study, and ask your better opinion thereon?

When I read, "And many of them that sleep in the dust of the earth shall awake some to everlasting life, and some to shame and everlasting contempt," I carelessly concluded that there would be only a partial resurrection of the wicked dead at the end of the world.

But by reference to the preceding verse, I found that Gabriel was making revelation to Daniel of events that were to occur at a certain and definite time. It was to be "a time of trouble such as never was;" a time when those of his people written in the book, should be delivered. Was this time future to us as well as Daniel? was an inquiry which naturally suggested itself. Turning to chap. x., 14, I was impressed with the words, "Now I am come to make thee understand what shall befall *thy* people in the latter days." It would seem that what follows is not a discipline of the events which will occur, as we say, at the end of the world, but at the close of the Jewish dispensation.

The time of trouble I referred in my own mind to the destruction of Jerusalem. The delivery of Daniel's people, to the resurrection of all believers who had lived in the Jewish dispensation. The only question which arose on such a supposition was, If the first resurrection could have taken place immediately after the calamities which befell the holy city, is it possible that a resurrection of some unbelievers took place at the same time?

The thought, that a partial resurrection might have taken place was to me startling, I confess. I turned to John v., with some anxiety, and when I then read from Jesus' lips, "The hour is coming *and now is*, when the dead shall hear the voice of the Son of God;" my heart palpitated. The Saviour seemed to intimate that the time was near, very near. I referred immediately to Matt. xxiv., where Jesus quotes the language of Daniel, "For then shall be great tribulation such as was not since the beginning of the world," in which he evidently refers to the approaching overthrow of Jerusalem.

"Immediately after the tribulation of those days," he adds a few verses further on, "shall the sun be darkened . . . . and they shall see the Son of man coming in the clouds of heaven; and he shall send forth his angels, and they shall gather together his elect from the four winds, from one end of heaven to the other."

Do you think it possible that the advent of Jesus to deliver his people could have then taken place? The words look like it, but it seems so novel and singular to look at these events as already past! If we could admit it as a mere hypothesis the two passages in dispute might have had a literal fulfilment. It would also harmonize and explain much Scripture. Jesus threatens those who oppose him and offend his little ones, with great punishment. The churches hang their doctrine of the judgment day and the resurrection of the wicked on these threats. If we suppose the Second Advent took place immediately after the destruction of Jerusalem, and that Jesus then "took vengeance on his adversaries" as well as redeemed his people, we can see a necessity for a partial resurrection of the wicked. Many were dead that had persecuted him and his followers. They must have been raised in order to experience a "destruction from the presence of the Lord and the glory of his power."

There may be many and insuperable objections to the supposition I have been led to make. Will you, at some leisure moment state them in the Herald, and disabuse my mind of any wrong interpretation or application of Scripture I may have made in settling for myself the difficult passages in discussion. What may have misled me most, is the constant cropping out, both in the language of Jesus and that of his apostles, that the time of their deliverance was near, that many would live to see it; that but few events would intervene; that the apostles should not even have gone over the cities of Judah before the Son of man would make his appearance.

I am aware of the tendency which besets solitary students of Scripture, of running into hastily conceived theories, and therefore the more earnestly ask from your riper knowledge an opinion upon this question.

Reader.

Paterson, N. J.

Response to "Reader."

The *time when* "many of them who sleep in the dust of the earth shall awake" is what has been the difficulty in the mind of our friend, it would seem: and the main question to be settled is, Is that time at the close of the Mosaic age, or at the close of the Christian age? The first verse of Dan. xii., 1, reads, "At that time shall Michael stand up, the great prince which standeth for the children of thy people" . . . . "at that time thy people shall be delivered, every one that shall be found written in the book."

The previous chapter had given us a chain of prophetic events extending through "many days," chap. x., 14. Near the end of that chain of events a power was to be in existence who should exalt himself above all, not regarding "the God of his fathers nor any god," but should "magnify himself above all." At this power the king of the south would strike; and the king of the north should come against him like a whirlwind, and enter into the glorious land, and should subject Egypt to his sway, etc., but tidings out of the east and out of the north should trouble him; and he would go forth with great fury, etc., and should plant the tabernacle of his palaces in the glorious holy mountain; yet he shall come to his end, and none shall help him. See Dan. xi., 31 to the end. "And *at that time*" [when this destroying power shall come to his end] "shall Michael stand up," etc.

We see no possible way to make this prophecy match with the end of the Mosaic age; for at that time the Roman imperial power was in its glory, and did *not* "come to his end" for centuries after. Thus we are effectually debarred from applying the standing up of Michael and the awaking of many of them who slept in the dust of the earth at the end of the Mosaic age; or, as "Reader" calls it, "The close of the Jewish dispensation." No such events as the prophecy describes occurred at *that time*; and besides Daniel's people (if the Jews were meant by the expression "thy people") were not "delivered;" but on the contrary they were slain by the sword and led away captive into all nations, and their city trodden down by the Gentiles, and to continue so "till the times of the Gentiles shall be fulfilled." It does not appear that that time is yet fulfilled: consequently, Michael has not yet stood up to deliver Daniel's people; and hence "many of them who sleep in the dust of the earth" have not yet awaked; and as we know "at the last trump," "the dead in Christ shall be raised incorruptible," we conclude that the awaking, spoken of in Dan. xii.. 2, is yet future, and "at the last day," as Jesus has said that is the time when he will raise up those who believe in him.

The time of trouble spoken of must correspond with the foregoing facts; and although there was a great tribulation on the Jewish people at the overthrow of their nationality, it cannot be *the* time of trouble of which the prophecy speaks, because the other facts cannot be made to agree with it as to time. That time of trouble is yet future, and coming on the nations and governments of earth for their wickedness and disregard of the authority of God. These governments are to be overthrown. God has said, "Yet once more I shake not the earth only, but also heaven. . . . This signifieth the removing of those things that are shaken . . . . that those things which cannot be shaken may remain. Wherefore we receiving a kingdom which cannot be moved," etc. Heb. xii., 26–29.

This immovable kingdom of God is to succeed the four previous universal kingdoms, and "shall break in pieces all these kingdoms and shall stand forever." This is the kingdom which the saints made immortal are to receive; and in which they shall shine forth as the sun forever and ever. At its setting up the "Lord Jesus will be revealed from heaven, in flaming fire, taking vengeance on them who know not God, *and* who obey not the gospel of our Lord Jesus Christ." 2 Thess. i., 7, 8. That time of trouble among the nations, especially among the corrupters of the earth—whether civil or ecclesiastical—will be so great as to be found the antitype of the trouble which came on the Jews, when God entered into judgment with them as a nation and overthrew their government.

Though there are a few texts that are obscure, and from which it might be conjectured that a resurrection might have taken place and Christ have come the second time; yet such conjecture is so out of harmony with the general tenor of the teaching of Christ and his apostles, it is impossible to adopt it without making a large portion of the declarations concerning the second advent unmeaning and deceptive. That coming is represented as "The glorious *appearing* of the great God and our Saviour Jesus Christ." Titus ii., 13.

Also, "Whom [Jesus Christ] the heaven must receive until the times of restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began." Acts iii., 21.

These two texts are only samples of numerous others, all going to show that no such secret coming is known to the inspired writers as the one which infers that Christ came the second time eighteen hundred years ago.

One of the things spoken by the mouth of God's holy prophets is, that God shall give unto him (Jesus) the throne of his father David. The heavens must retain him till that time comes for this restitution of David's throne. God's promise and oath cannot be made void; and when He raised Jesus from the dead and set him at his own right hand, he said, Sit thou at my right hand till I make thine enemies thy footstool. Psa. cx.

Because a few texts may puzzle us, we must not lose sight of the great landmarks of God's plan in sending his Son the second time to effect the restitution of all things of which he has spoken. That the times of the restitution have not yet arrived is a self-evident truth. If that were so the Papacy must have been embraced in it. Strange restitution that would be! Also all the wars and bloodshed of the last 1,800 years must be embraced in it. But Christ is to reign as the Prince of Peace, and men "shall beat their swords into ploughshares and their spears into pruning hooks and learn war no more." Micah iv. 3. Yea, this "righteous Branch" of David—this King on David's throne—"shall reign and prosper, and shall execute judgment and justice in the earth: and in his days Judah shall be saved and Israel shall dwell safely," etc. Jer. xxiii. 5, 6.

Can "Reader" need any argument to convince him that none of these things have yet taken place; hence the second advent of Christ, the King, has not yet transpired. When he does come there will be left no doubters on the earth for any great length of time; "for, the nation and kingdom that will not serve Him shall perish; yea, those nations shall be utterly wasted." Isa. lx., 12. Yea, "He shall break them with a rod of iron; and dash them in pieces like a potter's vessel." Therefore they are called upon in the present dispensation to "Be wise, O ye kings: be instructed, ye judges of the earth" . . . . "kiss [submit to] the Son, lest he be angry, and ye perish from the way when his wrath is kindled but a little." God will set his King upon the holy hill of Zion, and all nations must submit to his government or be dashed in pieces. See Psa. ii.

Are these sublime and glorious prophecies all to go for nothing, and be unmeaning, that a few texts which are obscure in their meaning may be construed as teaching that Christ came the second time some 1,800 years ago, in some mystical or secret manner, while there is no restitution, but evil men and seducers are waxing worse and worse, deceiving and being deceived? We cannot for a moment believe any such thing. No: "This same Jesus which is taken up from you into heaven, shall so come in *like manner* as ye have seen him go into heaven." Acts i., 11. No secret coming in the matter. It was a personal, visible, bodily going away in the presence of living witnesses, and in like manner will he return, "In his own glory and the glory of the Father, with the holy angels." Men will cease to say, "Where is the promise of his coming?" The dead saints who sleep in the dust of the earth, shall awake; and the living ones be changed in a moment, in the twinkling of an eye, and all be caught up to meet the Lord in the air. 1 Thess. iv.; 1 Cor. xv.; Dan. xii., 2, etc.

Such is to be the grand and glorious scene of our Lord's return from heaven, or his second advent, when he comes, not to be mocked, but to reign on the throne of his father David.

A Question.

Was Adam created mortal or immortal?

This may be considered as touching a non-essential point. Be that as it may, while there is a lack of proof to sustain either, it nevertheless is a question worthy of thought, for it leads us to reflect upon the work of God and the condition in which man came from his hand; and to suppose that an all-wise and almighty Being should create and give life to an imperfect being of the capacity of man, and require of him worship and obedience, looks like an impeachment of and derogatory to his character. God pronounced man not only good but superlatively so; very good; and I cannot question but what he was perfect, but not infinite. Yet all his parts were in harmony with the condition in which he was placed to live; and having life, there was no conflict, but perfect harmony in his physical condition with the life principle or element. He was *a living soul: not a dying soul*, until he sinned. "Sin entered the world, and death by sin."

On the one hand, had he been created immortal he could not have died: on the other, had he been created mortal, then the dying, imperfect, inimical principle was there, and death must have ensued even if he had not sinned, except there was a miraculous change to immortality, necessitated by the imperfection of good work, or else forever live in a wasting, dying, evil state.

But what was his condition? Did God pronounce him mortal or immortal? Verily, neither, but *a living soul*. Not a mere nondescript; not a mortal dying, but living soul; and had he lived in obedience, I have no evidence that he would not have lived unto this day, and perhaps long ere this have passed that state of trial, and beyond the reach of temptation. But being made with powers of volition, a subject of law, dying and death being the penalty or wages of sin, when he sinned he entered that dying state, and not before; else that dying is no part of the penalty or wages of sin, although it resulted in death. But we read, "Sin entered the world, and death by sin;" and so I think there was no mortal, dying element or principle in man until he sinned; when the harmony that previously existed between man's physical condition and the life was broken, and a conflict ensues; dying triumphs, man succumbs, and turns to dust, has lost life, or ceased to live, and all who die lose the same life and die the same death, which is the loss of life; and all who live by a resurrection I expect will live by the same life principle that Adam lost, although it will be diffused through the system by another than the blood agency.

I look upon the physical condition as being that which places man beyond the possibility of dying, when he is "raised incorruptible," or changed to immortality, and enters into life. It is then there is perfect harmony: he has "life more abundantly;" and as sin will no more break that harmony, man lives on to all eternity through Jesus, the resurrection and the life, an heir of God and joint heir with Jesus. Amen. Jesus is the resurrector and Life-giver; hence the resurrection and the life in the Scripture sense. Your Br. in hope of eternal life through Jesus.

S. Cooper.

Windsor, Conn., Aug. 9, 1868.

Response by the Editor.

The idea that God's work of creation must be as perfect as an all-wise and almighty being could make it, before he could with propriety call it "very good," lies at the foundation of our brother's difficulty. Such an idea forbids all progression, and leaves man with no motive to action, either in the improvement of himself or anything around him. In other words, every created thing being as perfect as infinite wisdom and power could produce, there could be no such thing as disorder or sin: the whole work is an absolute, perfect machine, and could not by any means become deranged or run out of order, unless the Creator lacked in wisdom or power in his creative work.

But God did not thus create the things of earth. The first command given to man shows that the earth itself was not as perfect as it could be made; so he commanded man to "multiply and replenish the earth, and *subdue it*." Gen. i., 28. Yet the earth was one of the "every things that God had made" that he pronounced "very good."

Thus we have a basis on which to build the conclusion that while all things were very good, and perfect for the purpose for which the Creator designed them, yet none of the things placed under the supervision of man were so perfect as not to be made more so by the use of means the Creator had placed in the reach of man. Had it been otherwise, as we have before said, man could have had no motive to action, and would have been a mere machine, acting only as he was acted on, and sin would have been impossible.

The fact that man was liable to sin shows that he was in a condition below what he might be; and hence was not as perfect as he could be. His Creator chose that a higher state of perfection should result from man's own will and action, aided by his Creator's counsel and direction. Such a condition was "very good" compared with a mere machine—an involuntary agent acting without will or power of resistance.

Man, therefore, being a responsible agent, must have been created liable to death, and yet had an endless life set before him, which he could secure by active submission to his Maker's will in the use of the "very good" powers and faculties bestowed on him.

Now to the question—"Was Adam created mortal or immortal?" It is perfectly clear he was not created *im*mortal. If there is an intermediate state between that and mortal we have no knowledge of it. But being mortal in his constitution, by creation, it does not follow that he must necessarily die. Enoch did not die. Elijah did not die; and Adam would not have died if he had not first been disobedient. True, immortality was not in his nature, but God had provided the means to secure him against death, and to give him everlasting life—viz., "the tree of life," of which, if he eat, he would "live forever." Such is his Creator's testimony. Eternal life was not in himself, nor yet in his possession. He must show himself obedient, preferring his Maker's will to his own, if he would have access to that tree which would cause him to "live forever."

The testimony of God to Adam, "thou shalt surely die" if disobedient, shows that he plainly told Adam he was *liable* to die; and hence was not placed, by creation, above any other of the inferior "living souls" with which he was surrounded. They were all "living soul" as well as man; but man had set before him the tree of life, a life that was everlasting, if obedient. Exclusion from it did not change man's nature, but it left him without the means of arresting its tendency back to dust—left to his natural state, dying he dies.

Two Deaths.

The advocates of two deaths for the wicked, for the want of any plain text in the Old Testament to support their theory, resort to Ezk. xviii., 16. "When a righteous man turneth away from his righteousness, and committeth iniquities and dieth in them; for his iniquity that he hath done shall he die." They contend this text proves the re-living of the wicked dead; for, say they,

As he first dies *in* his iniquity and then *for* his iniquity, he must have been made alive from the dead to die a second time.

Now this may look plausible to a superficial reader or reasoner, but when examined in the light of Scripture, as a theory, it will be found most fallacious. They infer that the man spoken of first dies *in* his iniquity and after that dies *for* it. Their simple statement is, this man has to be deprived of life twice. That is, a dead man, after he is dead, dies again. We wonder how persons holding such view can find fault with those who hold a man is dead and alive at the same time. We think they would show more wisdom to agree with the advocates of a conscious surviving soul in death, then they would have the advantage of saying, much more plausibly, "This wicked man's body dies *in* his iniquity, and after that his soul dies *for* his iniquity." Then there might appear some reason in their argument; but no; they believe the whole man dies *in* his sins, and then has to be made alive from the dead to die *for* his sins. Thus they would have us believe they prove the re-living of the wicked dead: but, alas, for such reasoners, they have not one text in the Bible that saith, the wicked dead shall live again; no, *not one*. We say not but they may infer it, as in the text under consideration; but as for a plain text, such as is found for an opposite view, as follows: "They are dead, they shall not live; they are deceased, they shall not rise" (Isa. xxvi., 14), they have not a solitary testimony in all the Book of God.

Ezekiel in the text above was speaking of those under the law, and were to be "judged by the law." Now where in the law is it stated that any man is to die twice? Where is the statute? Where is the law that saith any man shall die a second time, however vile he may have been? Without such law what right have our opposers to assume that any man is first to die *in* his sins, then be made alive and die again *for* his sins? We repudiate such assumptions. By such a process the Bible is converted into a toy, to be whirled about to suit any class of speculators.

The plain and obvious sense of Ezk. xviii., 16 is, not that of dying twice, but, that dying *in* his sins he cuts off all possibility of his revival into life; *for* his iniquities he dies a death from which there is no recovery; or, for his sins he dies eternally—his death is eternal; he "is holden with the cords of his sins" (Prov. v., 22), so that no life power can extricate him from the *death* state. "The wages of sin is *death*;" in that death he is holden *for* his iniquity. Such we regard as the true exposition of the language of God by Ezekiel; and to add penalties to God's law, under which he placed Israel, which God himself never uttered, is taking a responsibility on one's self in which we shall not consent to share, lest we might die *for* the iniquity.

Life from the dead is only through Christ, who is "the resurrection and the life." Let it be proved, if it can be, that he has promised or threatened to give life from the dead, at the last day, to any only such as are *in* him. Such as live from the dead at that time "are the children of God, being the children of the resurrection." Luke xx. All others "*remain* in the congregation of the dead," or, in the death state, *for* their own sins, and because they, having heard of Christ, would not come unto him that they might have life. John v., 40.

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1 Cor. xv., 18, 20, and 22.

Some years since Prof. Hodge, D. D., of the Theological Seminary, Princeton, N. J., published an Exposition 1 Cor. On chap. xv. are some things of much interest to us. After noticing the "consequences of denying the resurrection of Christ," as indicated in the apostle's argument, he speaks as follows:

Verse 18. "Then they also which are fallen asleep in Christ are perished."

"This is the fourth disastrous consequence of the denial of the doctrine in question. All the dead in Christ are lost. To fall asleep in Christ is to die in faith, or in communion with Christ for salvation. See 1 Thess. iv., 14. Rev. xiv., 13. Are perished; rather, they perished. 'They perished when they died.'"

Verse 20. "But now is Christ risen from the dead (and) become the first-fruits of them that slept."

"Christ has not only risen but he has risen in a representative character. His resurrection is the pledge of the resurrection of his people.

He rose as the first fruits of them that slept, and not of them only, but as the first fruits of all who are ever to sleep in Jesus." . . . "*As* he rose, *so* all his people must; as certainly and as gloriously, Phil. iii., 21."

Verse 22. "For as in Adam all die, even so in Christ shall all be made alive."

"This is the reason why Adam was the cause of death, and why Christ is the cause of life. We die by means of Adam, because we were *in* Adam; and we live by means of Christ because we are *in* Christ. Union with Adam is the cause of death; union with Christ is the cause of life. The nature of this union and its consequences are more fully explained in Rom. v., 12–21. In both cases it is a representative and vital union. We are in Adam because he is our head and representative, and because we partake of his nature. And we are in Christ because he is our head and representative, and because we partake of his nature through the indwelling of his Spirit." . . . "That the word *all* in the latter part of this verse is to be restricted to all believers (or rather, to all the people of Christ, as infants are included) is plain, 1. Because the word in both clauses is limited. It is all who are in Adam that die; and it is the all who are in Christ who are made alive. As union with Christ is made the ground of the communication of life here spoken of, it can be extended only to those who are in him. But according to the constant representation of the Scripture, none are in him but his own people. 'If any man be in Christ he is a new creature,' 2 Cor. v., 17. 2. Because the verb (*zoopoieo*) here found is never used of the wicked. Whenever employed in reference to the work of Christ it always means to communicate to them that life of which he is the source, John v., 21. vi., 63. Rom. viii., 11. 1 Cor. xv., 45. Gal. iii., 21. The real meaning therefore, is, 'As in Adam all die, so in Christ shall all be made partakers of a glorious and everlasting life.' Unless, therefore, the Bible teaches that all men are in Christ, and that all through him partake of eternal life, the passage must be restricted to his own people."

"Going to Heaven at Death."

The *Louisville Journal*, some years since, gave the following account of a transaction which occurred ten miles from that city. The lad spoken of was thirteen years old. His name was Henry Merriman. The *Journal* says:

This is one of the most mysterious as well as one of the most extraordinary cases of suicide ever committed in this country. Henry was a devout Christian. He had lost a little sister who belonged to the church. This sister had given him a prayer-book on her death-bed, and desired him to use it. He had become so interested in the book, and on the subject of meeting with a dear sister, that it was a subject of daily conversation and prayer with him. He appeared desirous to be with her. His mother had told him that he would meet his sister in heaven after death. He prayed nightly and daily to see her, and in his fit of religious insanity, he, upon his knees, cut his throat from ear to ear, severing both jugular veins. This was truly a sorry sight to look upon—a heart-broken mother, afflicted father, and distressed relatives—this was a scene to dissolve a heart of stone. Every one present was in tears; every man became as it were a child. The verdict of the jury was, that the child came to his death from the influence of the above facts, causing religious insanity.

The child was, no doubt, "insane;" but his desire to be with his sister in heaven—where his "mother told him he would meet her after death"—was perfectly natural from the love he had to her; and no wonder, with such instruction as he had from the common theology, he should be anxious to go to her loved society; and as "insanity" can be pled for the suicidal act, why stands his mother there "heart-broken," and his father "afflicted?" Had not Henry and his sister met in that glorious heaven where his mother had told him they would meet after death? Why, then, is she heart-broken? Tell us, ye philosophers, ye divines! Summon all the priests of natural immortality, and of going to heaven at death, and before the resurrection at the last day, and see if you can all solve the mystery that a mother, full in your views, stands heart-broken that her two loved and loving ones were now enjoying their happy meeting in heaven!

Seriously—Had such a case of suicide occurred, which could as distinctly have been traced to the influence of the doctrine of no eternal life except through Jesus Christ, and by a resurrection at the last day, would not our theological opponents have shouted—"Behold the fruit of your doctrine!—that's just what might have been expected!" However, we judge not the tendency of the common theory by an isolated case like that before us. We believe the notion of going to heaven at death is clearly subversive of the whole gospel scheme of redemption, is a practical denial of the resurrection of the dead, and the return of the Son of God "*from* heaven;" and is just as truly a fable as the Roman purgatory, and quite as pernicious in its effects. Saith Paul—"Ye turned to God from idols, to serve the living and true God; and to wait for his Son *from* heaven, whom he raised from the dead," etc. 1 Thess. i., 9, 10. The true Christian is here characterized, not as waiting to "*go* to heaven," but waiting for Christ to come from heaven, when the "Lord himself shall descend from heaven with a shout, and with the voice of the archangel and the trump of God;" then "the dead in Christ shall rise." See 1 Thess. iv., 16, 17.

The Bible hope—the gospel hope—is entirely a different matter from the fancy hope so pathetically urged upon our attention by the advocates of "going to heaven at death." Let these things be pondered well; and let us all see that our hope has for its foundation the words of God and not the words of man.

A Movable Position.

Those who make strong professions of their belief that the precise time of the second advent of Christ is revealed by prophetic periods in the Bible, often give sad evidence of the imperfection of both their faith and knowledge. They fix on the time with a confidence that seems to indicate no doubt of the accuracy of their calculations. But, as they approach the set time, their faith seems to waver, and they begin to cast about for some other period in the future to which they can slide if the one fails on which they have built their theory of time. We confess it is a heavy tax on charity to believe in the honesty of persons who treat such a solemn and tremendously important subject in such a trifling manner; and we cannot help thinking of the Apostolic injunction, "Be no more children, tossed to and fro, and carried about by every wind of doctrine, by the sleight of men," etc.

The advent is a settled fact, and its nearness is also apparent; why, then, must the minds of believers be kept in a perpetual excitement as to the exact time of the event; when even the hunters after definite time are compelled—unwillingly it may be—to acknowledge they have to keep up a sliding scale to save appearances after so many and repeated failures? At times they are positive; then, as their time nears, they are looking for a new move, so as to keep up the excitement or their own credit for wisdom. This game we trust is nearly played out. Here is the last specimen of it, from the *Voice of the West:*

OUR POSITION ON TIME.

As we near the Autumn type season, many are asking my views on time. Without pausing to argue the point, I will make a frank statement of my real position. I have looked the ground over from various standpoints, and my conclusion is:

1. There is a strong probability that Christ may come *this fall;* but this is not *knowledge;* nor am I arranging matters to end my work then if it passes, but rather to work on till the event comes, be it sooner or later; for, while this fall looks like a *probable* point, there are other points that look *plausible* at least.

2. I have reasons for thinking next spring has a plausible claim on our attention if the fall point should pass.

3. While the points already named are susceptible of strong support, I do not KNOW that they are the true epoch; a strong probability is all that we affirm. Get ready, all.

But if fall and spring should pass, it is possible that we may have to wait till 1873. Possibly this may prove to be the true epoch; but let us not overlook the earlier events, nor be over-positive or dogmatical. I plan to labor on if Jesus does not come at the earliest point, and let no blind zealot say that such a plan denies my faith. I don't plan to give up the ship till the great Captain comes on board. Work to the last: work all.

Wm. Sheldon.

Now, what kind of harmony is there between such a sliding scale and the oft-repeated declaration, "Time is in the Bible;" meaning, of course, the prophetic periods in the prophecies give the exact time of the second advent? Our Lord told us to know when it was *nigh;* but He never told us that we should know the exact time; and hence it is manifest the definite time of the event is not a subject of prophecy nor a subject of knowledge; and those waste their time and perplex such as credit their calculations by attempting to find out the definite time.

All Christians are bound so to live as to be always "waiting for God's Son from heaven," and in that state of obedience and love that would enable them to rejoice at His appearing at any moment. Not so to live, proves them to be mere eye-servants. Let us have our loins girt about with truth; not with human speculations. Let us put on and keep on the whole armor of God; and work while the day lasts, that we may be found of our Lord in peace when he comes.

Another Question.

Is the act of dying the penalty, or is it being dead? S. B.

"The wages of sin is *death.*" Rom. vi., 23. We cannot give a more comprehensive answer than this, in Romans, by Paul. Death is a *state.* In that state "There is no work, nor device, nor *knowledge.*" Eccl. ix., 10. "For in death there is *no remembrance* of Thee." Psa. vi., 5. It is clear that dying, nor the pains of dying, nor any of the attending circumstances of dying can be the penalty proper; but that state in which all sense and knowledge has ceased forever, is the true penalty for sin.

Absence: The Anniversary.

This evening we expect to go to Springfield, Mass., to attend the anniversary of the Life and Advent Union. Earnestly have we desired and sought the blessing and direction of the Lord for the occasion. If He directs and controls in all we have to do, as a Union, all will be well. May our covenant God guide us in all things, so that whatever the result may be His name shall be honored. If it is his will to relieve us, personally, from the responsibilities and labor of an Editor of a weekly paper, we trust to be resigned and to occupy only such place as His Providence shall assign us. Our past five years' experience has taught us that the position of an editor of a weekly religious paper is one that no Christian man need covet. Certain it is he cannot please all. Some will think they and their communications are neglected, and seem to suppose everything they send for the paper should be inserted without delay or abridgment, no matter what reasons the Editor may have for thinking otherwise; even if he withholds it out of good will to the correspondent, satisfied that he would be injured by the insertion of what is written.

We trust the Union will be harmonious in whatever course they may see fit to pursue in all matters relating to the objects of its formation, and that the cause of Life only in Christ may be furthered by its assembling to-morrow.

In consequence of this meeting, no paper will be issued till week after next, or September 9th. Do not forget this.

A Quiet Spirit—Its Power.

The Friends have taught us a lesson which it would be well for us to teach ourselves, and that is *quietness.* Not only is great strength wasted by excitement, but an appearance of weakness given in its place. To look grave is a great wisdom as well as a great art. A bundle of fire-crackers contains much more powder than a loaded pistol, but it operates very differently. The one starts a series of ineffectual but noisy little emissions a short distance in all directions, the other shoots far and deep in one. And the reason of the difference is one worth study. In the one case the barrel is of paper, in the other of steel. The energy of the one is scattered by its shell, that of the other concentrated. We should recollect this in matters religious as well as secular. We discredit as well as dissipate our religious character by a discomposed and restless manner. And self-compression and self-chastisement are nearly allied to humility. The man that waits *at all*, soon learns *to wait upon the Lord.* And indeed there is something exquisitely attractive as well as comforting in composure. It is a great deal to sit in peace while the world is rocking about, for it proves to us that we are steadied by a power above the world. To the Christian there is peculiar value in this. It is the only quality by which we can disarm the world, for while the world can meet him with wit, and strength, and sometimes argument, it cannot meet him with peace. In the Christian's humility and peacefulness, also, is his aggressive power. In families this is greatly the case, for the meek manner has wrought all the conversions which the little family senate knows—the eloquent tongue none. *A meek and quiet spirit*, let my prayer be, *give me, O God!—Episcopal Recorder.*

The Gentleness of Christ.

The prophet Isaiah, in speaking of Christ, as a conqueror, says: "He shall not cry, nor lift up, nor cause his voice to be heard in the street. A bruised reed shall he not break, and the smoking flax shall he not quench; he shall bring forth judgment unto truth. He shall not fail nor be discouraged till he have set judgment in the earth: and the isles shall wait for his law." In accordance with this beautiful conception of Christ, does the Apostle speak in the beginning of the 10th chapter of his second epistle to the Corinthians; "I Paul myself beseech you by the *meekness and gentleness of Christ.*"—And all this harmonizes with what Christ himself says: "Learn of me, for I am meek and lowly in heart, and ye shall find rest unto your souls."

The vision of Elijah in Horeb furnishes a striking illustration of divine power so exerted. First a great wind rent the mountain and the rocks; next an earthquake shook the ground; then a devouring fire raged before the eyes of the prophet; but the Lord was not in any of these. With all their power and terror they appear not to have affected the heart of the prophet; but after they had all passed, and nature was hushed in silence, a still, small voice fell upon his ear, thrilled his heart, and caused him to cover his face with his mantle. This was God, and we may say was symbolic of the gentle but subduing power characteristic of Christ. So Christ always acted. When he stilled the tempest he did not strive, nor cry, nor lift up his voice. Weary with his journey, he had lain down to take rest in sleep. Though the little vessel that bore him and his disciples was tossed by the waves and in apparent danger of destruction, he slept on securely. To those who knew him not he must have appeared all unfit to struggle with the difficulties and dangers of that terrible hour. But when call is made—"Master! carest thou not that we perish?"—he, rising in his majesty, calmly contemplates the fury of the elements around him, and in tones of gentleness spoke to the raging winds and boisterous sea—"Peace, be still." Instantly there was "a great calm." Calmly as he spoke, there was in his words an awful power, and so they who heard him *felt*, for "they feared exceedingly, and said one to another, What manner of man is this, that even the wind and sea obey him." They felt as Elijah did when he heard the "still, small voice."

So does Christ act in his dealings with his people. So does he enter their hearts, and influence their lives. He feeds his flock like a shepherd; gathers the lambs with his arms, and carries them in his bosom, and gently leads those that are with young. His whole life, as recorded by the Evangelists, is an exemplification of this; and the experience of all who give themselves up to his care and control, is a realization of this. Oh, that his people had more of his gentleness! Then would we have more peace, more purity, more progress in the church. Then should we flow together, and our hearts be enlarged; and then would Zion put forth her power and appear in her beautiful garments.

The world, which is regardless of wind, earthquake and fire, stands awed and subdued at "the still, small voice,"—the same gentle voice that spoke to the tempest, that Elijah heard on Horeb, and that Mary heard when she sat at the feet of Jesus. And when the church learns better the language of the Master, and manifests more of his spirit, then may we look for those happy days of grace and power, when Christ "shall set judgment in the earth, and the isles shall wait for his law. —*Selected.*

Christ's All Sufficiency.

A delight in the Lord's all-sufficiency; to be satisfied in him as our present and eternal portion. This, in the sense in which I understand it, is not the effect of a present warm frame, but of a deeply-rooted and abiding principle; the habitual exercise of which is to be estimated by the comparative indifference with which other things are regarded. The soul thus principled is not at leisure to take or to seek satisfaction in any thing but what has a known subserviency to this leading taste. Either the Lord is present, and then he is to be rejoiced in; or else he is absent, and then he is to be sought and waited for. They are to be pitied, who, if they are sometimes happy in the Lord, can at other times be happy without him, and rejoice in broken cisterns, when their spirits are at a distance from the fountain of living waters. I do not plead for an absolute indifference to temporal blessings; he gives us all things richly to *enjoy;* and a capacity of relishing them is his gift likewise; but then the consideration of his love in bestowing should exceedingly enhance the value, and a regard to his will should regulate their use. Nor can they all supply the want of *that* which we can only receive immediately from himself. This principle likewise moderates that inordinate fear and sorrow to which we are liable upon the prospect or the occurrence of great trials, for which there is a sure support and resource provided in the all-sufficiency of infinite goodness and grace. What a privilege is this, to possess God *in all things* while we have them, and all things in God when they are taken from us!—*John Newton.*

Dogmatic Interpretations of Symbolical Predictions.—Nothing can be much more precise than the line which forms the boundary between a legitimate and an enthusiastic feeling, on the subject of prophecy. Is a prediction couched in symbol? Is it entangled among perplexing anachronisms? Is it studied with points of special reference? We then recognize the hand of heaven in the art of its construction; and we know that it is so moulded as to admit and invite the manifold diversities of ingenious explication, and that, therefore, even the true explication must, until the day of solution, stand undistinguished in a crowd of plausible errors. But for a man to proclaim himself a champion of a particular hypothesis, and to employ it as he might an explicit prediction, is to affront the spirit of prophecy by contemning the chosen style of his announcements. And what shall be said of the audacity of him, who, with no other commission in his hand than such as any man may please to frame for himself, usurps the awful style of seer, pronounces the doom of nations, hurls thunders at thrones, and, worse than this, puts the credit of Christianity at pawn in the hand of infidelity, to be lost beyond recovery if not redeemed on a day specified by the fanatic, for the verification of his word.—*Natural History of Enthusiasm.*

From Freeman Gladding.

Albany, N. Y., Aug. 20, 1868.

Br. Storrs: You wish to know what the friends of the Herald of Life will do to sustain it another year, and the question has been asked in the paper, "Shall it live?" I answer, "Yes; let it live though all other papers or pamphlets, having the same truths to promulgate, started since the Herald, die." I was showing the piece headed, "Preachers Preaching," to a noisy Methodist, and he noticed the question. "Shall the Herald of Life live?" and said "I can answer that question; it will die." My answer was, "Don't you believe that." As to the question, What I will do to sustain it? I will do the same as last year if that is sufficient, if not, I will double the amount. I should like to be with you at your anniversary meeting, but cannot. Br. Wendell has sent me No. 1 of *Bible Repository*, but I have no money to divert from the office of Life and Advent Union. Wish I could do more to scatter your publications, but see no way at present. May our heavenly Father support and sustain you under all your labors and trials, and bring you and yours into his heavenly kingdom. Yours, waiting.

J. G. Benton, Jackson, Mich, writes: I intend to help you to say no discontinuance, as I do not wish you to discontinue the weekly visitor and preacher that I now love, though I formerly believed in the doctrine that it opposes. I have been a reader of yours for several years, though not a subscriber, and am now only such by its being a gift, and it has been a gift highly prized, for I now see the inconsistency of what I formerly believed. I will have the money ready for the next volume, and pledge you $2 more for its support, and if I had the money would rather pay $10 than be without it. Yours, looking to see Jesus come in like manner as the Galileans saw him go up.

Benjamin Mellor, Rockdale, Pa., writes: I send $1 for tracts on the Judgment. I want to sow the seed of the kingdom. Otherwise how can I expect it to spring up; and if our Heavenly Father gives us the seed, it is but reasonable and our duty to sow it, and then we may with confidence look up to Him and ask for his sun and rain to cause it to take root, spring up and bear fruit to His praise and glory. I would like much to be with you at your annual meeting, but I am too far away. I feel sure that He who said, Lo, I am with you always, will be in your midst. For the next volume of the dear Herald I renew my pledge for $20. Who among us can afford to be without it? I cannot. With unabated love, and prayers for all the Brethren and Sisters who hope for eternal life through our Lord Jesus Christ.

S. Morgan, New Rutland, Ill., writes: I have seen the call for help to sustain the Herald, and for the Campaign Documents. I have long been desiring to help. I do not know how many subscribers you have, but I hope they will all stick to the Herald of Life closer than a brother. Want of means has prevented my responding to your calls for help. I now send $1 to help publish the Campaign Documents. My prayer is, that subscribers to the Herald will continue to increase. I wish to get the truth. John says, We know we have passed from death unto life because we love the brethren: he that loveth not his brother abideth in death; he does not enter into life. Yours, in hope of eternal life through Christ our Lord and Saviour.

A. W. Bradford, Springfield, Mass., writes: I send you a new subscriber, who is now rejoicing in the truth of Life only in Christ. A short time since she was held in the chains of error, but thanks be to the Lord she now stands free in the full liberty of the gospel. I am thankful that the Lord has caused his truth to be spoken with boldness in this fable-loving age. May the blessing of the Lord attend you forever.

La Fayette Norris, Campton, Iowa, writes: I will pay four dollars for the Herald of Life next volume, and more rather than it should fail. I am really sorry to see another periodical started, and hope the author will will see his error. We can't all be editors.

Higher Life.

A few days ago, in the country, I stood beneath a tall cedar, a student of its nature, and an admirer of its glory. I observed that the lower branches showed the only signs of decay, and that they seemed to be appointed to removal, in order that the sap of the tree might pass uninterruptedly upward to develop the higher boughs, and to hold the top in full evergreen. The trunk of the cedar is made the more grand and substantial by the disappearance of the lower branches, year by year: and the avenues to communicate life and beauty upward are thus the more direct and effectual.

And so does the Christian grow. The habits of his childhood, his embryo notions and opinions, as he rises into manhood are lost; and like the cedar, as he grows, his lower affections and attachments, love of the world, of fame, of position, one by one die and disappear, and his higher nature is all the more comely and complete. Any man may thus die unto sin, and live unto God, loose his attachments from the things of time and sense, and fix them upon those things which are eternal and divine.—*Clark's "Gospel in the Trees."*

"Argumentum ad Hominem."

A sceptical young collegian confronted an old Quaker with the statement that he did not believe in the Bible. Said the Quaker.

"Does thee believe in France?"

"Yes; for though I have not seen it, I have seen others that have; besides there is plenty of corroborative proof that such a country does exist."

"Then thee wilt not believe anything, thee or others has not seen?"

"No; to be sure I won't."

"Did thee ever see thy own brains?"

"No."

"Ever see anybody that did?

"No."

"Does thee believe thee has any?"

God Unchangeable.

God can as well cease to exist as cease to be true. Here is a safe anchorage: "He will not alter the thing that is gone out of his lips." The public faith of heaven is engaged to believers. Can we have better security? The whole earth hangs upon the word of God's power, and shall not our faith hang upon the word of God's truth? There is nothing else we can believe in but God's unchanging truth. This is a golden pillar, on which faith can rest. God will not deny himself.—*Old Author.*

"THREE CAMPAIGN DOCUMENTS."

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A DEFENCE OF THE BIBLE:

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TIME AND MANNER OF IT:

AND

LIFE FROM THE DEAD:

Or, The Righteous only will Live Again:

These three documents are for the campaign before us, which is not to be ended till our King is crowned and has the kingdoms of this world subjected to his reign on David's throne. Three thousand each of the above two first-named documents have been printed, and four thousand of the last, and a great portion of them are already in circulation; but there is a wish to increase it to ten thousand each by the next anniversary of the Life and Advent Union. We believe it can be done. It is true, a few have generally had such work to do; but "many hands make light work." If each of our subscribers could pay, or collect one dollar for this object, the full amount and several hundred dollars over would be had to carry on the work.

Who says, I will do it? You can have all your money back again in the documents, if you wish it.

The three works can be had for 14 cents, including the postage; or, 100 of each for $12, including postage, or for $10 when sent by express or taken at our office.

The "Generous Offer" Revived.

It will be remembered that the Hon. O. S. Halsted, last winter made the offer to send his work, "The Theology of the Bible," to any subscriber of the Herald of Life for $2, and himself prepay the postage. The retail price of the work is $3. By accepting the judge's offer, you, in fact, get this invaluable work for a little more than half price; as the author gets but $1.08 after paying postage. The book is one to *stdy;* and with it your Bible will be more perfectly understood. The offer is a most generous one, and we hope many more will avail themselves of it. It is not restricted to your taking one copy at this rate. You can have any number you choose to send the money for. Send $2 for each copy; writing your own name and Post Office address plain, and the work will come to you free of any other expense.

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One Dollar each from—Wm. Chapin (it pays to No. 252), Sarah Smith, John W. D. Blake, Geo. Woolston, L. R. K. Bishop.

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Poetry.

Less and More.

Two prayers, dear Lord, in one—
Give me both less and more;
Less of th' impatient world and more of thee;
Less of myself, and all that heretofore
Made me slip where ready feet do run,
And help me back from where I fain would be—
Kept me, my Lord, from thee!

All things which most I need
Are thine: thou wilt bestow
Both strength and shield, and be my willing Guest;
Yet my weak heart takes up a broken reed,
Thy rod and staff doth steadily forego,
And I, who might be rich, am poor, distressed,
And seek, but have not rest.

How long, O Lord, how long?
So have I cried of late,
As though I knew not what I well do know;
Come thou, Great Master Builder, and create
Anew that which is thine; undo my wrong—
Breathe on this waste, and life and health bestow;
Come, Lord, let it be so!

Let it be so, and then—
What then? My soul shall wait,
And ever pray—all prayers, dear Lord, in one—
Thy will o'er mine in all this mortal state
Hold regal sway. To thy commands, Amen!
Break from my waiting lips till work is done,
And crown and glory won?

—*A. D. F. Randolph.*

Children's Department.

Bread—A True Story.

BY GRACE GREENWOOD.

There is a sort of sacredness about bread which does not belong to any other form of food. It is as though we, like children, took the prayer of our Lord, "Give us this day our daily bread," in a particular and limited sense. It is as though we remembered always that He blessed and brake bread—that He was Himself called the "Bread of Life." No wastefulness shocks us like the waste of "the staff of life." In Germany, Sweden and Denmark this sentiment has grown to a popular superstition. Hans Christian Andersen has a story of a proud girl who trod upon bread, and thereby came to grief; and the German peasants always prophesy terrible misfortunes to the man, woman, or child who mocks at, or flings away this good gift of Heaven, even in form of the stalest and coarsest of their "black loaves," which, indeed, are of too heavy and substantial a character to be made light of. The great Thirty Years' War, with its famines and dire distresses, probably gave rise to this superstition. It has the strongest hold on the minds of the peasantry, the descendants of the people who suffered most bitterly in that dreadful period, but all classes entertain it, to a degree—few are so reckless or profane as to see without fear, or displeasure, a slight put upon bread; and that brings me to my little story.

When Napoleon's great army was on the march toward Russia, in the summer of the year 1812, a portion of it passed through Saxony—a proud, exultant, insolent set of fighters and spoilers, making free with all that came in their way, and often insulting the unoffending people. Among other quiet towns, that of Oschatz was visited with this mighty swarm of imperial locusts, and the inhabitants were called upon to pay tribute in the way of food and comfortable quarters. It happened that a company of infantry halted before the house of a Protestant minister, and there demanded food, and the minister's son, a handsome little lad, with great, dark eyes, deep, and grave, and thoughtful, ran in to his mother for some bread. The good woman gave him a large brown loaf, such as they themselves had just been eating. It was indeed their "daily bread." This the lad took out and courteously offered, with a knife, to a gallant looking young officer, who, to his astonishment and horror, flung it contemptuously on the ground, saying, "How dare you offer us miserable black bread, fit only for swinish German peasants? Bring us white bread, you young rascal!"

The soldiers hungry as they were, in the spirit of their officer, kicked the offending brown loaf about, like a foot-ball, until they quite demolished it, and then shouted for white bread. But little Constantine who was rightly named, replied bravely: "We have no white bread,—we gave you the best we had, and you are very wicked to treat that good brown loaf so. My mother made it, and God punishes people who fling bread on the ground."

The rude French soldiers might have made him suffer for his plain speaking, had not the officer, looking a little ashamed, marched them on to other houses, in search of white bread, better suited to their dainty appetites.

The incident had been witnessed by a crowd of people, who, shocked and indignant, all prophesied humiliation and misfortune to the discourteous strangers. After a few hours, the French troops marched off, and the old town whose inhabitants they had bullied and robbed, returned to its quiet, steady-going ways. They marched on with splendid visions and magnificent plans of conquest, glory, dominion, spoils and revels—to disaster, defeat—to unutterable horrors of tempest, cold and death. The dread elements, the awful forces of nature were arrayed against them—the blind avenging furies of Frost and Fire and Flood. In the cold bosom of a strange land, unseen graves, like icy pitfalls, awaited them; and in the clouds of an alien sky were even then being prepared for them, slowly and silently, from the soft exhalations of the summer earth, vast winding-sheets of snow. Many a green valley, in which they gaily bivouacked, on the daisied turf, with murmurous leaves and sweet bird-chirpings over head, was but a few months latter, to receive them in white silence—to invite them to beds of treacherous softness and fatal repose, overhung by leafless branches, sheathed in ice,—a spot seemingly abandoned by Nature, forsaken of Life, a ghostly valley of the Shadow of Death.

When the people of Oschatz heard of the fearful reverses of that grand army, they said: "It is little wonder, if they all flung good good bread on the ground, and kicked it about, after the manner of those Heaven-defying soldiers who marched through our town."

At last, the remnants of that proud invading host came straggling back through Germany. A miserable set of men were they—sickly, ragged, maimed, frost-bitten,—humiliated and amazed to find the world slipping from the grasp of their deity, the great Emperor—that laws of Nature did not come under the "Code of Napoleon"—that in his magnificent plans of conquest, he had left out the mighty disturbing elemental forces, had left out chances, accidents, providences, God.

So it happened that the town of Oschatz was again visited by the French, and strangely enough it happened that to that very town came the sad remains of that very company that had called down upon their heads the bread curse. Again they halted before the minister's house, and again little Constantine ran to his mother for bread. This time there was white bread, and he took out a large loaf and offered it to that very young officer he remembered well, though now he saw him pale and emaciated, his brave uniform soiled and dilapidated, and one sleeve of his braided coat hanging empty. To the lad's surprise the officer recognized him at once; to his greater surprise he burst into tears, and refused to take that tempting white loaf, saying: "No, my good little friend, I cannot take this, though I am very hungry, as are my men. Bring us black bread, such as we trampled under foot in the summer—that is better than we deserve. God has indeed punished us for our arrogance." Then little Constantine went into the house and got a brown loaf from his mother, and all the charitable neighbors contributed from their stores, far more willingly than they once had done, feeding the poor, crest-fallen fellows, and refreshing them with good beer, without addressing to them one reproachful or taunting word—without as much as saying to them: "We told you so—you profane frog-eaters and bread-despisers!" This was the way in which the good people of Oschatz obeyed the command of their Lord, "If thine enemy hunger, feed him; if he thirst, give him drink."

One honest farmer who had actually come to town that day to purchase a farm-wagon and horses, to replace those of which these same French soldiers had robbed him, now filled the new vehicle with sick and wounded men, and so conveyed them several miles on their homeward way, walking most of the distance himself, to make room for a poor straggler. That unlettered "German boor" had probably never heard of a triumphal chariot, yet his rude wagon was one—only that the conqueror walked, while the captives rode. He had all unconsciously achieved a Christian victory.

As for little Constantine H——, he grew up to be a profound scholar and a great physician, and what is better still, a good, brave, true-hearted man, and what is best of all, he is living yet—and though keeping pace with the century, year for year, and day for day, he does not seem old, for his heart is steeped in the dews of immortal youth—beneficent charities and generous humanities, the enthusiasm of the scholar, the serenity of the philosopher, the faith of the Christian.

Instinct of Prayer.

"Prayer is the soul's sincere desire, untutered or expressed." It is the natural act of a dependent creature. It is the voice of nature in its deep-toned breathings speaking to God. There is something nearly akin to prayer observable, even in inarticulate nature; "The whole creation groaneth and travaileth in pain." The earth, unnerved and torn by throbbing earthquakes and belching volcanoes, seems as if struggling to give utterance to some terrible sense of woe.

The vast deep, ever restless and wailing, seems as if an indistinct sentiment of terror was sweeping over its rough-billowed bosom. The utterance of the brutes may be interpreted as the dim consciousness of want and dependence. But it is in man that this divine instinct becomes audible. Man alone is conscious of his helplessness, and in this consciousness can alone turn to a superior power. His whole life, from his cradle years of infancy to hoary age, teaches but one lesson—that of ignorance, of infirmity, and of dependence upon the God who made him. There are no wise, but feel their ignorance and need of divine light and guidance; and this feeling he breaks forth with the dying Goethe: "Light, Lord—more light!" The strongest feels his weakness. His pulse beats faintly—and he realizes that his existence is a frail and fragile thing, and in order to strength and sustenance, he must of necessity join himself to the centre of all life. He is unhappy and wretched, and he would quaff the waters that gush from the fountains of life and glory. He is miserable—guilty, and he would flee where mercy can be obtained.

The natural expression of his consciousness is to pray. Prayer is but the voice of man crying to God out of the depths of despair and guilt into which he has fallen. Left to his own guidance he plunges but the deeper into misery, and from deep mountain gorges he looks on high, and cries to him who sits enthroned on the everlasting hills, to bring him up from the gates of death and hell. Burdened with such terrible uncertainty and dread, there are but few who do not at times give loud utterance to a bitter, realizing sense of their weakness, and cry to God for help.

It is perfectly natural for man to pray. Pride may deter; shame may bend low its head to conceal its secret sorrow; but the soul feeling the divine breathing of the upper world sweeping o'er it, yearns to open itself to God as morning flowers open themselves to the genial warmth and light of the sun. There is not a warm, pure, ennobling, gushing, emotion of our nature, but naturally breathes out in prayer. In such times all feel that God is the best friend—our natural protector—and hence we look to him alone.—*The Evangel.*

The Bright Side.

The following is from the advance sheets of a book of incidents in the war, about to be published under direction of the Christian Commission. It is from the pen of Rev. E. P. Smith, whose health gave way under the climate, while laboring among the soldiers at the siege of Vicksburg.—*Morning Star.*

I had been in the army but a few days when I was taken sick with the malaria fever, and carried to a division hospital. It was my first experience of sickness in camp. I said to myself, when they had carried me into the tent and left me alone, without even a sick comrade,

"Now you will have an opportunity to try the efficacy of the counsels you have so often given to soldiers in like circumstances"—for many a time, by the cot of a sick soldier, longing for home, I had said,

"Only trust in Jesus and he will take care of you here just as well as if you were at home."

But I found it far easier to preach than to practise. I knew that God does all things right and well, but I could not help the feeling that a change in my present prospects would be an improvement.

I passed a sleepless night—alone, and without a light. The more I tried to settle into the conviction that God would provide and make it good for me, the more I was longing for a change. My theology said, "It is right and well for me to be sick among strangers, if God wills," and my heart always added, "Yes, but it would be better to be sick at home." While I thus lay thinking and tossing on my blanket, just at the gray of the dawn in the morning, the fold of my tent parted, and a black face peered through. It was "Old Nannie," a colored woman who had taken my washing the day before. I could hear no one else moving about the hospital; what had sent her there at that hour? Looking tenderly at me, she said,

"Massa, does ye see de bright side dis mornin'?"

"No, Nanny," said I, "it isn't so bright as I wish it was."

"Well, massa, I allus sees de bright side."

"You do," said I, "maybe you haven't had much trouble."

"Maybe not," she said; and then went on to tell me, in her simple, broken way, of her life in Virginia, of the selling of her children one by one, of the auction sale of her husband, and then of herself. She was alone now in the camp, without having heard from one of her kindred for years:

"Maybe I ain't seen no trouble, massa:"

"But, Nanny," said I "have you seen the bright side all the time."

"Allus, massa, allus."

"Well, how did you do it?"

"Dis is de way, massa. When I see de great brack cloud comin' over"—and she waved her dark hand inside the tent, as though one might be settling down there; "an' 'pears like comin' crushin' down on me, den I jist whips aroun' on de oder side, an' I find de Lord Jesus dar; an' den it's all bright an' cl'ar. De bright side's allus where Jesus is, massa."

"Well, Nanny," said I, "if you can do that, I think I ought to."

"'Pears like ye ought to, massa, an' you's a preacher of de word of Jesus."

She went away. I turned myself on my blanket and said in my heart, "'The Lord is my Shepherd.' It is all right and well. Now come fever or health, come death or life, come burial on the Yazoo Bluff or in a churchyard at home—'the Lord is my Shepherd.'"

With this sweet peace of rest, God's care and love became very precious to me. I fell asleep. When I awoke I was in a perspiration; my fever was broken. "Old Nanny's" faith had made me whole.

"No Heart-Work."

Romans x., 10.

A visitor was one morning going the round of a military hospital in India. One of the patients had shortly before been brought in with an injured or diseased leg. He was young and of a repulsive appearance, sullen and impudent in expression. On the visitor's coming up to his bed, he exclaimed that he wanted no preaching, for he was not going to die; and further, to deter any Christian effort, swore and spoke violently. God's messengers, however, dare not be easily affrighted from their allotted ministry; the value of each soul is too highly appreciated by them to admit of personal considerations hindering efforts after it. This one, therefore, sitting down by the sufferer, talked to him of his secular concerns his friends and circumstances, in order to pave the way for higher and holier themes by gaining his confidence. An hour or more had passed, during which the soldier had unbended and chatted away, when the visitor rose, saying other engagements were then pressing; but would he not allow her, after such a long talk according to his fancy, to say the few words she wished. With reluctance, he consented; on which she said that she had no worthy words of her own, and therefore chose for the time to read some of God's words; but that, if he liked, he might chose which particular portion of them he would prefer hearing. After thinking a minute he replied, "Some part of Proverbs that has only moral sayings in it—no heart-work." The visitor, as she turned the pages of her Bible, very fervently prayed to know what passage she should choose, and was guided to the first chapter, which she read through. Truly was this word then proved faithful: "The word of God is quick and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart."

The look of contemptuous derision and indifference changed, after the tenth verse, to one of interest; after the twenty-second, to one of awe and excitement; and before the close of the chapter the soldier was crying and trembling, exclaiming that he was one of the refusers and despisers at whom God would laugh, and that it was too late for him to be saved, he having mocked and spurned the truth too much and too long for pardon ever to be given to him! The Spirit led him to Jesus, and the scorner became a loving disciple, giving evidence of the sincerity of the professed change. The "book of morals" was evermore a specially dear portion of the Bible to him, as that which had brought him to know the Lord and himself. The sinner turned at the reproof, and the reprover forgave him the debt.

Showing Him a Miracle.

Ernest Renan having said in his "Life of Jesus," that the proper way of proving the reality of a miracle is to show one. A pamphleteer "shows" him one in a letter "Upon the Establishment of the Christian Religion," which we here translate:

Sir: Permit me to-day to draw your attention again to the establishment of the Christian religion, a fact upon which we naturally differ in opinion. I, like you, when I have striven to identify its cause with the mere forces of man, have failed in my endeavor. The supernatural, then, has been the only conducting thread which has helped me to escape from the labyrinth, where I see you continually seeking to rectify yourself, without ever doing it, and condemned to escape therefrom only when you shall have proved that there is nothing miraculous in the establishment of Christianity. Pardon this little digression; I go straight to the work. There is a religion called the Christian, whose founder was Jesus named Christ. This religion, which has lasted eighteen centuries, and which calls itself the natural development of that Judaism which ascends near to the cradle of the world, had the apostles for its first propagators. When these men wished to establish it they had for adversaries:

The national pride of the Jews;
The implacable hatred of the Sanhedrim;
The brutal despotism of the Roman emperors;
The railleries and attacks of the philosophers;
The libertinism and caste-spirit of the pagan priests;
The savage and cruel ignorance of the masses.
The faggot and bloody games of the circus.
They had an enemy in
Every miser;
Every debauched man;
Every drunkard;
Every thief;
Every murderer;
Every liar;

Not one of the vices, in fact, which abuse our humanity which did not constitute itself their adversary.

To combat so many enemies, and surmount so many obstacles, they had only

Their ignorance;
Their poverty;
Their obscurity;
Their weakness;
Their fewness;
The Cross.

If you had been their cotemporary at the moment when they began their work, and Peter had said to you, "Join with us, for we are going to the conquest of the world; before our word pagan temples shall crumble, and their idols shall fall upon their faces; the philosophers shall be convicted of folly; from the throne of Cæsar we shall hurl the Roman eagle, in its place we shall plant the cross; we shall be the teachers of the world; the ignorant and the learned will declare themselves our disciples!" hearing him speak thus, you would have said, "Be silent, imbecile!" And as you are tolerant from nature and principle, you would have defended him before the Sanhedrim and have counselled it to shut up the fisherman of Bethsaida and his companions in a madhouse. And yet, sir, what you have thought a notable mad-ness, is to-day a startling reality, with which I leave you face to face.

The Omniscient Eye.

There was significance in the remark of the little boy who was taken by his father into a neighbor's field to steal sheep. After looking around in every direction with careful scrutiny, to see if any one observed them, and being satisfied that there was no one near, the father was about to take the sheep, when the boy exclaimed, "Father, you haven't looked up yet!"

It is said of Gen. O. M. Mitchel, the Christian astronomer, that on one accasion, while a guest at the house of a friend, the host took him upon the house-top to show him the surrounding country. The General, placing a small telescope in position, asked his friend to look through it. At a distance of eight miles, through the woods and underbrush, he observed a man with his dog and gun and he saw him distinctly elevate his piece and shoot down a beautiful bird. The man was not aware that he was seen, yet he seemed to be but a few rods from the General and his friend.

What a spectacle does the world present to the scrutinizing gaze of angels! And were we well assured that every step we take, every line we pen, and every act we perform, were listened to and gazed upon by those higher orders of intelligent beings, would we not all look more carefully at the course we are about to pursue? And did we ever keep before the mind that there is an eye that never slumbers, which beholdeth even the imagination of the thoughts, how often would we hesitate in our way.

The Word of God's Testimony.

Let me entreat you to look to the word of God's testimony, and think not that anything else than a simple reception of these words, "that the blood of Christ cleanseth from all sin," is necessary for the purpose of your being cleansed from your sin. It is the idea that something more is necessary which obstructs this reception. It is the imagination of a great personal work to which you must set yourself, and in which you have hitherto sat down in listlessness and despair, that keeps you at a distance from God. He approaches you with overtures; and what you have to do is to close with them. He approaches you with tidings; and what you have to do is to give credit to them. This is doing the work of God, that you believe on him whom he hath sent; and could this transition be accomplished, then would you be translated into a habit of cheerful and progressive obedience, which, in way of legalism, or in the attempt to establish a righteousness of your own you never can attain.—*Dr. Chalmers.*

What Will You Say Then?

While Hopu, a young Sandwich Islander, was in America, he spent an evening in a company where an infidel lawyer tried to puzzle him with difficult questions. At length the native said:

"I am a poor heathen boy. It is not strange that my blunders in English should amuse you. But soon there will be a larger meeting than this. We shall all be there. They will ask us all one question, namely: 'Do you love the Lord Jesus Christ?' Now, sir, I think *I* can say, yes. What will *you* say, sir?"

When he had stopped, all present were silent. At length the lawyer said that, as the evening was far gone they had better conclude it with prayer, and proposed that the native should pray. He did so; and as he poured out his heart to God, the lawyer could not conceal his feelings. Tears started from his eyes, and he sobbed aloud. All present wept, too; and when they separated, the words, "What will *you* say, sir?" followed the lawyer home, and did not leave him till he was brought to our Saviour.

Dean Stanley having advocated the endowment of the Roman Church in Ireland, the *London Watchman* exclaims: "And is it really come to this, that a system which tampers with the integrity of the inspired canon; which immolates the second commandment; which dishonors the mighty sacrifice of the cross by a priestly farce; which denounces the doctrine of justification by faith as a damnable heresy; which recognizes as its temporal and spiritual head, a foreign potentate; and which elevates a creature into a god—is this the system to be paid for out of the same fund, and patronized by the same crown, as the system for which our fathers struggled and our martyrs died, and under the wing of which Great Britain has attained her strength and her glory!"

Though we die, our prayers do not die with us: they outlive us, and those we leave behind us in the world may reap the benefit of them when we are turned to dust.

Constitution of "The Life and Advent Union."

Article I. The object of this Union is to use all available means to promulgate the doctrine of Life only in Christ, the personal, proximate advent of our Lord Jesus, and all sentiments calculated to spread vital godliness.

II. Any person believing in Life through Christ alone, and sustaining a Christian character, may become a member of this Union by subscribing to the Constitution.

III. The officers of this Union shall be a President, Vice-President, Secretary, Treasurer, and five Directors, who together shall constitute the Managing Board, and who are to be elected annually.

IV. The Managers shall be authorized to collect funds for the Union, which funds shall be transmitted to the Business Agent, who shall keep account of the same and transfer them to the Treasurer.

V. The Annual meeting and such other meetings as may be deemed necessary by the Board of Managers, shall be called by giving three weeks' notice.

VI. The Secretary shall keep a record of the names and post-office addresses of the members.

VII. This Constitution may be amended by a two-thirds vote at any Annual meeting.

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Man's Destiny.—Immortality: The Arguments from Nature and Scripture, by Rev. T. M. Post, D. D., St. Louis, Mo., Reviewed by Geo. Storrs. Price in pamphlet, 30 cents. Postage 4 cents.

The history of this work was this: Rev. T. M. Post, D. D., of St. Louis, Mo., a well known and talented clergyman, was selected by certain ministers and others, in New England, to write a Prize Essay on Immortality, for which a gentleman in New York paid $150. It was intended to have it the best that could be said or written in favor of the immortality of all men without regard to their moral character; that is, of their inherent immortality.

Dr. Post took up the subject under two heads of argument. First, "The Argument from Nature;" and second—"the Argument from the Scripture." The first of these appeared in *The New Englander* of February, and the other in May, 1856.

The Reviewer followed these arguments in their order. The Review of the argument from Nature was written before that from Scripture appeared.

The author of the Review wrote it by request, and with the expectation that it would be published with a reprint of the Essay. No one should fail to read it; and perhaps nothing better can be placed in the hands of Ministers of any denomination.

This work has been out of print for some months, but is now re-printed.

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This work contains over 300 pages, and is an invaluable help to understanding the Scriptures. It is a work of much labor and research. The title indicates its object, and the performance shows the object was kept in view throughout. Many smaller works have been written by others on the subject; but they are little more than a compilation from this larger and more perfect work, which was the pioneer in this branch of the life views.

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Herald of Life

AND OF THE COMING KINGDOM.

"They which shall be accounted worthy to obtain that world, and the resurrection from the dead . . . are the children of God, being the children of the resurrection."

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THE OBJECT of this paper is to promulgate the truth of "LIFE ONLY IN CHRIST:" or, a future life and a resurrection from the dead, are both conditional; and only bestowed at the second advent of Christ, "at the last day."—See our motto.

THE LIVING SOUL.

[The following article appeared in the first volume of HERALD OF LIFE; but its value induces us to insert it at this time again. Let it be read and pondered well.—EDITOR.]

WHAT is the living soul? is a question which underlies the whole doctrine of Christianity. If man possesses a conscious, immortal nature, attribute or principle, religion is one thing; if he does not, religion is another thing altogether different. And since this life is but a short one, it becomes the utmost desire to know if there is any existence beyond it.

This leads us to inquire—What is life? To this question we have no definite answer. Man, with all his boasted endowments, natural and acquired, has never been able to comprehend so much as one first principle. He has no means of obtaining a knowledge of anything but by and through some created medium: hence all his mighty wisdom is nothing more than what he has found out by experience: and according to the proverb he must be a fool; for a fool learns only in the dear school of experience. Humiliating as it is, man knows no more of the nature of a first principle than the inferior animals. Ask him, for instance, what is gold? and he will immediately begin to tell you of its color, weight, ductility, malleability, value, uses, etc.; and may give you a long lecture on it, or write you a volume, but still the mystery remains as profound as ever; for all he knows of its properties or qualities come through the thing called gold; and the question comes home with redoubled force, what is gold, independent of these qualities, or attributes? And so we ask, what is life? and immediately volumes are poured out, describing its qualities and attributes, and the various media through which its existence is recognized; but these are only the various form of matter that exhibit life; and the question comes home with accelerated force, what is life, independent of all form of matter? This is a secret that angels have not revealed, and one that man is as ignorant of as the marble that marks his resting-place. So of all first principles: if we rub smartly a glass rod with a dry silk, it attracts light bits of straw or paper, and if we ask the reason, we are told that by this process the glass has become electrically excited; but this is only an unmeaning term to express what experience has first taught. It is but a miserable fig-leafed apron to clothe the young child that the experiment brought forth.

So all we know of any final and untangible principle is through the medium and process by which it is manifested. In like manner all we know of life is through the various forms of matter in which it is manifested; and to say that life and consciousness in man exist independent of matter, is as preposterous and as presumptuous as to say the properties, uses, and value of gold exist independent of the material thing called gold. Through matter alone comes all the knowledge we have of the thing called gravitation; and he would not be considered a sane man who would say that gravitation existed independent of matter. And since common sense must admit that nothing weighs nothing—that is, nothing does not possess weight—it ought also to admit that nothing does not possess life. Wherever there is weight there must be something to preponderate; so where there is life there must be something to live.

So long as the soul lives it must be a material something; for an immateriality (which is a nothing), cannot live any more than a nothing can preponderate.

When we say a certain body weighs so much, we make the body one thing, and its weight another; the weight, being one of its properties, cannot exist without the body: so when we say the soul lives; we make the soul one thing, and its life another; the life, being one of its properties, cannot exist without the soul.

So the general question runs thus—What is electricity, life, gravitation, light, thought, sense, the soul, motion, caloric, chemical affinity, cohesive attraction, etc., etc., independent of matter? NOTHING.

But all these things, or rather attributes or qualities of things, do exist, and we gain a knowledge of them only through some of the varied forms of matter; and to talk of a man, or an ox, independent of matter, or an immaterial soul or spirit, in the sense of an inner man, is as great an inverse paragon as an immaterial horse.

But what shall we call these things, primal, uncreated properties? The term may be objectionable, but it is difficult to find one that is not. Such properties must exist forever, while organized bodies and forms of matter are continually changing, or being destroyed; and if their attributes are primal and uncreated, they are eternal. And if eternal, forms were made through which to exhibit them; but if forms were made, they were made of other forms, and some form of matter must have been eternal. But as properties cannot exist independent of matter, so matter cannot exist independent of properties.

It follows, then, that both matter and properties are primal, uncreated. But one God made all the things that are made; for he is the one Maker of all forms, while the qualities of all attributes depend on their respective forms for their existence. And since these forms are continually being destroyed, their attributes are continually ceasing; or since forms are continually changing, all attributes of matter are continually changing.

So God only hath immortality, for he only is unchangeable. Yet when any form is destroyed, no primal attribute is annihilated, but changed, because the matter composing the form is not annihilated, but changed. For instance, a ton of anthracite has anthracitic properties, but when it is burned up it is not anthracite; nor has it anthracitic properties; but it still exists in other forms of matter, and still has the attributes of other forms.

So a living man possesses living attributes, soul, or spirit, and consciousness, but when he is burned up, his soul, or spirit, and consciousness, do not exist because the living man does not. But we are told that his soul, spirit, and consciousness do not burn up. Very true; neither do the anthracitic properties of the coal burn up when the coal burns, but these properties do not exist after the coal is burned. If matter, in any of its forms, possesses any property that cannot be destroyed, it is gravitation. The elementary principles which compose a ton of coal, still exist and weigh a ton after the coal is burned. Gravitation does not depend on the combination and arrangement of parts, but on the quantity of matter. Not so with life and consciousness; these do not depend on a definite amount of matter, therefore gravitation comes nearer to the thing that "never dies" than the soul. But we must not understand that when a man dies, life as a principle, is extinct. Other men still live; but the dead man lives not; his life only is extinct; and this is the very thing which is called death; the extinction of life in the form or being possessing it.

As we have no means of detecting a principle except through some form of matter, we have no means of knowing that a man lives without a material body. As well might we say a severe pain existed where there is no material form through which it is manifested, as to say that consciousness exists where there is no material form to manifest it. He who can tell me the dead are conscious, can tell me what they are conscious of, and what they are thinking about, and through what medium he gained the knowledge.

The same mode of reasoning applies to light. It is a principle which existed from eternity, for "God is light." And here we may be asked, if he possesses a body to manifest it through? It is only through material bodies that he has ever manifested himself to us; and none can show us a man without a body that he has manifested himself unto; and as to his having a body—

"Know, then, thyself; presume not God to scan:
The proper study of mankind is man."

We are investigating men and material things and their attributes for the benefit of those who are too wise to be taught by the word of God. Hence we reason only from what we know. The sun is the luminary of the physical world, and a lamp is a miniature representation of it; but light as a principle is not destroyed when the lamp is extinguished, but the light of the lamp is no more. But he who can tell what becomes of the life, soul, or spirit of a man when he dies can also tell what becomes of the light of a lamp when it is extinguished.

Life is an uncreated attribute: "God is life." It can never cease because God is eternal. But if he imparts a portion of his own divine life to man then man is part divine and part human, and his divine part will not only live forever, but it cannot sin or be punished, neither could it suffer while in a clay tenement. What, then, is human life, independent of a human body?

To those who seek wisdom through the tree of knowledge, we answer. An alkali possesses certain properties, the result of a union of elementary things. For instance, potash is composed of potassium (a metal) and oxygen. These, in combination, possess alkaline properties: but separate them, and their alkaline properties are destroyed; for neither the metal nor the oxygen alone possesses them. But reunite them and the alkaline property is restored. In their separate state they are not potash; in their united state they are, and this is the sum of the matter. The why and the wherefore we know not. The operation is called analysis and synthesis; the former decomposes and destroys the alkali, and the latter recomposes and restores the same.

This has a close resemblance to death and resurrection. There is one great Chemist who can analyze a man and reduce him to dust as he was, and destroy his thoughts and consciousness, then synthesize his dust, and he becomes again a living man, with thoughts and consciousness restored.

When the potash is decomposed, a chemist would betray an ignorance of his art if he should say the alkali still existed; and so does the theologian who says the soul exists when the man is decomposed.

But says one, potash and men are very different things. True, and yet they are, in common with other things, just alike. They both owe their properties to their combination of parts. So when a man dies, his consciousness ceases until the dead man lives again. This must be admitted until it is demonstrated that the consciousness of a man lives without a body or parts. If man has such an existence, that existence can only be demonstrated through some tangible medium, and that medium must be his body and parts. So dead men must be dead until the resurrection; and if there be no resurrection, we may "eat and drink, for to-morrow we die."

But we are told that life does not depend on an organization, for that is often complete, and yet without life.

True, but all organizations are more or less accompanied with circumstances to manifest results. Water will not turn a mill unless it tumbles down a precipice or rolls down an inclined plain. The existence of life requires not only an organization, but heat, and motion of a fluid, as in animal and vegetable life, and undoubtedly the play of an electrical fluid.

Yet what life is, independent of matter, we know not, but the great fountain of it is God, the highest order and its only full embodiment.

The first order of beings below him endowed with it, that we have any account of, are angels: next the Son of Man "a little lower than the angels;" then man, beast, bird, fish, and insect. But it stops not with the animal kingdom; it slides into the vegetable so imperceptibly that we cannot tell where one begins and the other leaves off.

The zoophites are part animal and part vegetable, the connecting link between the two; a sure indication that both possess life. The vegetable kingdom unites again with the mineral in a second connecting link, by which life is poured into minerals.

So as far as life is concerned, man is on a level with the animal, vegetable, and mineral kingdoms.

Nor has he, by nature, more remarkable endowments than many other forms. He has little or no inherent knowledge, and knows nothing but by experience, while the brute knows all by intuition and without experience.

The first swarm of bees, by instinct, formed more perfect hexagons and a better form of government than man has been able to do after going to school six thousand years. The uneducated brute is the better physician. Man spends long years at his books to qualify himself to combat disease and then kills ten patients as often as he cures one. But the brute goes into the fields, nature's apothecary shop; deals out the potion; takes, or administers it, and never fails to cure. But when on the point to die takes no medicine at all; while the learned doctor gives his nostrums, alike to the living and dying. The beast, too, is the better navigator: he will traverse the dense forest, the desert or the trackless ocean without chart or compass, and put his helm to port, be it foggy or fair, with unerring certainty.

Even the spider excels him in the art of spinning and drawing mathematical lines, and all by intuition. The beaver and musk-rat have outstripped even the Herschels in the science of Astronomy by their wonderful foreknowledge of tides and tempests; and other animals, by their prescience of the length and severity of an approaching winter. The brute has indeed seized on the end of all useful science, without going over the ground of acquirement. His instinct is a higher grade of knowledge than the acquired wisdom of man. His life, therefore, has a higher claim to immortality. He is less liable to err: his instinctive mind grasps its object with a greater degree of certainty. His mind is nature, while the mind of man is education.

But man boasts his superiority over the brute in consequence of his superior reasoning faculty. But this faculty is the creature of erring education, and is not a gift of nature, like instinct; if it was, children could reason as well as adults. Also if it was a gift of nature, it would, like instinct, be unerring. But man, being nearly deprived of animal instinct, is left to seek a compensation in the miserable substitute, called reason. Instinct must be right; it is unerring nature, a higher endowment than reason, and runs through all forms of life.

The twiners run toward the nearest support and lay hold of it, and twine around it: and if that support be removed, they will turn again and seek the next nearest. This, in a brute is called instinct; and in a man, wisdom; and in the hop vine vegetable economy.

The hen, with maternal care, gathers her brood under her wings to protect them from the cold damp air of evening; and in like manner plants fold their sepals and petals around their germs which contain their seedlings, the young and tender embryos of the succeeding generations, the vegetable chickens, brooded by the same maternal care. The Christian mother folds her young and tender infant to her bosom from whence it receives warmth and nourishment; being taught her pious duty by the same Being who taught it to the beast, the bird, and the rose. One principle runs through the whole, equally to accomplish the same purpose: while man exclaims, "See my superior soul!" Nor does this instinctive principle stop in the animal and vegetable kingdom. The great sea of matter itself is impregnated with it.

The planets belonging to our system, revolve one way about the sun; viz., from the west, by south, into the east: they turn on their axis the same way; and almost all plants, that twine about a support take the same direction; as also the innumerable coils of sea and fresh water shell-fish. One primal law pervades the whole.

By this law, the mighty orbs that circle the sun produce their days, nights and seasons. Here action is directed to accomplish an end. Now when man acts with such a design, we say he acts from the impulse of a sane mind. But we see planets, and suns, man, beast, birds, and vegetables, with the same design, acting to accomplish an end.

And until we know what mind is, we have no right to say that one form of matter acts consistently from the impulse of mind, and that other forms acting equally as consistently, are blindly compelled to act by the laws of nature. Mind is a law of nature, and all we know of it is its effects. Thus we see that what is improperly called inanimate matter acts with a design: and this is the only proof that man possesses a mind.

Man possesses a sense of feeling; and this is equally true of the brute; yet there are some of so low an order that they give no evidence that they possess this faculty: in this respect they seem inferior to the sensitive plant.

So where soul, life, mind, and will begin and end, we know not; or rather we know they begin with God and end unknown. All created, sublunar things, are matter; mere dust, in various forms. One form of it called wood, is made into a cart and loaded with dirt; another parcel of dust is harnessed to it for a team; and another lump of the same earth is seen in the forward end of the cart for a driver; and away goes the whole together. Behold, I have shown you a mystery; let him explain it who can.

"And are but parts of one stupendous whole,
Whose body nature is, and God the soul."

And yet proud man exclaims, "*I* only have a soul!"

Alas! thou erring lump of earth: God is no respecter of forms of dust, for he made them all; and he gave yours a soul to fit it for a sphere he designed it to move in; and to every lump a soul to fit it to its own sphere. Let us descend a step lower in created forms, and we see the same mysterious principle at work in the mineral kingdom. This is observable in the science of crystallography. Any substance dissolved in a solvent, and crystalized exhibits a wonderful design to accomplish an end. Submit the solution containing the dissolved substance to a high magnifying power, and evaporate it; and the first appearance of the infinitesimals of matter are seen coming together and turning over and round, so as to unite in due form to complete a perfect and regularly formed body called a crystal. Now by what instinct, mind, or soul, do these particles shape themselves, and move together to form a body? and who is their marshal to arrange them into cubes, prisms, rhombs, octahedrons, and a multitude of other forms? It is what we call mind in man; instinct in brutes; vegetable economy in plants; and may be called mineral economy in crystals; but if we call it chemical affinity, still the term is as unintelligible as that of mind. But it is all one and the same thing, "THE SOUL OF MATTER."

It exists in every form; and ceases to exist when the form is destroyed. As the identity of the soul principle depends on the identity of the form; the soul or mind cannot exist without the identity of the form. For instance; man, as a material living being, possesses a mind; one that is identically the mind of one individual; and not the mind of another; but on the dissolution of the individual, this individual and identical mind ceases to exist until the material man re-assumes his individual and identical form. This is death and resurrection: in which the identity of the materrial form and the identity of the mind both stand or fall together. And since matter cannot exist without attributes, and attributes cannot exist without matter; souls cannot exist without bodies of some grade; and bodies cannot exist without souls of some grade. It follows, then, that living and conscious forms must possess living and conscious souls (or attributes, call them what we may) and inanimate forms must possess inanimate souls. There is, therefore, nothing more scientifically correct than the language—"Man became a living soul." For as soon as he became alive—the man was the living soul; and the living soul was the man.

It will now be in place to consider in what respect is man superior to other animals. It is not because he has any quality, property or soul less independent of his material form and organization; but because he has powers and faculties preeminent and peculiar to his own organization.

One peculiar trait in his character is, his superior ability to learn by experience, and his insatiable thirst for knowledge, and to obtain it in his own strength. From this circumstance he has acquired a better general knowledge of things; while the lower animals possess a better intuitive knowledge of particular things. This endowment, with his superior reflective faculty, brought him into collision with the revealed will of his Creator, by whom and to whom he becomes accountable for his conduct. No doubt he was made, endowed with a higher instinct (amounting nearly to inspiration) than any other animal. And had he continued in his primal state, his instinctive powers would have kept him superior in intuitive knowledge to all other earthly beings.

But as he was a free agent, he departed from his primal intuitive knowledge, which is given only on the spur of the moment, and chose his own way of seeking wisdom by relying on his own strength rather than on his Creator, and sought wisdom in advance of his necessities. This is not in accordance to the order of nature; which is—"Give us this day our daily bread."

The lower animals have not perverted this order; and they receive from the bountiful hand of their Creator all they really need; what they need; and when they need. But this ever bountiful hand supplies no faster than the present want of the creature demands; and this keeps the creature just where he should be; ever dependent on the great Giver.

The sparrow receives her food day by day, taking no thought for to-morrow. She has no artificial wants; and because she has not tasted the tree of knowledge she has no ability to create them. But not so with fallen man; he multiplies his wants and then unjustly complains that God does not supply them.

The animals, by intuition, take no thought for to-morrow; therefore God supplies their real wants day by day: while man having fallen from intuitive wisdom, is left to himself, to rely on his own resources and to multiply his artificial wants and supply them the best way he can. This is the wretched effect of artificial knowledge, to lead us to trust in ourselves rather than in God. The tree being tasted, man fell from intuitive and unerring, day by day wisdom, to self education: and from an unerring principle to an erring one: thus taking the business of teaching true wisdom out of the hand of God and assuming it himself. This is the world's great error: men are more willing to be taught of erring men than to be taught of an unerring God. No wonder, therefore, that human wisdom is inferior to brute instinct; for man is taught of man, while the beast is taught of God.

Man is in a fallen state, the brute is not, therefore his instinct remains a monument of the excellency of man's unfallen nature, and what it will be when restored.

We must now inquire why man was made thus liable to so disastrous a reverse of fortune. He was made to fill a certain sphere that no other being could: for there are as many spheres to fill as there are forms to fill them. And man, to fill his sphere, must have been endowed with just such faculties. And had he been endowed with faculties high enough to have kept him from sinning, he would have been an angel, or some being fitted for a hgher sphere. And had his endowments been not high enough to have sinned then he would have been a brute, or some animal fitted for a lower sphere; in either case there would not have been found a man to till the ground.

His primal state was mere animal; and as such he had no hope of eternal life. This hope was made to hang on his obedience to God, and consequent right to the tree of life. But he could not have been a subject of obedience unless he was liable to disobedience. "For the creature was made subject [i. e. liable] to vanity [or sin] not willingly but by reason of him who hath subjected the same in hope." His primal condition was liability to sin and die like a brute, or to obey and live forever. But to obey is to pursue virtue, and to pursue virtue, is to pursue happiness; and a happy life is the only one fit for eternal duration, and the only one that can attain to it: for, an eternal, unhappy life cannot enter into the divine plan of a good Being. Therefore, eternal life hangs on the pursuit of virtue. But virtue consists only in overcoming an evil; and where there is no evil to overcome, there is no virtue to practise and no hope of eternal life. It was therefore necessary to put before the creature man a tempting evil to overcome, as a stepping stone to a higher state. By this divine arrangement a lower order of beings were made susceptible of attaining to a higher state: and yet not hurl from their sphere any higher order of beings. Now there can be no "Universal Progression." For as the whole of anything is equal to the sum of all its parts, as long as there are parts, the parts must be parts; and one part cannot be another part, without crowding another part out of its place.

We have shown that one universal soul, variously modified, pervades the great sea of matter; and if it is progressive in one form it is in another; and the lower forms must be continually hurling those above from their sphere: until each by turns dethrones the Almighty, and leaves a perfect blank behind.

The first progress made by human wisdom was downward; and six thousand years of self education has not brought man up to the high state from which he fell, nor even placed him on the level with the intuitive knowledge of the lower animals. Nothing but a change of education can raise the fallen creature; and that change is the work of grace to turn men from their interdicted knowledge to the revealed will of God. This is given through the holy prophets and apostles; and is inspired wisdom; and must have been the instinctive wisdom of man prior to that obtained through the forbidden tree. The fruit of this tree is a miserable substitute for kind nature's unerring instinct; and is what Isaiah xxv., 7, calls "The vail that is spread over all nations," and will be destroyed, or as the margin reads swallowed up in the future age, in the restitution of all things: when as Joel says—God will pour out his spirit upon all flesh.

In the restitution Christ and his saints will be the full embodiment of this Spirit, through which true knowledge will be disseminated to all nations. And as the interdicted tree knowledge and the curse go hand in hand, in this world; so in the world to come, the restored intuitive knowledge and the blessing to all nations are inseparably connected.

E. C.

CAUSES OF SUDDEN DEATH.

DR. J. M. HOWE, of New York, writes as follows on this subject:

Very few of the sudden deaths which are said to arise from the diseases of the heart do really arise from that cause. To ascertain the real origin of sudden deaths, the experiment has been tried in Europe, and reported to a scientific congress held at Strasburg. Sixty-six cases of sudden death were made the subject of a thorough *post mortem* examination. In these cases only two were found that had died of disease of the heart. Nine out of sixty died of apolexy, while there were forty-six cases of congestion of the lungs—that is, the lungs were so full of blood they could not work, there not being room enough for a sufficient quantity of air to enter to support life. The causes that produce congestion of the lungs are—cold feet, tight clothing, costive bowels, sitting still until chilled after being warmed with labor or rapid walk, going too suddenly from a close, heated room, into the cold air, especially after speaking, and sudden depressive news operating on the lungs and circulation of the blood. These causes of sudden deaths being known, an avoidance may serve to lengthen out valuable lives which would otherwise be lost under the verdict of heart complaint. That disease is supposed to be inevitable and incurable; hence men may not take the pains they would to avoid sudden death if they knew it lay in their power. A judicious and persevering use of the inhalation of the common air through the inhaling-tube, would, we are persuaded, even in persons who have no tendency to consumption, in many cases prolong life full ten years. It would toughen the throat and lungs, and do away with all the liability to congestion and inflammation of these organs, to which so many are liable by reason of the lack of out-of-door, vigorous exercise, and of a sedentary life; and especially as persons advance in age, it would tend greatly to keep up to its normal condition the circulation and arterialization of the blood and a healthy state of the digestive organs, and thus lessen the liability to sudden death.

NEVER trouble your heads that you have not commentators and expositions; pray and read, and read and pray; for a little from God is better than a great deal from man. There is nothing that so abides with us as what we receive from God; and the reason why Christians at this day are at such a loss for some things is, because they are content with what comes from men's mouths, without searching and kneeling before God to know the truth of things.—*Bunyan.*

THE doctrine which cannot stand the test of rational investigation, cannot be true. We have gone too far when we have said such and such doctrines should not be subjected to rational investigation, being doctrines of pure revelation. I know of no such doctrine in the Bible. The doctrines of this book are the doctrines of eternal reason, and they are revealed because they are such.—*Adam Clarke.*

THERE is this difference between happiness and wisdom: he that thinks himself the happiest man, really is so; but he who thinks himself the wisest man, is generally the greatest fool.

TERMS OF THE HERALD OF LIFE.

TWO DOLLARS A YEAR; or, 48 numbers; One Dollar for six months; or, 24 numbers; invariably in advance. When served by Carrier in New York City, 48 cents additional.

The Postage on the HERALD OF LIFE, prepaid quarterly or yearly at the office where it is received, is 20 cents a year to any part of the United States. The postage to Canada and the British Provinces is also 20 cents a year, and must be prepaid in New York; for such papers, therefore, the price will be $2 20 a year or $1 10 for six months.

We can not undertake to prepay postage upon newspapers, except where the law obliges us to do so; that is, anywhere out of the United States.

TO CORRESPONDENTS.

ALL LETTERS relating to the HERALD OF LIFE, whether on business or other matter, must invariably be addressed:

GEO. STORRS, Box 4,658,
New York.

ALL NAMES of persons, sent us, should be written plain, so that we shall not have to guess them out. Also in ordering, the name of the POST OFFICE, COUNTY, AND STATE must be given, and written plainly; and if a CHANGE is called for, state the Office to which the paper has previously been sent. Unless attention is paid to all these matters confusion and delay are inevitable.

THE SPRINGFIELD CAMP-MEETING.

IF the separation at Wilbraham last year was one of peculiar sorrow, the meeting at Springfield this year was a compensating one. The ground has been consecrated by the prayers and praise of the largest gathering of Advent believers that has probably ever taken place. It proved to be one of the best also, with more love, more sober contemplation of the great questions affecting the history of our race and its impending destiny, and earnest work of preparation and consecration.

I went early, and reached the camp on Sabbath morning, the day preceding the formal opening. The weather was lovely all through the week, with only one shower on the last day. From Springfield, where I stopped over night, I took an omnibus and rode the intervening mile through a line of "unwalled" residences, enriched by hedges, groves, and lawns of living green. The only thing to mar the pleasant scene was the levity of the young and gay, who were on their way to the meeting as if it were a worldly frolic, and not one where truths of momentous importance to their salvation were proclaimed.

The committee who had charge of the grounds, in laying them out, exercised most excellent taste in making them appear like the old camp at Wilbraham. The trees are unlike the majestic ones at the old place, but are more numerous. An abundance of excellent water flowed on both sides of the camp. Altogether, the aspect and convenience left nothing to regret on account of the change.

The services began on Sunday by a most timely discourse from Br. Grant. It was characteristic of the man—full of kindly suggestions to meet the duties of the intervening week.

The Life tent I found in charge of Br. Littell, who had to take the place of Br. Wolcott, who was sick. This was a great disappointment, not only to his personal friends, but many who expected to make his acquaintance at this meeting.

On Monday the time was occupied in putting up tents and getting ready to participate in the services of the week. Br. Carpenter gave a discourse in the evening on the Bible, which was listened to with much interest. It should be published in tract form. Except that of Br. Hastings, there was no discourse of much interest until Wednesday evening. Br. Hastings' subject was on church order, and was ably handled. Some of his remarks seemed to bear directly on certain abuses that he did not care to name; but those concerned might understand what.

On Wednesday evening Br. Pyle gave the first discourse that vibrated the hearts of the great gathering, and he had the most eager listeners. It was on the signs of the times, showing the harmony of prophecy and history, and, by his arguments and facts, bringing to view the fulfilment of every possible incident of prophecy within a short circle of time. Although not positive, he regarded it most probable that sometime within a year would bring the consummation of his hope. He spoke quietly, with no declamation, but was full of tender feeling that manifested his earnest conviction in his own statements.

Br. Pyle would have given his discourse in the Life tent, had he not been invited to the main stand. He is settled in the belief that there is no resurrection to life of any wicked. His work, however, he feels, is the proclamation of the Lord's coming, and in that he is acting in accordance with the views of all who listened to the able discourse referred to.

On Thursday the annual meeting of the "Life Believers" took place. For a full account of the proceedings, the reader will have to refer to the record given by the Secretary, Br. McAllister. Unlike the conditions last year, when we had neither home nor shelter from a pitiless storm, our "Union" met in a spacious tent, on a lovely morn, and consummated its work in the same satisfactory manner as in all previous times.

On each day, services of some kind were held in Br. Wolcott's tent. The conference and prayer-meetings were exceedingly interesting; on Wednesday and Thursday especially.

I left for home on the evening of Thursday, and cannot report what took place afterward, except from hearsay.

Br. Storrs received an invitation, soon after arriving on Thursday, from the Preaching Committee, to preach on the main stand. All the members of that committee were earnest in their desire to make our friends feel that the promises made should be faithfully kept on their part. If all their efforts were not successful, it was no fault of theirs. On that score we, as a body, can urge no complaints. Brs. Grant, Himes, Menger, Matthewson, and others of the leading friends controlling the affairs of the camp, are entitled to affectionate regard, and they have endeared themselves more than ever by their manifest love for all the brethren.

Starting forward as a small handful of believers in our doctrines, we have become in five years second in strength only to one other body, and it, seemingly, is moving steadily on to the same ground. God has truly acknowledged his truth in our hands in his manifest care over us through every trial and difficulty, and to-day we have bright skies and fair winds as we journey on to the end where we shall all lose sight of our small differences in the glories of that perfect kingdom which we have struggled so long to enter.

W. M.

NOTICE.—There will be a Basket meeting in Enfield, Conn., near or on the old Campground near the Warehouse-point Depot, commencing Sept. 24th, and hold over Sunday.

All are invited to come.

For the Brethren. D. PALMER,
D. W. MILLER.

THE HERALD OF LIFE.

NEW YORK, SEPTEMBER 9, 1868.

NO IMMORTALITY NOR FUTURE LIFE, EXCEPT IN JESUS CHRIST ALONE, AND BY A RESURRECTION AT THE LAST DAY IF DEAD, OR A CHANGE IF ALIVE.

RESPONSIBILITIES.

The Editor holds himself responsible for none of the sentiments of Correspondents. The Editor's articles do not all appear under what is called the "Editorial Head." Any articles without a signature, or which are not credited to another source, the Editor is responsible for, without saying whether he wrote them or not he leaves the reader to judge of their authorship. Let these things be kept in mind in reading the Herald of Life, and the praise or blame will rest where it ought.

THE HERALD OF LIFE.

NOBLY have LIFE believers come up to the support of "our own paper." See the Secretary's Report of the Anniversary of the LIFE AND ADVENT UNION, and the list of pledges, viz., $2,588. That was bravely and nobly done; showing there is no abatement of interest in the matter of its continuance. But one voice was heard: that was, Let the HERALD OF LIFE be sustained at all hazards and at whatever cost.

Now, friends and subscribers, two more numbers complete Vol. V., and the first of October commences Vol. VI. Shall there not be an effort to see if we cannot double our list to commence the new volume? One subscriber each will do it. We will accept the pay as *in advance* for the volume if paid promptly before January, 1869, if $2 are paid for the entire volume. This is some departure from *our regular terms:* but try it and see what can be done. Prompt advance pay is preferable, always; but if that cannot be, send it by January; do not fail of that.

OLD SUBSCRIBERS. Some of you may have paid somewhat beyond the present volume; but suppose you make the paper a donation of what is still your due, and send pay for the next volume in full? Then you will know when your subscription ends, and not be in doubt in the matter. You see what sacrifices some have made for the continuance of the paper. With your approval, we propose that you help in the way suggested; only let it be a freewill offering. May the rich blessing of our covenant God rest on and abide with you all.

THE CAMPAIGN DOCUMENTS.

IN the last three months we have put in circulation *four thousand* of the pamphlet LIFE FROM THE DEAD; *three thousand* each of A DEFENCE OF THE BIBLE, and THE JUDGMENT. These have all been paid for by donations or otherwise. This work, so well begun, must still be prosecuted to the end of the Campaign. To this end, let us still contribute to the funds by donations or by purchase of documents. We have just ordered another lot of them printed, at a cost of a hundred dollars or more, the late camp-meeting having entirely exhausted our stock on hand. About one hundred and fifty dollars' worth of these and our other works were disposed of at that meeting, mostly as a free gift. Let us now replenish the funds to go on with this work. We know that much good has already been accomplished, and the campaign must go on with increased vigor; and we trust it will.

The three works can still be had for 14 cents, including the postage; or, 100 of each for $12, including postage, or for $10 when sent by express or taken at our office.

In ordering these works, you need not suppose you must take an equal number of each. State which you want; that is, what proportion of each; and if you do not wish any of some of them, say so; and we will send you the amount of your money in either one of them, if that is your wish.

Never could so much be accomplished with so little expense in spreading the Life views. We are now sending out the *fifth* thousand of "LIFE FROM THE DEAD: *or, The Righteous only will Live again.*"

"THE LIVING SOUL."

THE article under the above head, on the first page of this sheet, may seem long to the eye, but if you have any taste for a rich subject you will find it too short in reading. It ought to be put into a tract and circulated by tens of thousands. Who will help do it? Let us have the funds and it shall soon be ready to go on its mission. The first two thousand will cost about $40. Shall it be issued?

PHOTOGRAPHS OF THE EDITOR.

WHILE at our anniversary, some expressed a wish to have a recent photograph of the EDITOR, as he has changed somewhat in his appearance in the last two years. To gratify such, we have obtained a new supply, which can be had for twenty-five cents at the office, or twenty-eight by mail. They are taken by R. A. Lewis, Chatham Street, New York.

THE EDITOR AT CAMP-MEETING.

A CAMP-MEETING, at our time of life, is no desirable place for us, and we go there, if at all, for the sake of others, and not our own. In these days we see no necessity for them, and think them an expensive luxury, really more of a sort of *picnic* than a strictly religious gathering. The fact that the LIFE AND ADVENT UNION was organized, five years since, at one of these camp-meetings, has made it a sort of necessity that our anniversary should be held at the same time and place, since. At first our Life views were hardly tolerated on the camp-ground, but they have been steadily advancing, till last year, when it was found necessary to select and fit up a new camp ground, the opposition so far yielded as to appoint some of the Life believers on the committee for that purpose, and more than $500 was raised from our friends for this object; and the UNION, itself, paid $100 for that object from its funds.

Under these circumstances it was to be expected that we should occupy a place at the meeting. Accordingly, the "*Life and Advent Mission Tent*" was pitched August 22d, Saturday, and spread itself beautifully. It is large and pleasant, and will hold four or five hundred persons. In this tent we held the anniversary of the UNION, Thursday, Aug. 27. We did not arrive on the ground till that morning. We were waited on by a few of our friends, who informed us that the "Committee on Preaching" had determined to ask us to preach on the "Preachers' Stand" at any time we might choose, and that they asked no pledge of us as to what we would preach, but desired us to be as considerate of their position as we could. We remarked to those who communicated with us, that no pledge, implied or otherwise, would be given by us. If we could not preach untrammelled we would not preach at all. Such was the understanding, and with this understanding we went on the "Stand," Friday, P. M., and spoke to some three thousand people. We preached on "God is love," and endeavored to make that characteristic appear in its true light in the Divine government of the world. About the only direct allusion we made to our peculiar views on the non-revival of the wicked dead, was, after showing that our subjection to death itself was an act of love, we said, "If *love* will bring to life again the wicked dead, *let them come.*" That we said nothing on our peculiar views that should have given offence to our opponents may be seen from the following notice of the *Springfield Daily Evening Union* of our discourse as follows:

> At two o'clock the audience, which, though not as large as yesterday, contained as many as could be comfortably seated within hearing distance of the stand, were addressed by Rev. Geo. Storrs, of New York, a leading man in a wing of Advents who disbelieve in the resurrection of the wicked, even to be judged. He made no allusion, however, to his peculiar doctrine, but gave them a moderate plain talk on the character of God, claiming the views entertained by many of the Deity led to infidelity. His text was, "God is love."

Thus it is evident we gave no just cause of offence to the believers of the reliving of the wicked dead. We meant our sermon for a *peace offering* to the utmost verge we could go without hiding our own faith, which we can never do to please any man, or body of men. We believe the congregation generally were satisfied that we had said the least we honestly could have said, believing as we do. A few of the preachers, we learned, were offended, and accused us of violating our "pledge." What pledge we do not know, for we made none, as we have before stated. If we are correctly informed, the "Committee on Preaching" were not dissatisfied with our course; if other preachers were, we regret it, but cannot relieve them; we have no concession or apology to make.

Sunday morning, Aug. 30th, Br. Miles Grant preached in our large tent an excellent practical discourse on following peace and things whereby one may edify another. In the afternoon we preached, in the same place, on following "holiness, without which no man shall *see* the Lord." We briefly noticed in what holiness consisted, viz., harmony with God, and then showed, from the general tenor of the Bible and positive declarations of Scripture, that the wicked could never see God, and consequently the wicked dead would never be revived into life. We explained the adverse texts to harmonize with this view, and answered as many questions as any were pleased to ask, occupying perhaps an hour and a half in all. We trust the labor was not in vain.

We have returned to our labor on the HERALD OF LIFE with the consciousness that we have done what we could to promote the cause of truth on the glorious Life theme, and determined to prosecute our work with what strength our Father in heaven may bestow on us. Let us have your prayers that we may, in all things, seek not our own, but the things that are Jesus Christ's.

A SALUTATION FROM JACOB GRIM.

TO THE FRIENDS OF THE HERALD OF LIFE AND MEMBERS OF THE LIFE AND ADVENT UNION, GREETING:

IN and through the kindness of our heavenly Father we were permitted to meet at Springfield, according to appointment, on Thursday, August 27th.

The contrast from last year was remarkable. Then the rain descended in torrents during all the time we were on the ground. This year the sun shone in all its glory. We had quite a good gathering. Through the kindness of Br. E. Wolcott, of Ocean Port, N. J., we had a beautiful tent to meet in. The tent was large and well filled; and the spirit manifested was that of men and women in earnest, and filled with a determination to accomplish that which they have undertaken. The enthusiasm was not so great as last year, which we attribute to the rain and surrounding circumstances at that time; being hemmed in so close to our tent during the rain. But the determination to sustain the HERALD OF LIFE was just as strong as last year. We met in the morning at 10 o'clock for conference and and a free expression of sentiments; and in the afternoon at 2 o'clock we met for business. After the meeting was opened with prayer by our Br. Storrs, we proceeded to the election for officers, to serve the ensuing year. The following named Brn. were elected: Jacob Grim, of Phila., president; Wm. H. Thorne, vice-president; Wm. H. H. McAllister, secretary; and Leonard C. Thorne, treasurer. Geo. K. Carroll, John Kemp, Thomas Redhead, Richard Martin, Wm. Roworth, all of New York and Brooklyn, directors.

The effort was then made, upon a resolution being offered, to raise by pledge the sum of twenty-five hundred dollars, exclusive of subscriptions, for the purpose of sustaining the paper for the ensuing year. In less than three hours the whole sum was pledged for the support of the paper. The friends then rose and sung the doxology in praise to our heavenly Father for his kindness manifested unto us.

And now we would say, let every subscriber to the HERALD OF LIFE pledge themselves, that before the close of the first six months of the current year shall have passed away, they will increase the subscription list at least one name besides their own; and thus we can double our number, and be the means of doing much good. We feel satisfied there is not an individual whose influence is so feeble that he cannot do thus much. God has blessed his truth, and He has blessed the feeble efforts put forth to spread the truth; and He will still bless us in our efforts to scatter it abroad, broad-cast.

So far as I am individually concerned, I would rather give up all our preaching than give up the HERALD OF LIFE. Through the paper we can reach many whose ears we could never get to give us a hearing.

Let us each and every one, then, resolve if we cannot work in any other way, we can and will work in this way. Circulate it among your friends, speak of the paper and the truths it contains; and thus we may be the means in the hands of God, in doing much good.

Just before the meeting closed we again placed the name of our venerable Br. Storrs at the head of our paper, as Editor. And may our kind and heavenly Father spare his life to us for many years, that his name may head our banner.

On Friday afternoon, by invitation, Br. Storrs preached from the large stand of the Advent Camp Ground, from the words, "God is love." The audience was composed of several thousand persons of all classes; and the attention was good. The benches were placed in front of the stand forming half a circle; and it is said would seat over three thousand persons. These were nearly all filled, while many stood near the stand. The attention was good throughout the whole discourse. Just before the close of the lecture we walked around on the outskirts of the circle to see if those farthest from the speaker could hear, and we found Br. Storrs' voice was so clear that we could hear him at any point inside of the tents that composed the half circle.

We never experienced such a desire to hear what we had to say on the life theme; many who had never heard of the arguments in its favor came to our tent and asked many questions concerning the truth of the resurrection, as it is in Jesus the LIFE-GIVER. I confess, for one, I came away from the ground fully convinced that our meeting was not in vain. We formed many pleasant acquaintances, and met many who, though we have been acquainted through the paper, we had never before met face to face. And now kind friends, may we all so labor the coming year that we may be able at its close, to say the world has been the gainer for our services in it, and God's cause has been promoted, and some soul has been blessed through our labors, is the prayer of your brother in Christ. JACOB GRIM.

PHILADELPHIA, PA., Sept. 1868.

DELAYED AND DECLINED ARTICLES.

AN editor may sometimes be negligent in the examination of articles. This may be unavoidable, especially when the article or series of articles is long and long "continued;" and perhaps not very plainly written. They may in such cases be laid by for a leisure time for examination, and possibly overlooked afterward, till he is roused by a complaint of the writer that his articles do not appear in the paper; and perhaps this is accompanied with a wish to know if we do not allow articles in our "*free* paper" the sentiments of which differ from our own. We can assure all such that, to our knowledge, we have never declined an article for the reason that the writer was not in agreement with our views.

Some persons write on subjects which, in our best judgment, we are compelled to decline, because, to us, it is manifest no good can result from their introduction into the HERALD OF LIFE. We may misjudge; but we use the best judgment we have. Long articles sometimes are sent, made up mainly of quotations of Scripture. The writer seems to have supposed that such a course would fill up space, but to have overlooked the fact that some exposition is wanted of those texts to make his communication interesting to readers. The author insinuates, perhaps, that the paper is "sometimes partly filled with pieces" he has in his "house," but forgets that articles he sends us are "sometimes" almost entirely filled with words from a book which nearly all have in their "houses;" none the worse for that, provided that something besides mere quotations, with an assumption of what they teach, accompanies them. As a general rule, an article made up of mere quotations of Scripture we decline, because such a method is not interesting, and gives little light beyond the mere words, which all had before.

One who complains says:

> The paper was started for the purpose of having the privilege of conferring with each other through it without making opinion a test to speak; if I understand it. Must I be compelled to believe you bar my articles from the paper on account of their being out of harmony with yours?

The first article of the Constitution of the LIFE AND ADVENT UNION reads as follows:

"The object of this Union is to use all available means to promulgate the doctrine of Life only in Christ, the personal, proximate advent of our Lord Jesus, and all sentiments calculated to spread vital godliness."

The statement is made at the head of the paper every week, that,

> THE OBJECT of this paper is to promulgate the truth of "LIFE ONLY IN CHRIST:" or, a future life and a resurrection from the dead, are both conditional; and only bestowed at the second advent of Christ, "at the last day."—See our motto.

We repeat, we never have excluded an article, from any one, for the reason that the sentiment was "out of harmony with" ours. We have excluded some because they involve questions on which the Christian world have speculated for ages without any sanctifying result; and nothing but speculation and perplexity can grow out of them: for example, *How* God exists. They only darken counsel by words of speculation, which seems to us to be labor lost, if nothing worse.

Hardly any writer fails to have some good things, or points in his article; while, possibly, they are compassed about with so many superfluous words, and perhaps so crowded together that it is extremely difficult to separate the useful from the other, so that the labor is not undertaken; and if we had performed it, the writer probably would have been as little satisfied as though we had declined the whole.

We intend to exercise our best judgment in all these matters, and to seek not our own, but the things which are Jesus Christ's. If our brethren are grieved sometimes, so are *we*, also. Let us try to bear one another's burdens, and so fulfil the law of Christ.

ZION'S HERALD ONCE MORE.

THIS is the third time within a few weeks past, we have had occasion to notice the above named Methodist paper. We have ever maintained the kindest feelings toward the Methodists, as a body, since we withdrew from their church organization in 1840. Among them are many we highly esteem to this day; tho' most of our former associates in their body have fallen asleep, or have become unable to labor in preaching.

When we first came out in the gospel faith of life eternal only to the righteous, *Zion's Herald* was the first to open fire on us. This was in 1841, '42. We asked the privilege of a brief reply; but this was denied us; we were thereafter by those under the influence of that paper, counted an "infidel." Time rolled on. Abuse and falsehood were heaped on us by such mushrooms as Prof. Mattison, who were but babies when we bore the heat and burden of the fight, with a few others in the M. E. Church, against slavery, in 1835 to 1840. We were censured in 1836 by the "General Conference" of that church, then in session in Cincinnati, Ohio, for attending, one evening, an anti-slavery *prayer meeting*.

That venerable body of more than two hundred ministers, passed that vote of censure with only seventeen dissenting voices.

Thirty-two years passed away. We have kept right on our way, following truth on all religious questions, wherever we found it; thus advanced far beyond Methodist theology on many points; while they have advanced only as circumstances compelled; for since 1836 the General Conference has so progressed on the question of slavery that at its last session, at Chicago, Ill., it actually voted to "*rescind*" the vote of censure passed on us and one other preacher—Rev. Samuel Norris, now residing in Brooklyn, N. Y.—in 1836. That was a noble and praiseworthy act; but their own credit was involved. That church had all become, now that slavery was dead, what we were in 1836 in the face of its living power. A dead lion is not so much to be feared as a living one; but we thank the General Conference of the M. E. Church, for doing us justice after so long time.

We are engaged now, and have been since 1840, in another battle against a worse enemy of God and truth than slavery, viz., Inherent immortality, endless torture for human beings, and the doctrine of an almost almighty and omnipresent spirit-devil, upheld in being by our Creator to deceive the ignorant children of men, and thus prepare them for eternal or endless and hopeless torments. Slavery, before such a system of theology, is all but a virtue. Yet now these Methodists, so recently converted to views we held and promulgated through persecution and censure thirty-two years ago, manifest the same spirit toward us on the Life views, they did then on our slavery views.

We, however, are neither dismayed nor discouraged; for as they have been brought to our views on the subject of slavery, so, ultimately, they will be compelled to take our ground on the Life views. It may be from necessity, as in the slavery case. God will yet as truly abolish their view of man's nature and the destiny of the wicked, as He has overthrown the groundwork about slavery held by them in 1836. If we are to endure their censure another thirty-two years, then so be it; though we think the change will come with them in a much shorter period. We know that some of the best minds in the Methodist E. Church are already undergoing a change in these matters, and the truth will not always lie crushed in that church on these great questions. There are too many noble minds in that body, to be kept always chained by the superstitions of heathenism and papacy. Light will reach them, and they will burst the fetters of iron with which they have so long been bound, and stand forth the LORD's *freemen*. *Zion's Herald* may now sneer at such a suggestion; but the day will surely come. We do not expect to see it in this age of our life; but we shall see it hereafter, and see the joy that will fill the hearts of converted Methodists that they are delivered from the awful and God-dishonoring doctrine of immortal souls in hopeless torture. The LORD will accomplish it in his time, and we are content to labor and bear reproach till it come.

These remarks have been called forth by the following ones in *Zion's Herald* of Aug. 20th, which was handed us at Springfield, during the Camp-meeting. Of course, that paper still declines an exchange and we are indebted to one of its subscribers for it. We shall append a few notes, which is all that is necessary after our introduction. It says,

> *The Herald of Life* occupies a column in attempting to answer about a dozen lines of THE HERALD's on the annihilation of the wicked. *The Herald of Death*, it should be called, as every soul is alive now, and it is only a cessation of that life which is to occur, it declares, to certain classes of men. (1.) There is no need of answering its answer. George Storrs struck telling blows against slavery in the old New England Conference days. They hit every time. Now he is as one that beateth the air. (2.) If the devils live, as he does not deny in this article, then sinners may out of the body. (3.) If they may for a time, then forever. Does a fair interpretation of the Word prove this? We think it does. Christ declared Judas had gone to his own place (4), and the rich man and the rich fool whose soul was "required," sought for, of him. (5.) There was not much sleep for that poor sinner in that dread requisition. (6). He warned them that the sinners should go away into everlasting punishment, and that some should "arise to everlasting contempt." (7.) Our brother thinks if he should fall away, his continued assurance of immortality would be a delusion of the devil. But what if the consciousness of all mankind, Christian and non-Christian, think otherwise. (8.) Better come back to the old work. (9.) Preach the gospel that is revealed, and leave the mysteries not essential to our salvation for eternity to disclose. (10.)

(1.) Our HERALD is a "*Herald of Death*" to all such vain traditions as inherent immortality and endless torments. Such dogmas must and will die, and we are helping to kill them.

(2.) But it seems we "hit" sometimes, now; else why hide your heads and refuse to exchange with the HERALD OF LIFE, or even send us your paper when you speak of our views? We send you ours when we speak of you. Are you afraid of "one that beateth the air?" If we fight as you say, it is be-

cause the doctrines we oppose are *airy* things, and probably had their origin in that place.

(3.) This is strange logic. Because devils, or satans, live, and are found on every side of us, real and tangible, therefore intangible souls of "sinners may live out of the body!" We rather *guess* that logic "beateth the air."

(4.) Will you please tell us what was Judas' own place? We suppose you have read the learned Methodist commentator, Dr. A. Clarke, on his case; and he thinks Judas might have gone to heaven! At any rate, our Br. of *Zion's Herald* should know the Bible better than to put words in our Lord's mouth that he never uttered. "Christ" *did not* "declare that Judas had gone to his own place;" but if he had, it does not follow that he was among living men anywhere. "The wages of sin is *death*." Death is the final place of sinners. We hope *Zion's Herald* will yet be able to get that idea into its mind.

(5.) If any one can tell what is meant by this mixed up sentence, they are welcome to all the information it gives.

(6.) No; nor has there been to this day to that symbolical sinner; viz., the Jews, as a people, whose condition in this world is represented by that parable, since their death politically, not literally. What has this to do with the positive testimony of the Bible that "there is *no knowledge in sheol*," and "the dead know not anything?" Is a parable to be produced to contradict plain and positive testimony?

(7.) "Christ" never said "some should *arise* to everlasting contempt:" no, nor did any other of the Bible witnesses say so; not even Daniel. See our response to Dr. Field on that point. As to "everlasting punishment," we believe that as truly as our opponents. The only difference here is, they believe it is *torture*, and we believe it is *death* that is the wages of sin.

(8.) No man's "consciousness" is to decide the future of men. What does the Bible teach? That is the question.

(9.) "The old work" of preaching inherent immortality is truly an "old work," first preached by the serpent in Eden, but never preached by the LORD'S prophets, Jesus Christ or his apostles. Our Br. may rest assured we shall not "come back to the old work" by which sin was introduced into the world, and through which hatred to God has been kept up to this day.

(10.) That is just what we are doing; and we are trying to get you and all others to help us. Will you do it? We wait to see.

We fill rather more than "a column" this time, Br. *Herald*, in responding to your kind notice of us; but hope you will accept it in brotherly love, as we are not conscious of having any other feeling in our heart toward you. We would be glad to see your face weekly, especially since you have improved in your mechanical appearance; but as you and the *Christian Advocate*, of this city, decline an exchange, we must be content with the *Methodist Quarterly Review* and *The Methodist*, of this city, both good and able periodicals. From them we learn something of Methodism, and we are glad to see there is a progressive spirit manifested by them.

JOHN V., 28, 29.

BY ELD. Z. CAMPBELL.

THIS text is often quoted to prove a resurrection of all who have literally died. But I am not able to find any literal resurrection at all in the text. To understand it correctly it is necessary to keep in mind a fact generally overlooked; it is this, "Sin entered into the world, and death by sin; and so death passed upon all men, for all have sinned." By the Adamic transgression all mankind are really dead *in facto*, and morally, or prospectively: for all, being under sin, are under sentence of death; even a death moral and physical from which, by the first man, there is no resurrection to life. In harmony with this universally dead state the Lord said, "Let the dead bury their dead:" i. e., Let the *morally* dead bury their dead. From this universal state of moral death, there is a resurrection to a newness of life by the gospel clearly shown by the Lord in this chapter, beginning at the twenty-first verse; "For as the Father raiseth up the dead and quickened them; even so the Son quickeneth whom he will." The twenty-second and twenty-third verses give the *reason why* the Son quickeneth whom he will: "For the Father judgeth no man, but hath committed all judgment unto the Son." And for a further reason *why*, "That all men should honor the Son even as they honor the Father," etc.

The twenty-fourth and twenty-fifth verses come more explicitly to the same point. I will transcribe them with a little parenthesizing of my own, "Verily, verily, I say unto you, He that heareth (*present tense*) my word, and believeth (present tense) on him that sent me hath (past tense) everlasting life, and shall not come (future tense) into condemnation, but is passed (present tense) from death unto life." This must harmonize with the twenty-first verse, "even so the Son quickeneth whom he will." Now, whom will he quicken? The answer is in the twenty-fourth verse: "He that heareth my word, and believeth on him that sent me." And now, *when* will he quicken them? At the same time they hear and believe: that is, in this present life. But it may be a question what this quickening means. Let the Lord himself answer. "But is passed from death unto life." This is just what it means; and it cannot be a transition from a physical death to *any* life. The twenty-fifth verse is still more to the same point. "Verily, verily I say unto you, The hour is coming (present tense progressive) and now is, (present tense) when the dead shall hear (future tense) the voice of the Son of God: and they that hear (present tense) shall live," (future tense.) Comments on this verse are omitted until we come to the twenty-eighth verse. The twenty-sixth verse is but another phase of the twenty-first verse. As the Father hath life in himself, and power to raise the dead and quicken them, so also he has given his Son the power to quicken whom *he* will. And the twenty-seventh verse, like the twenty-second, transfers this judgment and power of the Father to the Son.

This brings us to the twenty-eighth and twenty-ninth verses, the Gibraltar of those who maintain the general resurrection of all men. "Marvel not at this: for the hour is coming (present tense progressive) in the which all that are in the graves shall hear (future tense) his voice, and shall come forth (future tense); they that have done good, unto the resurrection of life, and they that have done evil, unto the resurrection of damnation."

In these two verses very little more is affirmed than in the twenty-fifth verse. "The hour" in both verses is the same. In the twenty-fifth, "The hour is coming, and now is," is an hour which had already begun, and was still progressing, and while progressing the dead were hearing the voice of the Son of God, and thereby made to live; and those who would not hear were thereby brought forth to condemnation. This hour commenced with the preaching of the Son of God, and all who heard, believed, and obeyed, were made alive by it, in the same manner that the prodigal son was dead and alive again. But this hour did not end when the Son of God ceased to preach in person; for he commanded his disciples to preach the same word to all the world, "to every creature."

And in the twenty-eighth verse the same hour is extended until the word shall have been preached in all the world, to every creature. Then all that are in the graves will have heard his voice, and they that hear will live. And they that do evil (neglect to hear), come forth also, but not to life or death, for they were already dead, but to damnation or condemnation; for "he that believeth not is condemned already."

It is evident that our Lord intended to enforce upon the minds of his hearers the fact that he was the Christ, and that through him the world was to be judged by his gospel (Rom. ii., 16), which judgment had already began under his preaching; and also to call the attention of the people to himself as the only true LIFE-GIVER to the dead; and he apprised them of the fact that, if they would listen to his word by faith and obedience, they were not only loosed from moral death, but, continuing in his word, they should not in future come into condemnation; and that this was the judgment the Father had committed unto him.

And further, that the time would come, and had already commenced in him, in the which all the world would hear his gospel, and would in like manner be judged by it; that is, as many as believed should pass from moral death unto a newness of life in him, and escape condemnation. The same principle is set forth in Mark, xvi., 15, 16. "Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned."

This passage may now be paraphrased thus: He that believeth and is baptized is passed from death unto life, and shall not come into condemnation; but "he that believeth not is condemned already." John. iii., 18.

It is self-evident that the *life, death, quickening*, and *resurrection* of the twenty-first, twenty-fourth, and twenty-fifth verses are all of the same tenor and import; and it is not to be expected that our Lord would break the thread of his discourse, and so abruptly dash on to a life, *death*, and resurrection of an entirely different tenor, in the twenty-eighth and twenty-ninth verses, without giving his hearers any notice of the change of his subject.

Thus far this very important subject is examined for the good of the lovers of truth, and cheerfully submitted to them.

BR. E. WOLCOTT, Oceanport, N. J., wrote us, just before our anniversary, that in our "estimate" we could "reckon on $100 from the friends in Monmouth Co., in subscriptions and donations." We were sorry that sickness prevented this dear and devoted brother from being present with his tent at our meeting; but he said, "You will have my prayers, (if not my presence) during the meeting, that God, for Christ's sake, will overrule and direct in all things to the furtherance of the truth and the salvation of men." We trust his prayers have been and will be answered; and may his health soon be restored so that we may have his renewed labors in and with his beautiful Tent; for the use of which we thank him much, on behalf of the Life and Advent Union; and, also, we thank those young men —Brn. Littells, from Rahway, N. J.—for their labor and care of the Tent during the Camp-meeting week, embracing our anniversary. They have only been a few months in our Life views; but they work nobly for the cause, and donate time and money to promote it. May their reward be great in the kingdom of God.

Letters and Extracts.

FROM WM. H. H. MCALLISTER.

ST. ALBANS, VT., August 31, 1868.

BR. STORRS: I would say through the HERALD OF LIFE to the dear friends I met at Springfield, that I arrived home safely the next morning after I left them. The good Father has always preserved me when traveling by railroad. I feel that I am under his special protection. How good is such trust.

An interesting incident of my trip home I must here relate. The car I took at Springfield was quite full, and I gave a part of the seat I had taken to a lady. For a few miles we were not very sociable, but after a while commonplaces were introduced, then a little mud-turtle she was transporting home, called up the topic of natural history, and by a little adroitness on my part Darwin's theory of the animal creation followed. Of course it was natural for me to observe the excitement Darwin is creating in theological as well as scientific circles, and ventured to suggest the reason, that if his theory be true, the doctrine of inherent immortality is false. We both united in condemning his theory of the origin of man as unscriptural, and then of course it was natural to ascertain what the Bible said on the subject. She said she thought that man had a threefold nature, body, soul, and spirit. She quoted Gen. ii., 7, to substantiate this. I told her if she had no objection I would like to give my views of that and related subjects. She desired me to do so. For nearly three hours we talked of the nature of man, the state of the dead, the penalty of sin, the resurrection as man's only hope of a future life, and some other subjects brought in incidentally. She showed a thorough acquaintance with the Bible and sometimes helped me with quotations, for it was too dark to consult the Bible. She told me she was a resident of Montreal, formerly from Maine, a member of the Episcopal church. She was quite strenuous for church organizations, combatted me strongly on the subject of water baptism, and thought we were making too much of the advent of our LIFE-GIVER. On the other points she gave a tacit consent as we passed. I do not say that she was convinced, that is asking too much, perhaps; but if the word spoken was truth, I pray the Lord that it may not return void. She seemed deeply interested, and from one remark I inferred that the subject was not entirely new.

In speaking of church organization, I gave her our position in general terms and asked her if her church would allow me to become a member? She thought it would, but afterward thought they might not wish me to give free expression to all my views. It came very natural to speak of Archbishop Whately and Judge Halsted in this connection as being members of her church and holding similar views with myself. It gave me great pleasure to speak of Judge Halsted's labors in the cause of Bible truth.

On the subject of baptism, she thought water baptism was not essential to salvation, but that a Christian was not excusable for neglecting the ordinance. After giving my reason for preferring the Spirit baptism, I told her I thought water baptism would fail for the want of a properly appointed person to administer it. I want to ask you, Br. Storrs, if you think there is any one now divinely appointed to administer this rite?

It is seldom that I have so interesting a conversation. My lady friend was talented, educated, candid, not afraid to differ or agree, and I pray she may be led into all truth.

Such conversation as this I call preaching, though the audience was small, and I could not help feeling that the Lord had given me this opportunity to declare the unsearchable riches of his truth: and as these and more extended opportunities are offered, may his will be done through my feeble efforts, and some fruit be gathered for the eternal harvest.

Your brother, waiting for the kingdom.

FROM DR. J. O. ORR.

[The following letter, though marked "*confidential*," is too interesting for us to enjoy alone, and the writer will please pardon us for giving an extract to our readers. Dr. ORR is a great physical sufferer.—EDITOR.]

BOND HEAD [CANADA], Aug. 30, 1868.

BR. STORRS: With trembling hand and shattered system from acute bronchitis I cannot well write to you; nor can I refrain, because thy God is my God, and thy Saviour and LIFE-GIVER is also mine. Glory to that one name. My hope in him blooms with immortality. The 11th of next November I will be 57; and as I lay on my couch, when the paroxysm will come on, O how delighted I would be to hear the last shrill trumpet, were it only His holy will: then I would have an opportunity of seeing Br. Storrs and all the brethren and sisters whom now I cannot see. Our trials would then be over forever; and perhaps our *letter writing*.

There is a subject, my dear old Teacher in the Truth, which I cannot get out of my mind with reference to the glorious advent. I advert to Math. xii., 40, where Jesus calls their attention to his final suffering: "For as Jonas was three days and three nights in the whale's belly, so shall the Son of Man be three days and three nights in the heart of the earth." Now, though we cannot *literally* understand this assertion, yet he was in the tomb of Joseph on the morning of the third day; but he was up before the sun. Yet we are to remember it was ON THE THIRD DAY: and I cannot divest myself of the idea, now that all time calculations have passed away that our old pioneers had advanced. I for my part go with you in ceasing to have anything to do with definite time in future; and only suggest that the first year in the three thousandth will correspond best with the Saviour's time-table above. But we must wait 133 years for that period. And if this den of infamy has that much warp yet to weave out, I am truly thankful that I will be asleep in Jesus long ere then; and their polished plans of sinning then will do my repose no harm. I hardly expect to see another anniversary meeting, from the way I feel; I have fallen away from 166 to 130 pounds in the last four months. I cannot attend to my professional duties only when they will bring their own carriage for me, and treat me like a child in gentleness, because there are many of the old stock who will have none else.

At the present moment, I meet only in family prayer and reading the Scriptures; for though the Methodist and Presbyterian are close by, yet their Platonic doctrine of immortal soulism would so perplex me that I prefer to remain reading Br. G. Storrs and Paul with Halsted. O how anxious I am to hear the results of your meeting. I look upon your preservation at this fearful crisis as miraculous. God wants you at the helm. And O, may he shield you bodily and intellectually. You will please let me have a little meat in due season while you remain at your post. My hopes as regard to the HERALD OF LIFE have never been brighter. God be your help in every trouble, my dear old friend, is the hearfelt prayer of a sincere brother.

NOTE BY THE EDITOR.—To Br. Orr's suggestion on Matth. xii., 40, we would say, supposing it to be correct that the advent is to occur in "the first year of the three thousandth," it may still be true that that year is in the immediate vicinity of where we are now, and not 133 years off; because, it is a tolerably well settled fact, that in our present chronology of the Bible there are serious defects, and that the six thousand years from the creation of Adam is almost if not quite expired. If so, then Christ was laid in the tomb in the fifth thousandth year, a century or more after its commencement; which would correspond to the *first* day, leaving the sixth thousandth year to terminate near where we now are, and *the seventh*, corresponding with the *third* day, about to open. It seems to us, according to the best light we have, that the day star is rising, and the resurrection morning is not far off. But whatever may be the truth on the subject, let us work and watch till it comes, and all will be well.

We hope that our dear Br. Orr will be able to triumph in Christ while he is being "made perfect through sufferings," as was his and our Lord before him. So shall he have an abundant entrance into glory at the return of our LIFE-GIVER *from* heaven.

C. R. CROSSETT, JR., Springfield, Mass., writes: I am a lover of the truth: "and have hope toward God." May I ask you to explain Proverbs ii., 19? "None that go unto her return again, neither take they hold of the paths of life." I am trying, by the help of God, to follow your good advice, "hold fast unto that which thou hast attained." etc. Please accept this money [$2] to help spread the truth. I am poor in this world's goods, but rich in faith.

NOTE BY THE EDITOR.—The answer to your desire for an explanation of Prov. ii., 19, will be found in the preceeding verse—"For her house inclineth unto death, and her paths unto the dead." Now, the 19th verse is plain, corresponding with Prov. xxi., 16, "The man that wandereth out of the way of understanding *shall remain* in the congregation of the dead." What greater folly than visiting the house of "the strange woman," of Prov. ii., 16–19? None that do it are likely ever to have a resurrection from among the dead: they never "take hold of the paths of life." While "Marriage is honorable in all, and the bed undefiled; whoremongers and adulterers God will judge" to eternal death. Heb. xiii., 4. It is of such Prov. ii., 19 speaks.

ELD. J. LEWIS writes from Beck's Creek, Ill., August 25: I preached on the inheritance last Sunday. Two ministers were present. One of them opposed my view, laboring hard to prove the "*sky* kingdom." I replied, and he responded again; and again I replied, and we feel well assured that it resulted in the furtherance of the truth. Near three hundred present. Brethren, be not discouraged. Victory is on our side. I have scattered all the "Campaign Documents" and they are cutting their way through. I now leave for Oconee, Shelby Co., Ill., which will be my post-office address for the present.

BR. LEWIS writes from Oconee, Aug. 27: I am with Br. and St. Babcock; good old soldiers of the cross of Christ. They say they cannot be thankful enough that we found them out and got them to subscribe for the HERALD OF LIFE; but for that they would have remained in ignorance of the non-revival of the wicked dead, and the order of the judgment. They prize the HERALD more and more. You may expect help from them soon. Cheer up, brethren; by the help of our blessed Lord the HERALD OF LIFE will triumph in its onward course.

NOTE BY THE EDITOR.—We sent you, several weeks since, two, three or more large packages to Beck's Creek, which you do not speak of having received. Please look over the back HERALDS and see whether you have received all. You speak of no papers coming to Beck's Creek for "four weeks past." Mrs. Macdonald's paper has been sent regularly during that time, and we have now sent the four again. Post-offices should be looked after by subscribers. Go directly to the Postmaster, and tell him of your failure to receive your papers. This course has cured the defect in several instances, to our knowledge. These complaints come to us frequently. Your remedy, in nearly every case, is with your own post-office. We use great care to have the work well done in mailing in our office. No office can take more care.

LIFE AND ADVENT UNION.

CONSTITUTION OF "THE LIFE AND ADVENT UNION."

ARTICLE I. The object of this Union is to use all available means to promulgate the doctrine of Life only in Christ, the personal, proximate advent of our Lord Jesus, and all sentiments calculated to spread vital godliness.

II. Any person believing in Life through Christ alone, and sustaining a Christian character, may become a member of this Union by subscribing to the Constitution.

III The officers of this Union shall be a President, Vice-President, Secretary, Treasurer, and five Directors, who together shall constitute the Managing Board, and who are to be elected annually.

IV. The Managers shall be authorized to collect funds for the Union, which funds shall be transmitted to the Business Agent, who shall keep account of the same and transfer them to the Treasurer.

V. The Annual meeting and such other meetings as may be deemed necessary by the Board of Managers, shall be called by giving three weeks' notice.

VI. The Secretary shall keep a record of the names and post-office addresses of the members.

VII. This Constitution may be amended by a two thirds vote at any Annual meeting.

LIFE AND ADVENT UNION.

FIFTH ANNIVERSARY.—SECRETARY'S REPORT.

ACCORDING to previous notice, the fifth annual meeting of the Life and Advent Union was held at two o'clock P. M., on Thursday, Aug., 27th, in the Life and Advent Mission Tent on the ground of the National Advent Camp-meeting, in Springfield, Mass.

Br. Jacob Grim, the President, called the meeting to order, and by his invitation, prayer was offered by Br. Geo. Storrs.

The Secretary not having the minutes of the last meeting, the reading of them was necessarily omitted.

Br. Leonard C. Thorne as Treasurer reported as follows:

Total receipts the past year		$4,815 48
Interest allowed by Treasurer		110 82
Total		$4,926 30
Paid out during the year	$4,815 48	
Interest paid	28 78	—4,842 26
Balance in Treasury		$84 04

Br. Storrs stated that in addition to the moneys reported by the Treasurer, about $500 had been received during the year for tracts.

It was moved by Br. W. S. Campbell that the Board of Managers shall have power to employ a man to assist the EDITOR of the HERALD OF LIFE, in the office and out of the office, in such manner as may be required, subject to the direction of the Board of Managers. The motion was seconded, and followed by various remarks touching the necessity that Br. Storrs should be relieved from his burden of *business* cares in connection with the office. The motion was at length laid on the table.

On motion, the Chair was asked to appoint a committee of three to nominate officers for the ensuing year. Brethren David W. White, of Philadelphia; Stewart Carlisle, of Wilmington, Del., and A. W. Macdonald, of New York, were appointed such committee.

The following nominations were reported: President, JACOB GRIM; Vice-President, WILLIAM H. THORNE; Secretary, W. H. H. MCALLISTER; Treasurer, LEONARD C. THORNE. Directors, GEO. K. CARROLL, JOHN KEMP, THOMAS M. REDHEAD, RICHARD MARTIN, and WILLIAM ROWORTH.

All these brethren were unanimously elected. Br. Grim thanked the Union for the renewal of confidence in himself, manifested by his re-election to the position of President, and pledged his continued exertion to retain the same.

Moved by A. W. Macdonald that we do now raise $2,500 to support the HERALD OF LIFE the ensuing year in addition to subscription moneys. Passed.

Under the above motion the amount of $2,588 was pledged. See list of pledges.

While the pledges were being made, Br. Jas. F. Redhead was appointed to assist the Secretary by taking subscriptions for the HERALD OF LIFE.

On motion of Br. W. H. Hanford, Br. GEO. STORRS was elected Editor of the HERALD OF LIFE for the year ensuing.

On motion of Br. Carroll the favor of God in raising moneys to carry on our work was acknowledged by singing the doxology,

"Praise God from whom all blessings flow."

The Tract cause was informally considered, but no action taken.

The meeting was informally adjourned.

W. H. H. MCALLISTER,
Secretary.

PLEDGES TO SUSTAIN HERALD OF LIFE.

L. C. Thorne	Paid	$250
W. H. Thorne	Paid	250
Geo. K. Carroll	Paid	160
Rich'd Martin ($10 paid)		160
John Kemp		150
D. B. Salter		150
R. Cadwell		*150
Jacob Grim		110
Chas. C. Hough		50
Thos. M. Redhead		50
Thos. H. Crocker		50
Wm. Roworth		50
Thos. McClary		50
W. S. Olmsted		50
Geo. W. Denny		50
D. W. White		35
R. E. Ladd		35
J. M. Willis		25
Mrs. H. W. Pierce		25
Jas. F. Redhead		25
J. L. Boyd		25
W. T. Littell (Paid $20)		25
Mrs. Frances Roworth		25
A. Powell		25
B. E. Wetherbee	Paid	25
Peter Kemp		20
C. Franke		20
Benj. Mellor		20
Sam'l F. Clapp		20
Wm. Nichols		20
D. J. Ellsworth		20
T. M. Sother		20
S. S. Rogers		15
Wm. Stark		15
Henry Low		15
C. A. Hempsted	Paid	15
A. Logan		10
Dr. John Kelley		10
Jacob Libby		10
H. H. Arnold		10
A. G. Hudson		10
Dr. Albert Fox		10
Helen Robertson	Paid	10
Chas. Gardner		10
S. Cooper (Paid $5)		10
S. A. Kemp		10
Thos. T. Jenks		10
W. C. Metcalf	Paid	10
S. A. House		10
Mrs. Mary Bloomer		10
Chas. A. Hastings	Paid	10
A. W. Bradford		10
T. Wilkins		10
David Anderson		10
C. Hart		10
Geo. W. Gorham		10
G. L. Hart		10
E. H. Beach		10
F. H. Burbank		10
Cash	Paid	10
A. W. Macdonald		10
S. Carlisle		10
R. R. Bunnell		10
C. B. Dwight		10
Jasper Stone	Paid	10
G. W. Gompf (Paid $5)		10
W. H. H. McAllister		10
John Kettle		10
Geo. Storrs	Paid	10
E. D. Belden		10
Roswell Glass		5
Mrs. L. J. Beach		5
Cash	Paid	5
Mrs. D. Andrews	Paid	5
Cash	Paid	5
Mrs. M. A. Belt		5
E. Holt		5
A. S. Whitney	Paid	5
Mrs. E. Boyd		5
	Total,	$2,588

* Br. Cadwell had said he would give $100 and double, if necessary; so we put him down $150, subject to his final decision.

BUSINESS MATTERS.

One Dollar each from—S. F. Graves, Capt. J. W. Priest [you are paid up to Jan., 1869], H. Loveland, L. D. Tanner, Byron Ambrose, John L. Moore, Russel Barnard, John Barnard, Alvah Loomis, E. M. Curtis, J. C. Stoddard, Mrs. S. A. Coburn, Peter Garcelon, Jona Spencer, H. C. Flanagan, N. B. Perry, Mrs. Almira West, D. W. Miller, S. F. Bradley, Geo. Fuller, E. B. Read, A. L. Castle, John Hammond, Austin Pomroy, Bernice Browne.

Two Dollars each from—Peter Fary, Wm. L. Brown, Miles Clark, D. Davidson, E. B. Wait, W. W. Hosford, Chauncey Hart, Gaius Wood, Ira Fancher, L. F. Sikes, Chas. T. Roe, Jas. H. Morgan, Wm. H. Doughty, Iola Converse, Noah Mayo, Mrs. Mary Smith, Oliver Loomis, S. C. Castle, J. S. Potter, Wm. Munger, Wm. C. Stone, B. E. Wetherbee, W. B. Dodge, N. Lowe, Mrs. Geo. B. Beebe, Jas N. Gladding, Mrs. Elizabeth Stowell, Solomon Morse.

Various Sums—Rebecca Herbert, $4; Mrs. C. C. Cook, $3; E. D. Belden, $25 on pledge; E. Holt, $10 on pledge; Moses Burlin, $10 on pledge; Warren Smith, $5; John Campbell, $5; Charles A. Hastings, $3; J. C. Day, $5; J. B. Eggleston, $5; Charles R. Percy, $5; E. H. Glass, $5; Abbie A. Perry, $4; Louisa J. Beach, $5; Thomas Wiswell, $3; David Rollins, $5; T. E. Spekman, $4; Thomas Wall, $2 20.

Tract Fund.

Mrs. D. Andrews, E. Boston, Mass.,	$1 00
C. R. Crosset, Springfield, Mass.,	$2 00
Thomas Wall,	50

Packages sent since our last.

James W. Smith, to Chester, Pa.,	by mail
Capt. J. W. Priest	" "
Warren Smith	" "
J. B. Roby (3 parcels)	" "
Lory Jencks	" "
John C. Welch	" "
L. D. Tanner (9 parcels as directed)	" "
S. B. Ensign	" "
Eld. T. Lewis, to Oconee, Ill.	" "

Poetry.

THE LOVE OF GOD TO MAN.

WERE the whole earth a parchment made,
And every man a scribe by trade;
Were the vast oceans turned to ink,
And every stick into a quill;
To write the love of God to man
Would drain the oceans dry;
Nor would the scroll contain it all
Though spread from sky to sky.

Children's Department.

KIBBY.

BY MRS. P. A. HAYNES.

THE afternoon was cheerless. From a chilly gray sky the large snow-flakes were silently falling. The roads were almost impassable. Mud every-where, dirty snow, half-frozen puddles, a dreary blast, that sobbed through the leafless trees—this was the aspect of the day. At the foot of a long hill stood a solitary team; team it could scarcely be called, though the cart was stout and well made, the load large and heavy. The poor beast that surveyed the long muddy hill before him, with a sort of hopeless misery, could scarcely be called a horse; his rugged coat seemed to stand on end, as if he had once been throughly horrified and had never got over it. His thin neck seemed scarcely capable of supporting his overgrown head; his ears lopped forward, his under lip hung down, and he visibly trembled, as he looked at the miry hill. It was evident that he had never known kindness. At last his master seemed to consider his brief respite at an end, for he suddenly jerked the reins in his big, strong hand, while the other flourished a raw hide in an ominous manner. The poor drudge understood him, for he made a trembling stagger forward, his muscles bulged out, his head bowed, his knees bent themselves to the shape of the hill—but all in vain! After a few faint plunges, a snort and a gasp, he settled back between the shafts.

"Sulky, are ye!" bawled his master. "Git up, I say!" and the keen blows fell with a crisp sound upon the miserable beast. In vain he tugged; in vain he turned his poor head sideways in his agony, to shield his face from the blinding blows, His feeble strength was vainly exerted, and after each useless effort, he fell back shuddering. His wretchedness would have moved a heart of stone. But his master had no heart. Blows, kicks and poundings followed; the poor beast groaned doleful groans: when on the brow of the hill, a horse's head appeared. Ha! here was a horse that might well lay claim to the name, as with graceful step, and head held coquettishly on one side, he disdainfully surveyed his humble fellow, while descending the hill.

The traveller turned aside to pass. Suddenly he drew rein. The horse noted everything; he looked at the teamster—his load—and at the drudge. The drudge never raised his eyes.

"You will have to take off part of your load, my man," said the traveller, in a pleasant tone, from behind his mufflers, "your horse can never take that load up the hill."

"He can and he will," was the teamster's answer. And another series of blows, kicks and poundings was bestowed. The traveller looked on. Could you have looked under his brows you would have seen his eyes flash.

"It is useless cruelty," he exclaimed; "he'll die in his tracks, but he'll never start your load, for your wheels are set. If you wish I'll assist you."

"No," said the teamster, in a brutal tone, "he *shall* take it out. I'll fix him!" and a great volley of oaths followed. "He shall go to the knackers, blast him! I hain't much use for him; he's run out lately; his mate is a deal better than him, but he's dead lame."

"How old is he?" asked the stranger.

"You'd think, sir, he was forty, to look at him; but I'll be burnt if he's a day over eight, come next grass!"

"What is he worth," was the stranger's next inquiry.

"Oh, blast him, not much!" and pushing back the cap from his sweaty brow, the blowzy teamster roared out a laugh.

The traveller looked around—at the long hill behind him, and at the black level road before him—and seemed to consider. "Did you say you should have him killed."

"Oh, yes, bless your soul! he's worth nothin' for a heavy pull."

"Sheer your load off a little one side if you can," said the traveller.

After much pushing, prying and flogging this was accomplished. After quite an effort the traveller succeeded in drawing forth his porte-monnaie from beneath his many wraps.

The man looked stupidly on, and the carriage horse stood quietly regarding matters. The snow fell softly, the poor drudge shivered and sighed. Out came a crisp new bill.

"Will that do?" was all the traveller said.

The man stared. "If I *am* hard, I'm honest, dang it," he muttered, "if you want the beast take him; he hain't worth no money."

The traveller unhitched the beast, took off his harness and threw it on the load. From under the seat of his carriage, he took a gay new horse- blanket, and spread it over the drudge's back, who, after some coaxing, stepped up behind the axle of the carriage and suffered himself to be tied. The traveller got in, and raising his cap for an adieu, drove slowly away, vanishing in the misty distance, while the teamster, with his harness on his shoulders, went up the hill, giving vent to his astonishment in shrill whistles.

"Papa has come, Eva! and oh, mamma, he's got such a queer looking sort of a horse. Thomas says its my *pony; pony*, indeed!" and the delicate looking little boy put on a frown of contempt. Mamma looked curious as papa came in, and after a pleased look all around, bent to receive his children's kisses. In many long words, and with many flourishes the story of the drudge was told. The children kissed him again when he had finished.

Summer came. Through all the long winter the drudge had been well fed and cared for. He was no longer a drudge. His head was erect, his eyes bright—his coat sleek, his step light, and though he would never be a beauty, still little Harry now gladly laid claim to him.

"I know what his name is," said Eva, "for pa told me; its Kibby." Thomas tied Kibby under a green tree in the door yard, and he whinnied joyfully as the children ran up, with round, red clover blooms in their aprons. Eva patted his cheek, while Harry mounted upon his back. A pretty picture they made, standing in the checkered shadow, and had his old master passed just then, he wouldn't have known his drudge.—*The Little Pilgrim*, by Grace Greenwood, Philadelphia.

"PRAYING IN THE HOLY GHOST."

BY REV. THOMAS L. SHIPMAN.

"THE Spirit," says Paul, "helpeth our infirmities; for we know not what we should pray for as we ought, but the Spirit itself maketh intercession for us with groanings that cannot be uttered." The Spirit inspires those longing desires which words have no power to express. He teaches us both how to pray and what to pray for. He gives us that knowledge of ourselves and that knowledge of God which we need in order to "pray as we ought." We must know ourselves before we can pray. How can we ask for pardon without any sense of sin? How can we ask for sanctification without any knowledge of the corruption of our nature? How can we plead the promises of God, "exceeding great and precious," without any knowledge of those promises? How can we approach God as "the rewarder of them that diligently seek him," without believing that "he is?" "The fool hath said in his heart "There is no God." Unbelief is practical atheism. The wicked have no sense of the divine presence. "God is not in all his thoughts." The commission of sin in any form shows the insensibility of the wicked to the divine presence.

The most bare-faced sinner is generally awed into decency in the presence of serious and respectable persons. This proves that the wicked have no sense of the divine presence—for surely the felt presence of God must awe them more than the presence of any fellow creature. Facts sometimes present this truth in a strong light. Two clergymen were quartered on the hospitality of a family in high life during the session of a religious body in the place. At the close of the session the elder clergyman turned to their host, and, after thanking him for his hospitality, added: "We have been very pleasantly disappointed while under your roof." "In what respect, gentlemen?" "We were told that you were very profane; we have been members of your family for two days, and have not heard the slightest profane expression from your lips." "Gentlemen," said he, "I must acknowledge that I am addicted to profane language, but you do not suppose that I would use such language in the presence of Christians, and especially Christian ministers!" "Now," said the former, "you grieve me, for you show that you have more respect for us than you have for your Maker." "Gentlemen," said he, "I never saw it in that light before. I thank you for your reproof."

So also it happens when Christians yield to "an evil heart of unbelief in departing from the living God," they become practical atheists. They have no lively sense of the divine presence. They have no communion with God. God is a God not at hand, but afar off. They cannot pray, not only because they have not the spirit of prayer, but because they do not realize the divine presence. In the language of St. Clair, in that work of world-wide fame, "It is all speaking to nothing." Now it is the office of the Spirit to make the presence of God felt, and to draw out the heart to God. To the soul taught by the Spirit, drawn by the Spirit, prayer is more an instinct than a duty. Just as naturally as children approach the parent whom they love, in whom they confide, with their requests, do the children of God approach their heavenly Father in prayer, when, through the agency of the Spirit, they are made to realize the divine presence, and are inspired with confidence to cry, "Abba, Father." They pray without ceasing—not all the while with the lips—but they have all the while the spirit of prayer. It is no task to pray. The heart is all the while going out to God in prayer.

"The great reason," says a writer on this interesting subject, "why so many Christians have so little familiarity with prayer is, that they have so faint a conception of God—so few associations which connect them with him. So little have their necessities pioneered a road to God, that they travel a new and uncleared path every time. Their soul has no wants; it realizes very little its degradation in sin; it looks out upon the conventional places and treasures of life, and they nearly come up to its low desires. The heart is undeveloped. Incapacity of prayer is want of life. If one is born into God, prayer is his birthright just as much as breathing is the first gift of natural birth. And although Christian necessities lead to times and seasons in prayer, yet a full soul prays always—prays without ceasing." If these thoughts touching prayer, expressed with great felicity, are according to truth, and that they are, every one who has ever prayed knows by his own experience, then what we need most in order to pray is to know more of God—more of him as a Father—and to approach him with more of the confidence of children to a parent. If we knew more of God, we should trust him more, and trust where we cannot trace him, and have nearer access to him in prayer. We know how Christ, our elder brother, prayed; with what confidence he approached the Father; but his Father is our Father, and his God our God. Those who are most familiar with prayer, are found, I believe, most abundant in intercessory supplication. They know so much of God, from familiar acquaintance, that they have confidence to enlarge their hearts—to take in the world in their prayers.

Their brethren are perhaps troubled to pray for anything; straitened with unbelief, and with no gushing forth of the heart toward God, they think only of their own miserable case, while these are encouraged to pray for everything, and they forget themselves in their generous desires for others. They do not expect to be heard for their much speaking, but they expect to be heard with speaking or without speaking. It is not important to speak with the lips when the heart is full; but yet the lips will speak, for "out of the abundance of the heart the mouth speaketh." It is vain to talk of praying with the heart, if we never pray with the lips, for the spirit of prayer will move the lips in prayer: but then it is the spirit that prays, and the lips are only a passage-way—a vent for the struggling emotions of the heart. It is egregious nonsense to talk about the spirit of prayer that never moves the tongue. We might just as well talk of giving alms in spirit, or paying our debts in spirit. Just as the spirit of charity will open the hands to give, the spirit of prayer will open the lips to pray; with all prayer, all kinds of prayer, silent and vocal, secret and social, ejaculatory and prolonged—all parts of prayer, adoration, confession, petition, thanksgiving, and all "in the Spirit," in the Holy Ghost, with the fervor which he inspires and with the confidence which he emboldens.—*The Advance.*

FROM L. D. TANNER.

MARATHON, N. Y., Aug. 26, 1868.

BR. STORRS: I inclosed in a letter to your address, some time in March, I think, one dollar for 24 Nos. of the HERALD OF LIFE, which have probably been duly mailed to my address, but now when that time is expired, they are, as they should be, as duly stopped, for I have, for long years of association with unpopular agitations, believed that persons who could spare money enough to pay for sugar, tea, and tobacco, or rum, whisky, and lager beer, should never allow themselves to take a *reform* paper on free cost.

Whatever other sentiment the New Testament may teach, it gives no countenance, by the example of its authors and actors, for people to calculate on the enjoyment of comfortable conditions in this life, or a life to come, without the employment of such activities as have a tendency to benefit themselves and the race.

As Jesus was not a mercenary speculator, so was he equally no mendicant or pauper, and no person who has head, heart, hands, feet, and health, should for shame be seen begging his way, or partly begging his way, through the world, in disuse of these abilities.

For myself, at three score and three, I would rather be a little pushed in business than have nothing to do. Inactivity invites the formentation of putrefaction, and that body deservedly verges to ruin that has abandoned useful activities. I never have understood yourself to be the almoner of wealth earned by ancestors or others; and how you have honestly lived when advocating so many corrosive points to corrupt society is a marvel, in reference to yourself, as it is in the case of Phillips, Garrison, or Greeley, and more, as you have struck at the root by which society is corrupted, and they only, and sometimes tardily, too, at the branches.

A false theology for ages has filled the trumpet with an uncertain sound—inherent immortality—so that bad politics, resulting in an oppressive government, and bad philosophy, resulting in corrupt manners, were always supported by a theology worse than either.

The rains are descending, the winds blowing, and the floods beating on these sand-founded structures of the bygone ages, and soon I think it will be said, "They fell! and great was their fall."

I know the record of the righteous is on high; and if the providence of God precludes any other, that record is of course enough; yet it has of late seemed to me, as yourself has acted about the same part among religious journalists as Mr. Greeley has among political, it would be profitable if your friends could have your "*Recollections of a Busy Life*" in your department of journalism, as his friends have had his in his department.

I have thought for months I would rather see the Lord come than to see a shower of gold dollars fall right into my house, yet much as I desire his coming, I do not expect it while Rome, the eternal city of the mother of harlots, stands unburnt; and there is not, either in the political or religious world, a cry of "Peace and safety." If Grant should be elected, that cry might arise in the political world quickly thereafter. If George Storrs and the HERALD OF LIFE were both dead, then such cry might soon arise in the religious world, as yourself and the religious journals you have conducted have been most doleful accusers of those nominal religious brethren who make up the millions of Papal and Protestant Christendom; not that for this sake I want you to die, for the cry might not come then, but the *unfailing* sign of his coming we do, as we think we should, steadfastly desire; at least when it shall be his own best time; till then, it seems to me, we should, with wise reference to the will of God, as revealed in his word, attend patiently to all the duties of the present life, religious, civil, literary, and political, as the responsible servants of the Lord Jesus, who wisely said, Occupy till I come.

Before I close I would like to ask whether the latter clause of Luke xviii., 8, is to be understood as a Greek negation, more emphatical than any affirmative could be, and indicating that believers in Jesus will be found in reference to his second coming in about such a state as were the apostles in reference to his resurrection? or, does it foretell even a worse state than theirs? With high esteem, your brother.

NOTE BY THE EDITOR.—Your paper has not been discontinued, though the time had expired for which it was paid.

The expression Luke xviii., 8, "When the Son of man cometh, shall he find faith on the earth?" most likely refers to the lack of faith among the great body of professed Christians in the event, either as to its nearness, or as to its being a personal coming; perhaps, both. Such seems to be the case now; and likely will be increased by the continual failure of such as insist on knowing the exact time, whether hour, day, month, or year. Such failures tend to discourage, if not ultimately to destroy all faith in the event itself, or to bring ridicule on the doctrine of the second personal advent. Nevertheless, he will come, and it may be as unexpected, at the time of its occurrence, as his resurrection from the dead. Blessed are all such as take heed to the injunction—"WATCH."

THE BOOK OF LIFE.

THE Bible, to all its other excellencies adds this, that it is *The Book of Life.* It is not only a basket of silver network, but it contains apples of gold. It is the record of glad tidings to a perishing world, a message of joy to all people. In it, Wisdom hath mingled her wine, and slain her fatlings, and furnished her table, and calls all the hungry and needy to come and partake. The entrance of its words giveth light and imparteth understanding to the simple, and maketh wise unto salvation. It is a balm from Gilead for the sick, oil for the bruises of the wounded, reprieve for the prison-bound, and bread for them that are ready to perish. Its different books are but so many angels of mercy, carrying contentment into the abodes of poverty, enabling even the children of want to lift up their eyes to God who ordereth all things well, and to eat their scanty meals in peace—staying the hearts of the persecuted and oppressed, causing them to rejoice and sing under the yoke, at the stake, and in the hottest of the fires, as on their passage-way to crowns immortal in the world to come—calming the minds of the fevered, mollifying where all earthly medicines fail, and kindling glad hopes of recompense yet to be revealed—lighting up comforts in the breasts of those that mourn for their dead, and assuring them of blessed reunions in a better life—and kindling even the dying eye and inspiring the dying heart with thoughts of speedy triumph, causing lips already closed for death to open once more in utterances of victory.

We may talk of the venerable age of the Bible, and its scientific accuracy, and its literary beauty and sublimity, and its wonderful influences upon the ideas, laws, governments, and general order of society and mankind; but it is all nothing in comparison with the spiritual good and immortal hopes and consolations which it begets in those who receive it as a message from their God. Are we voyagers upon troubled and dangerous sea? Here is a chart by which to steer in safety to the happy shores. Are we soldiers, beset with foes and required to endure the shocks of battle? This is an armory from which all needed weapons may be drawn at will, and by the right use of which we may hew our way to immortal triumph. Are we pilgrims and strangers, worn out and weary in our search for the home from which we are exiles? In this book gush out the pure, fresh waters of life, the cooling shades from the Rock of salvation appear, and the guiding word is heard from pilgrims in advance, to cheer and encourage us till we reach the mansion of our Father. Indeed, it is beyond the power of language to express the excellency and richness of spiritual treasure which we have in this Holy Book. It is the miraculous cruse of the Shunamitess which never exhausts. It is the wand of Moses which swallows the serpents of life, and parts the sea of trouble, and brings forth waters in the thirsty wilderness. It is the ladder of Jacob on which our spirits ascend to commune with God and angels. It is the telescope of faith by which we look on things invisible, survey even the third heavens, and have present to our view what is to be in after-ages. It is the chariot of Elijah in which to ride up the starry way to immortality, unhurt of death. It is the channel of the Almighty Spirit as it goes forth for the sanctification of the race—the very gulf stream of eternal life as it pours out for the resuscitation of our wilted and decaying world.

Most wondrous Book! Bright candle of the Lord!
Star of eternity! Only star
By which the bark of man could navigate
The sea of life and gain the coast of bliss
Securely! Only star which rose on Time,
And on its dark and troubled billows still,
As generation, drifting swiftly by,
Succeeded generation, threw a ray
Of heaven's own light, and to the hills of God,
The eternal hills, pointed the sinner's eye!

A dreadful eclipse it would be to the world of letters and thought, for the Bible, and what it has done for man, to be blotted out. But that were nothing to the moral and spiritual night that would go along with such a calamity. Besides carrying away with it a vast proportion of the intellectual and moral life of the last eighteen centuries, it would silence every preacher of salvation, and abolish at once his office and his text. It would stop every work of mercy and plan of philanthropy in the world. It would transmute into a lie all our fond anticipations of the return of Jesus to renew the world, restore our dead, complete our salvation, and bring us to an eternal heaven. It would hush forever the glad tidings with which men have comforted themselves for these many weary ages. It would put out the mother's hopes of her dead babes, quench the wife's fond desires for her husband's ever lasting peace, destroy the widow's consolation as she lingers by the grave of her burried love, and extinguish the matron's last comfort as she trembles on the verge of eternity. It would take with it all the reliefs and blessedness which prayer in the name of Jesus gives, and leave the sinner without pardon in the extremities of life. It would take away the last appeal of the slave against his oppressor, remove the last check of tyranny, and lift from the wicked hearts of men the last restraints, giving carnival to every lust and play to every passion, without correction, without limit, and without end! We stagger, and are horrified, at the mere idea of the loss that would be inflicted. Chills run down our pulses at the contemplation of the despair and wretchedness which would ensue. It would be the destruction of THE BOOK OF LIFE.—*Prophetic Times.*

RANDOM READINGS.

BISHOP MEADE, of Virginia, once said: "Our girls are poorly educated, but our boys will never find it out."

PAIN and pleasure, serenity and storm, are the alternate companions of every man in the journey of life.

"I NEVER complained of my condition but once," said an old man, "when my feet were bare and I had no shoes: but I met a man without feet, and became contented."

THEOLOGY is a science; religion is a spirit. The mere theologian may prosecute his task in a logical and exact manner, but the system he erects may be as dry and lifeless as a statue or a skeleton.

GOD will accept your first attempts to serve him not as a perfect work, but as a beginning. The first little blades of wheat are as pleasant to the farmer's eyes as the whole field waving with grain.

GENTLE INFLUENCES.—If the secret of all regenerate hearts could be laid open we should doubtless view with a mixture of astonishment and gratitude the quantity of benefit which has been and which is effected in the world by the familiar converse, and even by the silent looks, of truly good men.—*Bishop Jebb.*

A man in the lunatic asylum at Cincinnati, according to his own statement is 400 years old. He loaned Shakespeare five dollars which he never got back, presented a bosom pin to Columbus, just before his first voyage to America, and was on intimate terms with Queen Elizabeth, whom he familiarly calls "Lib."

AN Ohio school-girl went through her calisthenic exercises at home for the amusement of the children. A youthful visitor, with interest and pity on his countenance, asked her brother "if that gal had fits?"

"No," replied the lad, contemptuously, "that's gymnastics."

"Oh! 'tis, hey?" said verdant; "how long has she had 'em?"

DR. ARNOLD once lost all patience with a dull scholar, when the pupil looked up in his face and said:

"Why do you speak so angrily, sir? Indeed, I am doing the best I can."

Years after the doctor used to tell the story to his children and say:

"I never felt so ashamed in my life. That look and that speech I have never forgotten."

SIR WALTER SCOTT'S wife, though an excellent and sensible woman, was a matter-of-fact one. One day, while walking in the fields in early spring, he dilated to Lady Scott on the beauties of nature, the verdure, the wild flowers, the playful lambs, etc.

"Ah! my dear," said the lady, "you remind me that we must have a nice roast leg of lamb, with mint-sauce for dinner to-morrow!"

WHEN Rowland Hill was, some years ago, in Scotland, he was introduced to a minister, he somewhat resembling himself in piety and eccentricity. The old man looked at him for some time very earnestly, and at length said:

"Well, I have been looking for some teem at the leens of your face."

"And what do you think of it," said Mr. Hill.

"Why, I am thinking that, if the grace of God had na changed your heart, you would ha been a most tremendous rogue."

Mr. Hill laughed heartily, and said:

"Well, you have just hit the nail on the head."

IT was the saying of Sir Robert Peel, "I never knew a man to escape failure, in either body or mind, who worked seven days in the week.

A BROKEN and contrite heart unlocks our inward senses, and makes us see, and hear, and feel the things which could no more be seen, heard, or felt before, than a man in a deep sleep can hear, and see, and feel the things that are said and done about him.

BOOKS AND PAMPHLETS

FOR SALE AT THIS OFFICE.

ON all books and pamphlets sent by mail, the postage has to be *pre-paid*.

SIX SERMONS on the inquiry, *Is there Immortality in Sin and Suffering?* To which is added a sermon on *Christ the* LIFE-GIVER, or the faith of the Gospel, by GEO. STORRS; with an Introduction defending the Bible and its Author against Infidels. This work contains double the amount of matter of the original Six Sermons. *Price*, in plain binding, 50 cents; in paper covers, 30 cents. Postage 4 cents.

The original Six Sermons were first preached and published in Albany, N. Y., in 1842. Since then they have passed through many editions and been improved and enlarged as the author received more light; but the last alterations and enlargements were made near fourteen years since, and the author has seen little reason to make any material change in the matter since, but will do so when he sees cause, if he ever does.

THE WATCH TOWER: OR, MAN IN DEATH; AND THE HOPE FOR A FUTURE LIFE.—A Pamphlet of 96 pages. A thorough cure for the modern necromancy, misnamed "spiritualism," which is really animalism. Price, 20 cents. Postage 2 cents.

This work is one of the first importance, and should follow the Six Sermons in all cases where there is a desire to understand the question of inherent immortality and the state of man in death, as only the knowledge of man's nature and state when dead can prepare our minds to comprehend the work of Christ in our redemption. Let none therefore fail to read this pamphlet.

LIFE FROM THE DEAD; OR, THE RIGHTEOUS ONLY WILL LIVE AGAIN. By GEO. STORRS. Price, 20 cents. Postage 2 cents.

The author believes this subject is one of vast importance. It illustrates the whole Gospel scheme, and shows the mercy of God in its true light, while man is seen to be wholly mortal. It cuts up the modern man-worship, which is hurrying so many on to rank atheism. This work should be read after the two preceding ones, with which it will be seen not only to harmonize, but it is the climax to the doctrine of those works, and is the inevitable result to which they lead. The three works together form the author's "body of divinity" as he understands the Scriptures of truth.

LIFE ONLY IN CHRIST.—This embraces the whole of the three previous named works, and the Tract on Atonement, bound in one volume of 360 pages, and lettered on the back. It contains a full view of the doctrine of "No life out of Christ," as held by the EDITOR of the HERALD OF LIFE. Price, $1. Postage 16 cents.

This volume has been prepared for the convenience of those who wish to know the author's views on the Life theme, in the order in which they rose in his own mind, and as the subject naturally arises in a thinking mind. 1. Is man immortal? If not—2. What is his state in death? If unconscious in death—3. Who will live again? These questions are taken up in this order, and we do not see how an impartial mind—willing to follow truth wherever it leads—can come to any other conclusion than the one arrived at in these combined works. Examine them and see if this is not so.

MAN'S DESTINY.—IMMORTALITY: The Argument from Nature and Scripture, by Rev. T. M. POST. D. D., St. Louis, Mo., Reviewed by GEO. STORRS. Price in pamphlet, 30 cents. Postage 4 cents.

The history of this work was this: Rev. T. M. POST, D. D., of St. Louis, Mo., a well known and talented clergyman, was selected by certain ministers and others, in New England, to write a Prize Essay on IMMORTALITY, for which a gentleman in New York paid $150. It was intended to have it the best that could be said or written in favor of the immortality of all men without regard to their moral character; that is, of their inherent immortality.

Dr. POST took up the subject under two heads of argument. First, "The Argument from Nature;" and second—"the Argument from the Scripture." The first of these appeared in *The New Englander* of February, and the other in May, 1856.

The REVIEWER followed these arguments in their order. The Review of the argument from Nature was written before that from Scripture appeared.

The author of the Review wrote it by request, and with the expectation that it would be published with a reprint of the Essay. No one should fail to read it; and perhaps nothing better can be placed in the hands of Ministers of any denomination.

This work has been out of print for some months, but is now re-printed.

BIBLE VS. TRADITION: in which the true teachings of the BIBLE is manifested: showing the true meaning of the terms Soul, Spirit, Hell, Everlasting, Eternity, Life, Death, etc. Price, bound, $1. Postage, 16 cents. In paper covers, 70 cents. Postage 6 cents.

This work contains over 300 pages, and is an invaluable help to understanding the Scriptures. It is a work of much labor and research. The title indicates its object, and the performance shows the object was kept in view throughout. Many smaller works have been written by others on the subject; but they are little more than a compilation from this larger and more perfect work, which was the pioneer in this branch of the life views.

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No. 10. LETTERS TO A CLERGYMAN; or, Life only through Christ, not a heresy; by Dr. J. K. FINLEY, Pittsburg, Pa. Price, 5 cents.

The foregoing tracts are the Bible Examiner size i. e., octavo; and are 16 pages each. Price, 5 cents single. Four of either can be sent for 2 cents postage; where that number is called for, we will send them at our own expense. They will be sold at $3 per 100; but in that case, sent at the expense of the purchaser. One dozen of the foregoing will be sent for 50 cents, and we will pay the postage.

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Herald of Life

AND OF THE COMING KINGDOM.

“They which shall be accounted worthy to obtain that world, and the resurrection from the dead . . . are the children of God, being the children of the resurrection.”

GEORGE STORRS, Editor. NEW YORK, WEDNESDAY, SEPTEMBER 16, 1868. VOLUME V.—NUMBER 47. WHOLE NUMBER 237.

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THE OBJECT of this paper is to promulgate the truth of “LIFE ONLY IN CHRIST:” or, a future life and a resurrection from the dead, are both conditional; and only bestowed at the second advent of Christ, “at the last day.”—See our motto.

TERMS OF THE HERALD OF LIFE.

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LET US KNOW.

[WE take the following from the *Advent Herald* of Sept. 1st, an “orthodox” advent paper. We join with it in its call to let us know what the work called *“Adventism,”* written by Eld. Wm. Sheldon, and published by Eld. J. V. Himes and others, and commended highly by men and women preachers out west, and some here in the east, has done with the millennium? Yes, and we wish to know what they have done with the *“four questions”* we have three times put to them on the doctrine of this work called *“Adventism?”* But more on that topic after this article from the *Advent Herald*.]

ADVENTISM VERSUS PRE-MILLENNIALISM.

The word Millennium, from the Latin *mille*, a thousand, and *annus*, a year, literally signifies “a thousand years,” and is generally used by theologians to denote the thousand years between the resurrection of the “blessed and holy,” and that of “the rest of the dead” mentioned in Rev. xx. To the doctrine that the two resurrections here brought to view will be literal—the first occurring when “the Lord himself shall descend from heaven” (1 Thess. iv., 13–18), there was scarcely a dissenting voice among Adventists twenty-five years ago. It was then our common faith as a people, and we had reason to suppose it to be so still. That a very few individuals have imbibed the notion of Prof. Bush that the Millennium is in the past, and that some ultra materialists hold that the wicked will never be raised, we know, but that Adventists as a body had renounced pre-millennialism is something we never dreamed of till recently. But have they done it? you may inquire. Well, we will tell you what we know about it.

A work written by Eld. Sheldon, endorsed by Eld. Himes, printed by the Western Advent Christian Publishing Association in Michigan, sold by the thousand, and lauded to the skies by many in the *Voice of the West* and elsewhere, and which purports to give a fair and candid answer to the question, Adventism—what is it? has left the Millennium out of its prophetical scheme. The doctrine of the pre-millennial advent has shared the fate which the writer thinks the wicked will have—it has been annihilated! The author's position is that “the judgment is at the coming of Christ, ‘for the Son of man shall come in the glory of his Father with his angels, and then he shall reward every man according to his works’” (pp. 53, 54;) “the resurrection is a prerequisite to judgment, and must precede the judgment, ... the dead ones must come out of death's dark prison before being judged, and they must be judged before being rewarded: for reward is the result of judgment” (pp. 42, 43;) “all are to live again at the judgment day to be judged; but saints will die no more, while sinners, then judged obnoxious to the wrath of God, will die the second death, and thenceforward ‘shall never see life,’ but abide beneath the irrevocable stroke of the penalty death” (p. 102;) “the commencement of hell is at the judgment day and its location is to be the earth, at the time of the flood of fire” (p. 103;) and “this measurement [the 2,300 days of Daniel viii.] reaches forward to the time of the second stage in Christ's coming, when he shall descend with all his saints to their purified inheritance,” (pp. 194, 195) which period will probably end “in A. D. 1875.”

Now if this work is—as it is claimed to be—a fair exponent of Adventism, it will be seen from the above that the “Adventists” have not only departed from their original views on the state of the dead and the end of the wicked, but also on the Millennium. Formerly, as has been already remarked, the millennium was placed between the resurrection of the just and of the unjust and our Saviour's second advent placed at its commencement, but in this wonderful book they have taken away the millennium and we know not where they have laid it! We would like to have the Editor of the *Voice of the West* copy this article into his paper and tell his readers where the millennium has gone. In the meantime—at least so far as we can see—“Adventism” stands opposed to “Pre-millennialism,” and all who endorse and circulate the work are engaged in opposing the faith that the Lord comes before the millennium.

Be it known, however, that the “Evangelical Adventists” are unchanged in their views respecting man's nature and destiny, and are as firm believers in the personal, pre-millennial advent as they ever were.

REMARKS BY EDITOR OF HERALD OF LIFE.

We use the term “orthodox,” in our introductory remarks to the foregoing article from the *Advent Herald*, in the sense it is usually understood, viz., for believers in the inherent immortality of the soul and the eternal misery of the wicked, and the doctrines naturally connected with such belief. These orthodox adventists style themselves “Evangelical.” The Greek of this term is *evangelikos*, from *evangelion*: EV—*good, well*; and ANGELLO—*to announce*: literally, “*To announce good*:” or, the “gospel announcement: the glad tidings of Christ.” Those who hold and promulgate the truth of those *tidings* are the *evangelical*. Hence every honest Christian is such in his own estimation, and so is every sect. Now, if to announce good is evangelical, then the “orthodox class are not very exclusively so; for they announce some of the most horrible things that the human mind can possibly conceive. On the other hand, we maintain the gospel of Christ is good news, and only good. It finds men dying, going out of life without hope of a future one, and utterly powerless, of themselves, to survive in life, or ever to revive into it. In this condition the proclamation is made, in the love of God, of a LIFE-GIVER, who is both able and willing to revive from death and bestow eternal life on every soul of man who will accept this LIFE-GIVER and become subject to him. This proclamation is “*To announce good*,” and only good; and is therefore truly “evangelical.” *Our* gospel makes no man's condition worse hereafter than it would have been if he had never heard of it; but is an infinite good now, because it informs men how they may live again, though they die; and that such life will be eternal, and filled only with pleasure and joy. *We*, then, are *the* “evangelical;” and we do not yield the title to any pretenders who mix up a system of immortal souls and eternal or hopeless torture, in another life, with the *good* LIFE-GIVER's mission.

We believe, too, in the millennium; and that only those who have suffered with or for Christ, in some way, will be raised from the dead at its commencement; and that the resurrection at its close is another class of saved ones, whom God's love and mercy will bring from death's dominion, who never had the gospel in its purity, if at all, but who had “feared God and worked righteousness” according to the light they had; if a resurrection is to take place at the end of the millennium, of anybody. Surely, the life-giving power of Christ will never touch the incorrigibly wicked dead: “they shall not see life:” “the wages of sin is *death*,” and death holds such eternally in his dominion. This class of sinners were “ultra materialists:” that is, they had no spiritual nature, and never accepted the Spirit of God when it strove with them, but chose to “live after the flesh,” and “utterly perish in their own corruption.” 2 Pet. ii., 12.

Truly, “*Adventism*” has “taken away the millennium, and we know not where they have laid it!” and we, with the *Advent Herald*, would like to know what they have done with it. We think they have buried it between “two thieves,” viz., “A universal, simultaneous, *mortal* resurrection of saints and sinners, and judgment *after*.” We pledge ourself to help the *Advent Herald* to dig the millennium out of such a mass of confusion; but we will not promise to use it in the same way, after it is exhumed.

Now we appeal, once more, to the author of “*Adventism*” and its publishers to give us a fair and honest answer to our “four questions” on the foregoing subjects. Will they do it? Those questions are as follows:

1. Is the resurrection of the whole Adamic family to take place at one and the same time?

2. If so, are they all raised mortal?

3. If all are *not* raised mortal, how are we to account for it without admitting a judicial judgment *before* the resurrection? or,

4. Why is one class raised mortal and the other immortal?

The questions have to do only with the statements in “Part I” of *Adventism*; and we did hope Br. Himes would give a frank answer to them, that we and all others might understand the exact position of the work called “*Adventism*,” which he and others are so dilligently scattering. We said, “we earnestly desire to harmonize with him and all others so far as our convictions of truth will allow.”

JOHN CAMPBELL, New Castle, Me., writes: I send $5 for the HERALD OF LIFE another year; and am glad enough to get it for that or any price I am able to pay. We must have the paper; and may the good Lord sustain you, is my prayer night and day; hoping and trusting that He will guide by that wisdom which is from above, remembering that “God is love,” and in all our doings we should endeavor to resemble Him. Yours, in hope of immortality, eternal life.

HOW TO REGARD THE LORD'S COMING.

To most people, the doctrine of the near coming of Christ is only a terror and an annoyance. They do not wish to think of it. They would rather not hear about it. If they could have their own way, they would prefer that Christ might never come. The young mother looks upon her child, and would like that day at least postponed until she can see him a man, and settled in the world. The statesman, who has spent his years elaborating systems of reform, is offended with the idea that this present order of things may close before his schemes are tried. The politician, in his zeal for his country, because being enriched by his country's favors, cannot endure to think that his patriotic devotion is likely soon to be needed no more. And the self-seeking preacher, the hypocritical professor, the Pharisaic humanitarian, is particularly sensitive to the dangerous fanaticism of those who venture to read aloud God's word with reference to the signs of the Saviour's coming, or undertake to compare them with the actual state of things around us. And all who live as if this world were man's highest portion, and spend their energies in pursuit of its pleasures, honors and possessions, cannot for a moment anticipate Christ's speedy coming without the deepest deprecations. Luther well read the human heart when he said, “There be very few who would not rather that the day of judgment might never come.”

But this is not the way in which our Saviour would have us affected by this subject. It is indeed a terrible thing for the guilty, and is meant so to be, that it may break up their false security, and arouse them to repentance and a better life; but it is designed to be a joy and consolation to all true believers. It is intended to be a thing of precious promise and of glad hope to them. Yea, and with all the terribleness with which it is to be attended, with all the fears of the timid and faint-hearted, with all the petulance and impatience with which it is viewed by the sensual and the worldly, and with all the alarm which it has for the unsanctified and the guilty, the day of Christ's coming is really a joyful day, a desirable day, a blessed day, which every member of Christ may well wish to come as speedily as possible. And so the Saviour describes it in sundry places. “When these things begin to come to pass.” He does not propose to us to become alarmed, nor tell us to tremble and be afraid, nor admonish us to be dismayed, as if some terrible calamity were about to befall us; but He commands us to “look up,” and lift up our heads, in peaceful anticipation, and in glad longing for the speedy accomplishment of all that has been foretold. All alarming fears He would have us lay aside, and joyfully believe that it is our redemption that is approaching.

It is indeed, a solemn and startling thought even for good people to entertain, that we have come to, and are daily treading on, the very margin of the day of judgment. Yet there is reason to believe that it is the truth. Luther, in his day, maintained that all the predicted signs had already appeared; and they have been tenfold intensified since his day. There is nothing now that we can see that remains to be fulfilled before the predicted coming of our Lord. All the dates, by the best light the Church now has, are in their last years. The increase of knowledge, inventions, enterprise, revolution, earthiness, unbelief, apostasy, scoffing, surfeiting, and running to and fro, with the signs in sun, moon, and stars, foretold by prophets, apostles, and Christ himself, as bordering on the end, has taken place. Men of learning, piety, and soberness of mind, in all sections of the world, are giving it out as their profound conviction that the time has about come, and that any of these days or nights the judgment scenes may be upon us. And cold and dead must be the heart that can realize the idea without being thrilled through and through. But still, while it should kindle every spiritual energy into flame, and beget in us the most devout watchfulness, there is nothing in it to cause dismay to the true Christian. Have we not had enough of the aches, and ill, and losses, and bereavements, and death scenes, and funerals, and graves, and battles with sin, error, and death, which are our inheritance in this present world? Have we not seen enough of the curse, experienced enough of it, to wish to feel now the glory of deliverance—to desire to look upon the earth once in its Sabbath dress—to be anxious to see these thunder-riven hills transformed with Edenic beauty, and this long down-trodden creation relieved forever of all its groans and miseries? What is it that Jesus has bid us pray for when He teaches us to say: “Thy kingdom come; . . . Deliver us from evil?” What, but the interference of His own Almightiness to lift us out of this state of conflict, imperfection, sorrow, and trial? And “when these things begin to come to pass,” shall we suddenly alter our petitions, and say: “Let *not* Thy kingdom come!” or, “Let it not come *yet*!” What is the day of judgment but the day of the coming of the kingdom? Doth not the Saviour say, “When these things,” these forgoing signs, “begin to come to pass, then look up, and lift up your heads, for your redemption draweth nigh;” that we should know, when we see these things come to pass, “that the kingdom of God is nigh at hand?” How, also, did St. Paul view that day? Have we not his words to show us in what manner we should contemplate it? “There is laid up for me a crown of righteousness, which the Lord the righteous judge shall give me at that day; and not to me only, but unto all them also that love his appearing.” 2 Tim. iv., 8. Has he not moreover told us, that it is part of our highest consolation, while in this vale of tears, to be “looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ.” Tit. ii., 13. Wherefore, then, deny our faith, and let go our profession, at the very moment when we are about to enter upon the possession of its eternal fruits and promises? Terror and trepidation, at such an hour, and at such a prospect, Luther pronounced suspicious and unfavorable systems, which pertain rather to the unrenewed and the lost, than to such as have been washed in the Saviour's blood, and justified by faith in the word of his gospel. He that cometh is not an angry tyrant, nor a relentless foe, but our own dear Lord and Redeemer, who loved us unto death, and whom we profess to love, coming to receive us into his own everlasting glory. Shall we trust in him now, and believe that he has satisfied for our guilt, and not continue to trust in him then, when he is about to be revealed as our eternal deliverer from every remaining evil? Let the wicked tremble, and those be in anguish who have never consented that he should be their Saviour; but as for those who have tasted of his goodness, let them look up, and lift up their heads.

And if the indications of the nearness of that day were even far less than they really are, if, instead of the great mass of evidence from fulfilled prophecy which we have to show that our Lord's return is at hand, we should be able only to refer to a few particulars pointing in that direction; it ought to fill us with rejoicing. The fewest weeds, floating upon the sea of time, indicating that we are drawing toward the continent of glory—the smallest flowers here and there, however fragile, if messengers of the approaching spring-time of immortal blessedness, ought to awaken in us emotions of intensest gladness. And now that the signs are so numerous, and daily becoming more and more intense, shall we not note them with joyous hearts, and rouse us up as men who really expect to be saved?—*Prophetic Times.*

FEW SAVED:

OR, THE AWFUL CONDITION OF THE WORLD AND CHRISTENDOM.

BY A WATCHMAN.

SUCH is the title-page of a work of some sixty pages, put into our hands by Eld. D. T. Taylor, of Rouse's Point, N. Y., at our late meeting at Springfield, Mass. We presume he is the author of the work. Its revelations of the state of the world and churches are of the most astounding character, and seem all but incredible; yet they seem to be well authenticated. Truly, if they are any approach to truth, the hope of “the world's conversion” is the greatest delusion that ever entered the mind of man. Nothing but the personal return of Christ *from* heaven, to be enthroned as King on David's throne, can possibly better the condition of this world and groaning creation. Whoever reads the work must be satisfied there is no possibility of any other agency putting an end to the rolling tornado of sin and wickedness that is sweeping over earth's entire surface. We give our readers a few of the first pages of the work below, and may hereafter give more. It commences as follows:

“Are there few that be saved?” Luke xiii., 23.

Momentous question! This solemn inquiry was made by the disciples of our Lord. He gave them a sorrowful and dubious answer. Let us investigate it in the light of stern figures and stubborn facts. To be finally and forever saved in a life immortal, is the most stupendous thought, the most important thing, that can agitate the human mind. Yet start not, reader, when we state that in all the ages that ever occurred on earth, and in all the great crises which ever befell our race, the saved were few in number, while the lost were many. And the reason of this sad fact was, that the good at such epochs were in the minority, while the bad were in the majority; it being true in every age and in all places, “Wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat: because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it.” Matt. vii., 13, 14.

At the epoch of the deluge] “*few*, that is, eight souls were saved by water.” 1 Peter iii. 20. And still there were hundreds of thousands, and doubtless millions, of people upon the earth at the flood. It seems amazing that so few should be saved. Only eight! One single family. The world had stood sixteen centuries and a half. We read of no famine or epidemic that had swept away the multitudes of people. They lived to a great age, and the number of unsaved must have been immense. The bare thought is appalling. It was a fearful crisis in the affairs of men; a solemn day in the annals of the government of God. The reason for this terrible and world-wide judgment was, “the earth was corrupt before God, all flesh had corrupted his way, the wickedness of man was great, every imagination of the thoughts of his heart was only evil continually, and the earth was filled with violence through them.” Gen. vi. For this cause the holy and almighty Creator doomed the whole human race, saving a *few* only. Alas, *how few!*

Again, a little later there were five fair and populous cities, situated on the fertile plain and valley of Jordan, whose inhabitants, “giving themselves over to fornication and going after strange flesh” (Jude 7), and because “their sin was very grievous” (Gen. xviii., 20), God rained fire and brimstone from the skies on four of these cities, namely, Sodom, Gomorrah, Zeboim, and Admah, and they, with their teeming multitudes, went down in ruinous and devouring flames. But where were the *few?* They being warned, believed, fled, and were saved. Four went forth from the doomed city; three only reached Zoar, the city of refuge; and even this handful soon forgot their strange deliverance and their God.

And still, a few hundred years later, another terrible crisis occurred—a national one—preceded, like the others, by an age of mercy. A people went out from Egyptian bondage. Their number might have been three millions, but their enemies were more powerful and numerous still. And all about this elect company, and all over the broad earth, there must have been scores of millions who knew not God. We know not the statistics of the world before the flood, of the lost cities, or of ruined Egypt. But a “multitude” (Ezek. xxxii., 31, 32) went down in the Red sea, and with them horses, chariots, and a proud monarch who had dared contemptuously to ask, “Who is the Lord?” God's chosen people were saved. Compared with their enemies, and the countless heathen tribes who environed them, Israel's great family must still have been in the minority. The truly just on earth were, as ever previously, a “few.”

Furthermore, in this nation, small as it was, the true followers of God were in the small minority. The multitude murmured and rebelled against God; thousands of them fell in a day in the wilderness; the graves of lust hid the carcasses of a host; even Moses and Aaron died outside of the land of promise; and of the six hundred thousand men who left the land of Egypt, only *two*, Caleb and Joshua, who “followed the Lord fully,” entered the promised inheritance. Num. xiv.

Again, in the days of Elijah there were not only millions of “heathen round about,” but doubtless millions of the professed people of God also. But the nation had become apostate. They forgot God. They killed the Lord's prophets. They threw down his altars. They forsook his covenant. The man of God said in despair, “I, even I only, am left, and they seek my life, to take it away.” 1 Kings, xix. The prophet said, “I only am left.” But God, who had keener eyes to detect the evil and the good, said, “Yet I have left me seven thousand in Israel.” But what were seven thousand among so many? Evil had reigned. The majority were sinful; there were “*few* saved.”

At the close of the old Hebrew dispensation, at the end of a long age—an age of mercy and goodness on the part of God, and rebellion and apostasy on the part of man—we have, as in all previous ages, the same old dismal story of sin's triumphs. The righteous were but “few” on earth. Only one small country, Judea, was enlightened with a knowledge of heaven's will. This whole Judea was but one five-thousandth part of the habitable globe. Light and truth shone down upon its inhabitants. But though time's career was two-thirds gone, nearly five thousand times as much of the earth's surface lay in darkness and in the powerful grasp of the evil one. There were perhaps one hundred millions of people in all the world. But how “few” were righteous! How few looked and waited for the great Redeemer! To how small a number did he reveal himself at first! How few knew him and believed in him to the last! The Annas and Simeons were a little people; the Herods and Pilates ruled the world, and were a great number. How few followed Jesus to his tomb! How few saw him when risen from the dead! The masses, as it is now, clung to earth, and but a “little flock” knew and followed their Maker. And when Jerusalem perished, the ungodly multitude (perhaps there were three millions) perished in her and with her; but the “few” were, as ever, saved. Perhaps four hundred Christians fled from the doomed capital, and found secure refuge; the multitude were swept away as with the besom of destruction.

If we come down the stream of time fifteen centuries, we find the world again enveloped in midnight, and the “holy flock,” as before, a “little” one. Few of the great mass of earth's inhabitants were saved at the Reformation. The majority were, as now, Satan-bound. The multitude walked in moral gloom and death. Down to this period, doubtless, according to the estimates of Burke, twenty-five thousand million had been slain in human wars. There were supposed to be five hundred millions of souls on earth, but we know that, when the Reformation came, there could have been in all the corrupt, superstitious, and stupid masses of Greek and Romish Christians but a mere handful, a few hundred thousand, who followed the Lord in all his ways, and were saved.

Thus we may lay it down as a stubborn, undeniable truth, that in every age of dispensation for man, whether a local economy for a city or a nation, or whether a more general dispensation for the entire world of mankind, each age went on in sin, and closed up in judgment, with the destruction of the enemies of the Lord, but with the salvation of his chosen people who served him. And while the age coursed forward, and when it ended, the majority, and in some instances the vast majority, nine hundred and ninety-nine out of a thousand, it may be, were evil, and served the evil one, while the truly righteous and holy seed were “few,” and sometimes *very few*. Alas, how unerringly He spoke who said, “*Many* are called, but FEW are chosen.”

And how will it be in the end of this age? Let the burning lips of God's prophet answer. “The earth also is defiled under the inhabitants thereof, because they have transgressed the laws, changed the ordinances, broken the everlasting covenant: therefore hath the curse devoured the earth; and they that dwell therein are desolate; therefore the inhabitants of the earth are burned, and FEW men left.” Isa. xxiv., 5, 6. “*So* shall it be in the end of *this* age.” Matt. xiii., 40.

This age has lasted longer than did the age before the flood, by more than three hundred years. It is drawing to its close. It is an age of boasted progress. It is an age of marvellous light. It is an age of wonders. It is a pregnant age: out of its womb come most stupendous things. It is an age of great expectation. It is a sublime age; magnificent events crowd its borders. But as the age courses swiftly to its close, is evil still in the majority? Are the righteous comparatively but few? We shall find it so. Let us look ot the world and the church as we find them to-day.

Great Britain, the United States, and Prussia, are confessedly the bulwarks of Protestant Christianity. The vast centres and representative cities of these gigantic nations are London, New York, and Berlin. We propose, first, to investigate the moral and religious condition of these Christian cities.

First, London.* Here are found three and a half millions of people, more than all the inhabitants of the six New England States put together. They are crowded on to one hundred and forty square miles, or a spot of earth fourteen miles long and ten miles wide. Here are found twelve thousand children trained and nursed in crime. They are taught to pick pockets, plunder, and pilfer. They are the *gamins* of the city. Three thousand persons receive and hide stolen property, and four thousand are annually committed for crime, this being not over one per cent. of the arrests. Here are found ten thousand gamblers, twenty thousand others who live by begging, and who are demoralized, and thirty thousand with whom theft and fraud are a regular profession. Here are an hundred thousand persons totally without education. One hundred and fifty thousand are abandoned to drunkenness and profligacy, and lead lives of debauchery and licentiousness. Beside these, there are one hundred and fifty thousand more who are habitual gin-drinkers. In London, one house in every sixty is a brothel or a place of assignation, and the army of prostitutes numbers fifty thousand, and by some is estimated as high as eighty thousand, while there are born four or five thousand illegitimate children each year. To govern this mighty city, eight thousand police are required. Here are consumed annually fifty-five million gallons of intoxicating drinks, such as ale, beer, porter, spirits, and wines, which are fifteen gallons to each man, woman, and child. Reeking from the satanic press, five millions of immoral and blasphemous publications are here circulated weekly. And here live full two millions of persons, of all nations in the earth, who never attend public worship at all. Beside these, there are over two hundred

*Our figures are not designed to be exactly accurate; usually we present the round numbers, omitting fractions of hundreds, etc.

thousand Roman Catholics, the eternal foes of Protestantism, and also twenty-five thousand unbelieving Jews, who deny the Lord that bought them.

To counteract this enormous mass of crime and irreligion, London has eleven hundred places of worship; and aside from the regular ministry, the city missionary societies employ nearly four hundred missionaries and agents among the ignorant and depraved. There are also seven hundred Sunday-schools in the city. If these eleven hundred places of worship, including churches, chapels, halls, etc., were filled to their utmost capacity, they would seat but one million souls. Consequently some two and a half millions of sinful, dying persons, a population exceeding that of the entire State of Massachusetts, (which State has fifteen hundred church edifices), can find no room in the houses of worship on Sunday; and more than that, they do not care to. In fine weather, when the skies and streets are favorable, the churches of London are only one-fourth full. Hence, the average attendance at the house of God on Lord's day, is not over two hundred and fifty thousand. Startling fact? Moreover, it is estimated by the city clergymen, that a number of persons equal to this church attendance, are every Sunday conveyed out of the metropolis by railways, steamboats, etc., for the purpose of spending their time in idleness, dissipation, and sin.

But we have not yet come to the worst feature. In twenty-three churches there are but six hundred communicants, and in all London there are less than one hundred and seventy-five thousand church communicants in all the Protestant denominations. Of this small number, nearly one-half are members of the English Episcopal church; the remainder are Dissenters. And, sad to say, we are told that of this body of church-members, not over seventy-five thousand ordinarily avail themselves of the privilege of celebrating the Lord's supper. A terrible condition of things, where only one in every twenty is a professed Christian; where there are nineteen unsaved to one that is saved; and where of those who do believe in and profess to practise the religion of Jesus, full one-half are doubtless spiritually dead. Such is the moral destitution in the emporium of the world. The church of God is indeed a "*little flock*" amidst "the *multitude* of the *wicked*." Psa. lxxiv., 19.

THE CAMPAIGN DOCUMENTS.

IN the last three months we have put in circulation *four thousand* of the pamphlet LIFE FROM THE DEAD; *three thousand* each of A DEFENCE OF THE BIBLE, and THE JUDGMENT. These have all been paid for by donations or otherwise. This work, so well begun, must still be prosecuted to the end of the Campaign. To this end, let us still contribute to the funds by donations or by purchase of documents. We have just had another lot of them printed, at a cost of a hundred dollars or more, the late camp-meeting having entirely exhausted our stock on hand. About one hundred and fifty dollars' worth of these and our other works were disposed of at that meeting, mostly as a free gift. Let us now replenish the funds to go on with this work. We know that much good has already been accomplished, and the campaign must go on with increased vigor; and we trust it will.

The three works can still be had for 14 cents, including the postage; or, 100 of each for $12, including postage, or for $10 when sent by express or taken at our office.

In ordering these works, you need not suppose you must take an equal number of each. State which you want; that is, what proportion of each; and if you do not wish any of some of them, say so; and we will send you the amount of your money in either one of them, if that is your wish.

Never could so much be accomplished with so little expense in spreading the Life views. We are now sending out the *fifth* thousand of "LIFE FROM THE DEAD: *or, The Righteous only will Live again.*"

THE "GENEROUS OFFER" REVIVED.

IT will be remembered that the Hon. O. S. HALSTED, last winter made the offer to send his work, "THE THEOLOGY OF THE BIBLE," to any subscriber of the HERALD OF LIFE for $2, and himself prepay the postage. The retail price of the work is $3. By accepting the judge's offer, you, in fact, get this invaluable work for a little more than half price; as the author gets but $1.68 after paying postage. The book is one to *stdy*; and with it your Bible will be more perfectly understood. The offer is a most generous one, and we hope many more will avail themselves of it. It is not restricted to your taking one copy at this rate. You can have any number you choose to send the money for. Send $2 for each copy; writing your own name and Post Office address plain, and the work will come to you free of any other expense.

Direct your communication to Hon. O. S HALSTED, 417 Broad St., NEWARK, N. J.

THE HERALD OF LIFE.

NEW YORK, SEPTEMBER 16, 1868.

NO IMMORTALITY NOR FUTURE LIFE, EXCEPT IN JESUS CHRIST ALONE, AND BY A RESURRECTION AT THE LAST DAY IF DEAD, OR A CHANGE IF ALIVE.

RESPONSIBILITIES.

The Editor holds himself responsible for none of the sentiments of Correspondents. The Editor's articles do not all appear under what is called the "Editorial Head." Any articles without a signature, or which are not credited to another source, the Editor is responsible for, without saying whether he wrote them or not he leaves the reader to judge of their authorship. Let these things be kept in mind in reading the Herald of Life, and the praise or blame will rest where it ought.

NEW AND OLD SUBSCRIBERS.

ONE more number of the HERALD OF LIFE will complete this volume, and October commences our sixth. Shall we begin it with at least a thousand new subscribers? To encourage each of our old subscribers to renew and to send us one, two, or more new ones, we make the following offer, viz.:

For one new subscriber, for the year, with pay in advance, we will allow you fifty cents on your own subscription, and the same on each additional new subscriber; so that for four new ones you will have your own paper without further charge. Try it.

Let us have your response as early as possible; it will enable us to determine how many copies we shall print to commence the volume; and unless we receive it at an early day we may not be able to supply the first numbers.

We have hitherto, usually, discontinued papers when the subscription money was exhausted; though we have not rigidly practised that course; especially, the volume now closing, so that some are in arrears; but we make no claims on them on that account. It has been suggested that we so far alter our practice as to conform to that of other publishers; that is, continue to send to all old subscribers till such time as they notify us they wish a discontinuance and pay up arrearages. The law allows that course, and the subscriber is legally held to pay for a periodical sent him, whether he ordered it or not, if he takes it from the Post-office. We confess we dislike to send any one a paper without an assurance that he desires its continuance.

However, we find it is the usual practice among publishers to discontinue none till notified to do so, except at their own discretion. Shall we adopt this practice? We know it will largely increase our list of subscribers, but will it increase the amount of our funds? Quite a number, it is true, do not find it always possible to pay strictly in advance; and if their paper happens to get discontinued, may neglect to renew afterward; though they would cheerfully have paid for it, if it had continued to come.

We wish to do what is right and best for all concerned. We say then, as most of our subscribers have paid only to the end of this volume, and therefore advance pay for the next will be due the first of October, we will continue to send to you, trusting you will remit the subscription price at as early a day as possible. If you wish your paper discontinued, please let us know at once.

QUESTIONS BY REUBEN CADWELL.

CORTLAND, N. Y., SEPT. 3, 1868.

BR. STORRS: I would like it if some that have more light than I would answer a few questions, or point out the errors involved in the following:

1. Can any one inform us that Rom. viii., 19–24, is a favorable translation, by which to understand the apostle?

2. As the living, natural creature is here referred to, 19th, 20th, and 21st verses, and could alone be subjected to vanity or suffering, does the "bondage of corruption," in this connection, express *any more*, and reach even into death (before the subjection is taken off), and teach the resurrection of some from death? If so, what reason have we for referring it to a *class*, and not to *all*, since it says, the "creature itself, also, shall be delivered?"

3. Does this verse refer to the Christian only, and mean as he goes into death a natural, animal creature, by "subjection," so the creature thus sown in death, shall itself be delivered *also*—be born from the dead, the sons of God by resurrection; viz., those who suffer with him.

4. Does this interpretation exclude the "earnest expectation," and the birth, or deliverance, by restitution, of man as a natural living soul; and animals, since they are embraced in the "groaning" of creation?

5. Does this deliverance, verse 21, come to the *first* by a restitution; and to the *latter*—the saints (verse 23), by a redemption from mortality and death?

6. As they all travail in *pain* together, is not the deliverance from the "suffering of the present time" as certain to the one *class* as to the OTHER?

RESPONSE BY THE EDITOR.

The text upon which the foregoing questions are based is one of great difficulty, and has perplexed many commentators not a little, and they are much divided on the true meaning of it. Dr. Bloomfield, in his critical Notes on the Greek of the New Testament, on this text says,

"There is perhaps no passage of the apostle more difficult than the present, or on which the opinions of commentators are more various." He adds, "The sense depends much on the meaning assigned to *ktisis*."

Dr. Bloomfield then notices several views that have been taken; but comes to the conclusion that the term means "*the world*;" which "waiteth for the manifestation of the sons of God." The first sense of the term seems to be *creation*; and so it is rendered in verse 22, in this text. Dr. B., after remarking on the meaning of other terms in the text, and giving the ideas of different persons, says the sense would be,

"For the world (i. e., God's creatures), was made subject to imperfection, corruption and misery (not by any will of its own; i. e., not as a punishment for any voluntary demerits of the sufferers; but by him who thus subjected it), yet with a hope [on their part] that this very creation [i. e., these his creatures] will be *delivered* from the bondage of corruption, and admitted to the glorious liberty which pertains to the children of God."

On the general sense of this portion of Scripture, Prof. Stuart, late of Andover, Mass., in his Synopsis, says,

"Now that such a glory is yet to be revealed; (in other words, that there is a world of surpassing glory beyond the grave) the whole condition of things, or rather of mankind in the present world, abundantly proves. Here a frail and perishable nature serves to show that no stable source of happiness can be found on earth. From the commencement of the world down to the present time, it has always been thus. In the midst of sufferings and sorrows to which their earthly existence exposes them, mankind naturally look forward to another and better world, where happiness without alloy and without end may be enjoyed. Even Christians themselves, joyful as their hopes should make them, find themselves still compelled by sufferings and sorrows to sigh and groan, and to expect a state of real and permanent enjoyment only in heaven; so that they can only say, for the present, that they are *saved* because they hope or expect salvation in another and better world. The fact, that here they, like all others around them, are in a state of trial, and that they only hope for glory, shows that the present fruition of it is not to be expected."

From such statements we may be led perhaps to a true understanding of the apostle's meaning in this text. It would seem to be this: Man was designed by his Creator for a higher life or sphere than that of which he was first put in possession, and of course was constituted with aspirations for advancement not possessed by the inferior animals; but the first trial proving a failure, the race, then unborn, were subjected to a severer course of discipline by sufferings and sorrows, which the love of God for the world intended should stimulate them to seek for a *better state*; and which the first promise, that the seed of the woman should bruise the serpent's head [the head and power of evil], was calculated to inspire; so that from that day to the present time, notwithstanding all the sorrows and pains of life, men have been constantly looking for a "golden age" somewhere in the future; and that *hope* has sustained them in the darkest and most trying events of life. No man can be found, and probably never was found, who had not this hope, because it is implanted in us by our Creator to prompt us to exertion to find out the means to reach that "golden age," and to be partakers of that glory.

No human mind is so dark as not to anticipate such a day somewhere, and at some period; and hence, "the earnest expectation of the creature [the world of mankind] waiteth for the manifestation of [what Paul calls] the sons of God"—that "golden age" the world is looking after. Then the apostle goes on to say that "the creature [the world God loved so as to give his Son] was made subject to vanity [weakness, misery, corruption, death], not willingly, [not for personal sins, or as a punishment], but by reason of him who hath subjected in hope." God subjected all the race to this state, not in wrath, but in love, that men might be led earnestly to look after and seek for a better state. Afflictions, trials, pain, and death itself, have a natural tendency to lead men to look for something better in the future; and they desire and expect somehow to have part in a "golden age" before them. God has made them creatures of hope; and he has prepared a golden age, and invites all to look for it and share in it. That hope no man can divest himself of; but they may, and most do, give it a wrong direction; that is, they may seek the realization of this hope in a manner God has never promised; and hence they may fail, or "come short of entering into that rest," or glory "God has prepared for those who love him."

God has subjected the race to vanity in hope, "because the creature [creation—the world, the earth] itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God." The deliverance here spoken of seems to be of the earth or globe itself; because, to suppose it has reference to all men is to destroy all distinction between the children of God and others whom the apostle says "shall die," because they "lived after the flesh," verse 13, and because they were *not* "led by the Spirit of God," and hence were *not* "the sons of God;" therefore will not have "the glorious liberty of the children of God," verse 21.

The expression *pasa ktisis*, rendered "the whole creation," verse 22, is the same found in Mark xvi., 15, "Preach the gospel to *every creature*;" and in Col. i., 23, "The gospel was preached to *every creature*;" which shows the apostle had in his mind the same *class* of creatures, or mankind, and not the inferior animals, whatever may be the result to those animals.

From these remarks, it may be seen, that while all men travail in pain, and have hope of deliverance somehow, it does not follow that actual deliverance will come to any who will not be led by the Spirit of God. Only such as are thus led, and the irresponsible earth, that has groaned for six thousand years, will actually be delivered from this state of vanity to which all have been subjected in hope; others who refused God's method of making them his children, and chose to seek the realization of their hope in some other way, will "utterly perish in their own corruption," or, vanity. 2 Pet. ii., 12.

We have thus not formally answered Br. Cadwell's questions, but have taken a general view of the subject as briefly as possible, without being positive as to the exact sense in which the apostle used some of the language of this exceedingly difficult portion of Scripture, which belongs to that portion of Paul's writings which Peter said, "were hard to be understood." 2 Peter iii., 16.

"BEARING THE CROSS."

[The following article was written by us, and first published in the *Bible Examiner* in 1845. Whether it has ever before appeared in the HERALD OF LIFE, we are not certain; but whether it has or not, we think it well to refresh our own mind and the minds of others with the sentiments it contains. Well will it be for us all to cultivate that state of mind which shall lead to the course of life presented in the article. If we have hitherto come short, that is no reason for us to despair. Let us try again; and seek a larger measure of the Spirit of the God of love that we may "be conformed to the image of His Son."]

MUCH is said, among professed Christians, about "bearing the cross;" but we fear little is understood or really practised in this matter. Some seem to think speaking in meeting is the cross they must bear; and when they have done that, they think little more about the cross. We apprehend that is a very small item in bearing the cross. Men are all naturally in love with this present world. To this world we must become *crucified*. Crucifixion is a hard death; but few persons are willing to die such a death; there is, however, no other way of entering into the kingdom of God. We must be "crucified unto the world, and the world unto" us. Most professed Christians, it is to be feared, have made a covenant with the world not to part with it; and the tempter satisfies them if they speak in meeting some times, and give something to support the gospel, they may keep their covenant with the world: but, "If any man love the world, the love of the Father is not in him." 1 John ii., 15.

How then are we to be separated from the love of the world, and be crucified unto it? *First*—By a believing view of the Lord Jesus Christ, who became poor—was despised of men—a man of sorrow, acquainted with grief—endured reproach—resisted temptation, though he "*suffered*, being tempted"—when he was reviled, reviled not again—murmured not, though wounded, bruised, put to grief, and his soul made an offering for sin, scourged, spit upon, his hands and feet pierced with nails, his soul in agony—all this he bore, and no lisp of impatience ever escaped him. Would we be crucified unto the world, let us learn of him: contemplate his poverty—his life—his sufferings—his resignation—his patience—his loving and forgiving spirit, till the whole mind is humbled within us: and then realize this truth—"If so be we *suffer* with him, that we may be also glorified together." Rom. viii., 17. Do you ask what it is to suffer with him? We answer—To suffer with the same meek, patient, forgiving, resigned spirit that he had. This leads us to say—*Second*—If we would bear our cross and be crucified unto the world, *remember*, every trial of our life—whether temporal or spiritual, personal or family, from friends or enemies, direct or indirect, great or small, of short continuance or long, or whatever be the nature or character of it, is by the appointment or permission of that God who willeth not the death of the sinner, but who is seeking by all these trials to crucify us unto the world, and fit us to be glorified with his Son Jesus Christ. How shall this design of our heavenly Father be accomplished? It cannot be, unless we "bear our cross." Do you ask again—What is it to bear our cross? We answer—It is to suffer all the trials, of which we have spoken, patiently. We are not to quarrel with the instrumentality God may employ, nor indulge in fretfulness under it. If we do, we do not "bear the cross." And though we should speak like angels in meeting, yet if we fret and complain under any of the trials of life, by which God is seeking to crucify us unto the world, it is hypocrisy for us to talk about our "bearing the cross"—we are but deceiving ourselves. God has assured us, "*all things* work together for good to them that love him," Rom. viii., 28; yet we can murmur, fret, and complain at those things which God has permitted or appointed! Alas, *alas!* Shall we dream we are ripening for the kingdom of God while this is the case? No, we are ripening for death—for perdition. Saith our Saviour—"In your *patience* possess ye your souls." We shall learn soon, or when it is too late, that these words are words of solemn and awful import. If we indulge in murmuring, complaining, or impatience at any trials, insults, sufferings, or injuries, from whatever instrumentality they may come, and that spirit is *increasing* upon us, we are just as surely travelling in the road to perdition as God has said—"The soul that sinneth it shall die." We speak not now of one "overtaken in a fault," to which all are *liable* in the hour of temptation; but we speak of him upon whom this spirit is not *abating* but increasing—and it is increasing, except we bear our cross *daily*: for every day will bring some cross, in some form. Happy the soul who is constantly looking to God for grace to bear every cross. We may pray to have the cross removed; but we may not pray for it only in submission to the will of God, "If it be possible, let this cup pass from me; nevertheless, not my will but thine be done." That is our example; and we cannot safely follow any other. "My grace is sufficient for thee," will often be the answer; and did we know now what we shall know hereafter we should praise God for every trial and every cross we have to bear: yea, a living faith will praise God even now, that he does not leave us to our own way, lest we should be like the children of Israel, whose impatient murmurings were answered by giving them "flesh," but "leanness" was "sent into their souls." "Be patient in all things:" that is bearing our cross; then, when Christ appears, we shall have a *crown*.

STANDING QUESTIONS.

1. Is there positive testimony that the wicked dead will be made *alive?*

2. Is there testimony as to the means or power by which they are to receive *life?*

3. If *alive*, by what *means* is that life sustained during the judgment, or any period allotted to torment after?

4. Do the Scriptures distinctly teach that any who are made alive by the resurrection at the last day are *mortal?*

5. Do the Scriptures not distinctly affirm *deathlessness*, or *incorruptibility*, to all who are made *alive* by that resurrection?

If life is the gift of God, does he give it at all to those who have died in their sins? If Christ is the LIFE-GIVER, does he give life to dead sinners who have gone down to death without union with him, and without the indwelling of God's Holy Spirit?

THE CITY ABRAHAM LOOKED FOR.

BR. STORRS: I heard a very fanciful discourse on the city for which Abraham looked—at least, on its location. The speaker took the solar system as the outskirts in one direction of God's dominion. He then went to other central suns and systems of worlds, and thus on, and on, *and on* beyond all the fixed stars to systems of worlds unseen, to a central world, larger than all the former put together, and controlling them; and in this was the City of the living God that Abraham looked for.

It is evident, I think, the "continuing city," for which Abraham looked, belongs to this earth, and will continue identified with it in all the changes the earth and the heavens may pass through; and fill all the descriptions in its different stages of progress and perfection, *the* "continuing city," and metropolis of that kingdom which cannot be moved.

When I got home, I took the Bible to see if I could find and locate the city. I found much in the Psalms said about it, similar to what we find in the 46th, 47th, and 48th Psalms. While searching the prophets farther to identify it, a thought was suggested which, if true, removes many difficulties in regard to it. And if it is not true, I find no means of harmonizing them. The thought proves the city and country for which Abraham looked, have three differing states of existence, and go through two very great changes before they become eternal or enduring.

I have held for some time, the Holy City John saw, belongs to the new heaven, and new earth state. That it was designed to represent a literal city, in connection with spiritual and immortal inhabitants, represented in their symbolical order and glory; God and the Son being the temple and the light of it. On this idea I place but little stress. But what has ever puzzled me (and therefore I have passed them over), was the 24th and 26th verses of chap. xxi., and perhaps I may add, the 1st, 2d and 15th verses of chap. xxii. of Rev.; which involves the physical condition of the earth and heavens, and the natural order of society, or men in the flesh as now, in connection with it. And I discovered the same contrariety in Isa. lxv., 17–25, and chap. lx. throughout, which refers to Jerusalem made an "eternal excellency," the joy of many generations; which, however, was the Jerusalem so hated and forsaken that no man passed through her, but the uncircumcised and unclean; which with Isa. lxv., 19, contains the key to the identity of the Jerusalem *here*, the *city* of *God*, with the one John saw, and connects it back with the Jerusalem in which was heard the voice of weeping and the voice of crying, and in whose land "violence, wasting, and destruction should no more be heard;" lx., 18. Does not what Isa. says involve all that John says? There shall be no more death, neither sorrow, nor crying; neither shall there be any more pain.

Now I think these are not two cities; one of, and on the earth, and the other not; but they are one and the same. And these things are said of it in different conditions, David speaks of Mount Zion, as the joy of the whole earth. He also says, the streams of the river "shall make glad the city of God."

. . . . "She shall not be moved; God will help her, and that right early." One would think such a city did not need help. But David foresaw it under bondage, and trodden down. Yet this desolated state will pass away; for God will help her. It may be thought this city does not exist in any form; for the Apostle says, We have here no continuing city, but we seek one to come. The substance of this declaration, as I understand it, is—all earthly cities are under, at present, the rudiments of this world, and as such, will pass away; and we are mortal, but the "one to come," belongs to the kingdom of God; and the saints, being made deathless, will possess and enjoy it forever. So when God shall make or create the trodden down, the wasted and desolated Jerusalem, an eternal excellency, and the voice of weeping or crying be no more heard in her, the former will be swallowed up in the latter.

I think this city belongs to the earth under sin, and to the earth redeemed. I think it is embraced in Abraham's title of being the heir of the world; and the Bible reveals no other; hence he could have faith in no other; at least, if to him was revealed any other, we have got no trace of it. And as God's people were to rejoice forever, in *that* which God should create, I think Abraham will rejoice with them.

This city, Isa. lxv., 17, which God will create or "prepare," Heb. xi., 16 (for there can be but one such city), in which was Mount Zion, where David dwelt, and which becomes the "heavenly," Heb. xii., 22, and to which "the redeemed come," Isa. xxxv., 10, and all whose names are written in the Book of Life will enter, and God himself will dwell with them and be their God, and they shall be his people; and in which, I think, Abraham, Isaac, and Jacob will dwell also, since God is not ashamed to be called their God.

I will again refer to two or more seeming contrarieties as a sample of others. In Isa. lxv., 19, he says, The voice of weeping shall no more be heard in her. In the very next verse he says, The child shall die an hundred years old; but the sinner being an hundred years old, shall be accursed. In Isa. lx., he says, The abundance of the sea shall be converted unto thee, and the forces or wealth of the Gentiles shall come unto thee. But in Rev. xxi., John describes it also, when the former things were done away, and there was no more sea (and one would think) no more kings of the earth.

It was this seeming contrariety that gave rise to the thought of their identity, and how to reconcile them with it, which I have presented. For John's description is as consistent with *itself*, as Isaiah's. To my mind, there is no valid reason why kings and nations, and their glory and honor, should be taken contrary to their natural import, and all that is involved in doing this. The same words, with others, occur in Isa, lx., 10–12; and the prophets, where we know they have their literal and natural meaning, and they are applicable to the earth and city in some of their different conditions.

Does not Isaiah teach the process and the way by which God will bring in the new heavens and the new earth state? For his creating Jerusalem, and placing it, and its inhabitants, ultimately, in the condition described, would involve a corresponding change of the earth and heavens.

It has not been my object to prove the existence of the city of the living God as an object of promise, and to locate it; but to learn how to reconcile the descriptions given in any one place, with *others* of the same city, by the same writer. If the above is not the way to harmonize them, I would like to know what the right way is. And it may be worth our pains to know what city Abraham sought which has foundations, whose builder and maker is God, lest we form to ourselves one that will suit our fancy, or accept heathen fables as the one he sought.

REUBEN CADWELL.

CORTLAND, N. Y., Sept., 1868.

P. S. After writing the above, I made up my mind, I was a careless reader of the Bible, because I did not stop sufficiently to consider the meaning of the reading. I selected Rev. xxi., 24 and 26, as indicating a previous state of the holy city, and its connection with

the nations of the earth. But I might with just as much propriety have selected the third and fourth verses as teaching a previous state from *which* it was redeemed, to make *it* the *holy city*, and free it from sorrow, pain, and death. (Let the unbelieving read Isa. lii. The description of the holy city *here*, is that of the *other*, as far as it goes.) For the angel says, the tabernacle of God—*dwelling* or *dwelling-place*, is with men; and so the angel explains it, "And he shall dwell among them"—*not* that they should go to dwell with God. But where was God's tabernacle, as seen by John? It was *in* or the *Holy City Jerusalem*. It was where there were men—in Jerusalem—on the earth. For "There shall be no more death, neither sorrow, nor crying." Why? Because the former things are passed away. Did these things exist, where God now is? But they did exist among men, where God's tabernacle was placed. And that evidently, was first, the natural state of its inhabitants, as now. For it is said—"There shall be." *Where; shall* be? in God's city-tabernacle—"no more" the things named. Amen. If *this* is common sense perverted, will some one show me the perverting principle? R. C.

SPIRITISM AS IT IS.

No theory or development was ever made that so truly comes under the character of a "damnable heresy" as "Spiritism." But it is the offspring of the inherent immortal soul theory. It is this last-named theory in its legitimate result. An inherently immortal soul can neither die nor suffer, and needs no superior being to aid it or sustain it in existence. Atheism is the natural landing-place of the doctrine of inherent immortality. When will true Christians open their eyes to see the soul-destroying character of this "deathless spirit" teaching?

Read the following from the *Banner of Light*, Aug. 8, 1868.

"It is just as sensible to pray to the ocean, or the sun, as it is to the Jewish 'Unknown' Jehovah, or the Christian's God. Nature justifies a 'faith' in no such abortion. The whole system of modern theology is based on the speculative idea of a personal God. But my god is more real and tangible. 'I can see it in the clouds, and hear it in the wind.' . . . People of shallow brains are so apt to get mad when they hear a free thinker speak irreverently of the great, overgrown boss of the universe. Seriously, what a person believes in reference to the great Idol is of no benefit to me."

Letters and Extracts.

FROM WM. H. H. McALLISTER.

St. Albans, Vt., Sept. 11, 1868.

Br. Storrs: I have a few causes for encouragement which I desire to communicate to the readers of the Herald of Life.

Last Sunday I attended the Methodist E. Church in the forenoon; and, as is my custom, I staid during the Sabbath School. The Bible class with which I sit is under the instruction of the pastor. Our teacher was called away to attend a funeral and invited me to take charge of the class. The lesson was in the 14th chapter of Luke. We disposed of the chapter in order without any difficulty till we came to the 14th verse. Here a question arose as to the time of the reward. What did Christ mean when he told his host that he should be recompensed at the resurrection of the just? As our time was limited and had been nearly all taken up in considering the previous part of the chapter, we had to leave it undecided, but when the school had closed, one prominent member of the class came to me and said he was in hopes we should have had time to consider that question fully, that the lesson was just getting interesting as we were obliged to leave it. I told him that the same question would probably come up next Sunday, when we could pursue the investigation further. The prospect is now that he will be away on that day, but it is my intention not only to have the subject fully considered in the class, but at my earliest opportunity to see this man and have a full conversation with him on this and related points. He has recently come to this place, is a physician of good attainments, a fine man, and will weigh down the whole church beside. The spirit of inquiry which he manifested is a cause of encouragement.

Last Monday I received a visit from a young man with whom I have some acquaintance, and with whom I have had some conversation upon religious subjects. He is a member of the M. E. church, and is now attending school with the intention of entering the ministry. He said that he had such a pleasant chat with me last year that he could not deny himself the pleasure of calling again. We had a full and free conversation. I endeavored to bring out of the store-house of divine truth such things as would be best adapted to his present condition. He has fully made up his mind as a preacher to be trammelled by no sectarian bonds. He is independent and wants only the truth. Upon this point I told him that the only true stand that he could take was to plant himself squarely on the Bible. Taking that for his creed and acknowledging his responsibility for his opinions and actions to God only, he could find true religious liberty. I have confidence that he will come out right in the end. I gave him the "Six Sermons," "Man in Death," and some small tracts which I think will be of service to him.

This friend introduced me to a cousin whom I had understood to hold some views like my own. He lives about a mile and a half from me, and, together with his wife and wife's mother, believes something that makes them unpopular in the churches. I had but a moment's time with him, and merely said that I would like to have some conversation with him to compare views, to see wherein we could agree, and he added, in a very candid manner, "look into those points upon which we differ." This is fair, I am sure; for as I do not wish to bring any one to my views without first giving the evidence that they are correct, so no one must expect to convince me without the proof.

To some these matters may seem trivial and unworthy of special mention; but to me, yearning for communion with some congenial Christian, whose heart will beat in unison with my own in response to the hope within us, they afford strong consolation. If I am only faithful, in due time God will give the increase. Yours for the truth.

FROM MARIA M. WEAVER.

Westfield, Mass., Sept. 8, 1868.

Br. Storrs: I much desired to have been at Springfield the day our people met, but duty kept me at home. Am glad the Herald is going to be well sustained. Hope many more of its friends will write for it.

We are favored, to-day, with a visit from Sr. Helen Robertson. It is truly cheering to meet with those whose trials are similar to our own.

The little flock in this place are holding on to the truth, leaning on the Lord, and bearing much bitter opposition from professed brethren. O, how hard it is to make some of our Adventists know that *they* are prejudiced. How hard to make prejudiced minds understand anything.

May the Lord teach us all to know ourselves, and help us to glorify Him. Amen.

FROM DANIEL HOWARD.

Chillicothe, Mo.

Br. Storrs: In studying the word of God, it will not do to form hasty conclusions in regard to the meaning of any passages of Scripture, but to take all Scripture containing subjects of a like import, and compare them together; and thus allow one Scripture to unfold and develop another.

It seems to me that John v., 29, has been seized upon by those who believe in an indiscriminate resurrection of all mankind to judgment, as if it contained the whole theory of the resurrection of the dead. But to my mind, it cannot be made use of to prove the resurrection of the literally dead at all. This I argue, first, because it is evident that Christ there made use of figurative language as he was talking to the Jews, for "without a parable spake he not unto them," and should be taken and understood in connection with the parable of the Rich Man and Lazarus. In that parable, we understand that Christ places the Jewish nation in a state of death; and as Scripture abundantly shows that they are not always to remain there, it seems only reasonable that he should bring to view their resurrection, as well as their death, and that, too, by the same figurative language. And if this does not bring their resurrection to view, where in all the parables of Christ *is* it brought to view? It has been justly remarked that in the teachings and parables of Christ, He copied after the Old Testament Scriptures very often. Is it not probable, then, that he had the vision of dry bones resuscitated, in his mind, when he uttered the parables recorded in Luke xvi. and John v.? and that these Scriptures, when taken in connection with Dan. xii., 2, are to be understood as referring to the death and resurrection of the Jewish nation? Ezekiel brings to view the resurrection, or regathering and conversion of the whole house of Israel, and speaks not of individuals; while Daniel and Christ speak of the Jewish nation in an individual capacity, and hence must speak of the purging out of the rebels.

I argue secondly: That the resurrection brought to view in John v. cannot have reference to the resurrection of the literally dead, because the subjects of this resurrection are a mixed class, which cannot be the case with the subjects of the first resurrection; for such are blessed and holy, and exempt from the power of the second death.

FROM ELD. H. O. BILLINGS.

Lenora, Minn., Aug. 24, 1868.

Br. Storrs: I have moved from Decorah to this place. I am enjoying better health than I have for some time: am able to work at my trade, which I have not been for the last year until now: I am not preaching much, only on Sundays. The people in this section have closed their ears to anything but Platonic theology, and it is not to be wondered at; for they have been imposed on by false teaching; and that, too, purporting to be advent preaching, until they will not hear. The Methodists think their faith is as good, believing in the Holy Ghost baptism and eternal torments, as a faith that raises the wicked just for the purpose of putting them back in the condition they were before, unconcious in death, and no baptism but water; and I think theirs preferable, myself; for if we have no baptism but water we have never been sealed by the Holy Spirit of promise, and must remain in the congregation of the dead, having no life in us. It seems to me that Ephraim is joined to his idols, and might as well be let alone.

I left the Minnesota Conference this summer; and now, thank God, I am a free man, calling no man master upon the earth. O how good it is to be free.

The Herald of Life comes freighted with delicious fruit. O how it feeds the hungry soul; it is the herald of life indeed; it wipes out the last stain that has been placed upon the character of the God of love by false teachers. He has never appeared so lovely as He has since I saw that man had no life out of Christ; and that in Him dwells all the fulness of the Godhead bodily; and that He has the keys of death and the grave, and will unlock the one and lock up the other when he comes in this kingdom; for Paul says, When this mortal puts on immortality, and this corruptible puts on incorruption *then* is brought to pass the saying of the prophet Hosea, "O death, I will be thy plague, O grave, I will be thy destruction;" and not a thousand years after, as some will persist in saying.

A correspondent in P—, Tenn., writes: The papers and tracts sent me are nearly all out to professors, preachers, lawyers, doctors and other reading friends. Only one Preacher has named the subject to me. He only had your tract on the Judgment. He said it was entirely new to him, but that your argument was Scriptural, and unanswerable in the main, in his opinion. So I intend to hand him your "Six Sermons," the first opportunity. It seems very difficult now-a-days to approach the masses, except through their vanity or humoring their fables. It seems that in ancient times they were very accessible through their profound ignorance. One neighbor (a doctor and professor) I met, having had some papers from me, said, "Your views on the non-resurrection of the wicked seemed rational, and in part, at least, Scriptural; but he feared the holding forth such doctrine would encourage crime and outrage.

But he promised to call and get more papers and documents of yours. But he has been riding day and night since among the sick.

Herbert L. Patterson, Northport, Me., writes: It has been but a short time since I became a reader of the Herald of Life, and I do feel to thank God that I ever heard the blessed truth it contains. Truly light will and does shine upon the pilgrim's pathway. The path of the just is as a shining light, that shines brighter and brighter until the perfect day. O, thank the good Lord forevermore for his goodness to such poor creatures. We need to have on the whole armor of Christ in this evil time, when iniquity abounds, and the love of many has grown cold. I would say to the dear brethren and sisters, let us be faithful a few more days, and Jesus will come and take us home. O, thank God's heavenly name for this blessed hope of soon seeing Jesus, and being made like unto his glorious body. My longing heart cries out, O, come; creation groans for thee. Dear pilgrims, put on courage in the Lord. The long dark night of sin and sorrow is almost over; the saints will soon possess the kingdom; then all will be happiness and joy. I do want to be there with all the loved of earth and Jesus, our elder brother. O, I want to be little and humble at the foot of the cross. I want to feel the power of an endless life. Dear pilgrims, pray for me that I may endure to the end; for only those who do, have a promise of being saved. How can I bear the piercing thought to have my worthless name left out? By the help of the Lord, I mean to be there when the general roll is called. Dear Br. Storrs, may the good Lord bless, strengthen and comfort you in your labors of love. Your brother, in hope of eternal life, when Jesus our Life-giver comes.

Edward B. Fish, Glens Falls, N. Y., writes: Inclosed please find $1 15; for which I wish you to send me your Herald of Life for six months and the three Campaign tracts. Our village contains about five thousand inhabitants, and five orthodox, besides two catholic churches. But none to preach future life only in Christ, and for his faithful ones; and the coming of our Lord, soon, to establish his kingdom on earth. I know of none of your publications taken at our office. I hope that I am mistaken; for I should like to find companions in our peculiar faith. I have been a member of the M. E. church for about seven years; but for satisfactory reasons have withdrawn, and now fully trust in Christ as the Life-giver, and "Watch" for his coming without sin unto salvation, to all his saints. Yours in the faith.

H. Loveland, Lewistown, Ill., writes: I must say, I was perplexed to understand some things in the Bible till I received some of your writings, which I got of Father Lewis. They seemed so plain that a poor illiterate man, as I am, need not err therein. I give God the glory, and thank you for it. I have been rather tardy in renewing my subscription for the beloved Herald because of the scarcity of funds. I cannot get along well without the paper, so I send 1$ now and will send again soon; for it is all the preaching we have that has the resurrection and the inheritance of the saints in it, untrammelled by the traditions of men. The Herald of Life must be sustained. May the God of peace sustain you and all the dear brethren, is the prayer of your friend in truth.

Mrs. C. C. Cook, Oceanport, N. J., writes Aug. 24: I have often wished to write you a few lines concerning the Herald of Life. It is a great comfort to me to hear from the dear ones scattered abroad through the land: it is next to my Bible to peruse in my lonely hours. My earnest prayer is, it may live till Jesus comes; and that it may help to prepare a people for his blessed kingdom. I wish to take it as long as it lives. I must have it. My father will continue to take it. I think it is ripening him for the home of all the redeemed ones. Your Sister, looking for our blessed Life-giver soon, to give us a welcome home.

Dr. Hugh Taggert, Shelburn, Vt., writes: I am with you on the state of the dead, and confess being a dull scholar on Bible truths, which have cost me years of study. The Six Sermons are valuable, and the Herald of Life, long may it live. I am surprised and rejoice that you have been enabled to stand the storms so long. Poverty, affliction and persecution are the reason you have not heard from me often. The resurrection from the dead is the Christian's hope. The sinner is without this hope, and shall never have part in it. O, the glory portrayed to the Christian's mind of the coming kingdom. I will meet you there. Farewell.

OBITUARY.

Died, Sept. 6, of consumption, Willie Anthony, only child of Anthony and Abby A. Perry, aged 13 months.

Scotland, Conn., Sept. 9, 1868.

Br. Storrs: With a *sad* heart and trembling hand, I sit down to pen a few lines for the Herald of Life.

Little did I think that in one short week, from the time I met with you and others of "like precious faith," in the Life and Advent Mission Tent, and listened with such profound delight to the gospel as it fell from your lips, I should be called to pass through such a *severe* trial.

We came from Springfield to our home, on Tuesday of last week, with our dear little boy, who had not been well for a number of weeks. He bore the tiresome journey on the cars much better than we expected; and we felt cause for thankfulness that we were all home again alive; but our dear child commenced to fail rapidly from that day, and we called a physician, but all to no purpose; he could not save him, and he lived and suffered till Sunday noon, when he died.

Who but those who have passed through similar trials, can know what it is to part with a dear and only child? This is the third time we have parted with all the child we had; and God grant, in his mercy, this may be the last trial of such a nature. Our first, and only child, died in 1855; a very bright active little fellow, of 9 months. The next died in 1865; a dear little girl of 21 months, so interesting that none knew her but to love her; but death marked her for his prey and took her from our fond embrace. We bowed in silence at the stroke and tried to profit by it, and humbly trust we did; for we most firmly believe, "The Judge of all the earth will do right." Thirteen months ago, God gave us another child, and our hearts rejoiced with trembling; our friends and neighbors rejoiced with us; and we hoped, as well as they, that this one might live. He grew very fat and seemed healthy, till he was 6 or 7 months old, when a niece of ours, who had no parents living, died in our house of consumption.

She loved our child very much and was in the room with him all winter before she died. Our babe was taken sick soon after her death, and has failed from that time, till last Sunday he died of consumption. He was getting his teeth, too, which caused him much suffering, and we felt glad when he ceased to suffer and was at rest from pain and sorrow.

We do not feel like murmuring, though we loved our child very dearly, and would gladly have kept him with us till Messiah came, if our lives should be preserved till that day.

Brn. and Srs., pray for us, that this affliction may be sanctified to our good, and that we may be made, by this chastisement, better and wiser.

We know there is "No Life out of Christ," and desire to be found *in* him, when he shall come again to earth, to set up his kingdom. Your afflicted sister, Abby A. Perry.

The Cornhill Monthly and Literary Recorder, published by D. Lathrop & N. P. Kemp, Nos. 38 and 40, Cornhill, Boston, Mass.

We have received the first and second numbers of this new Magazine. Of its merits we are not prepared to judge, as we have been too much occupied with other matters to examine it thoroughly; but from a cursory glance over it we are favorably impressed. Price 10 cents single number. Yearly subscription, $1.

Tracts—We have received from the author, Eld. R. V. Lyon, Suspension Bridge, N. Y. three tracts or sermons, on the following topics, viz.:

Paul's Commentary on the Penalty of Sin. 12 pages.

The Birth of Water and of the Spirit. 12 pages.

The Great Salvation. 15 pages; to which is added remarks on "The One Thing Needful;" 8 pages.

We have not had time to examine either, but presume there will be much found in them that is interesting.

John Newton says: "If an angel were sent to find the most perfect man, he would probably not find him composing a body of divinity, but, perhaps a cripple in the poor-house, whom the parish wished dead, but humbled before God with far lower thoughts of himself than others think of him.

Christian love transmutes all things, even those which seem adverse, into spiritual wealth; like the philosopher's stone changing all it touches into gold. The Christian is heir of all things because he has the mind of Christ. —*C. F. Hudson.*

NOBLE SENTIMENTS.

Dean Alford having been severely criticised for fraternizing with the Congregationalists at the recent centennial celebration at Cheshunt, writes to *The Guardian* to explain his object in what he had done.

He says: That object is the frank recognition of the Christian bodies around us as Churches of Christ, without any compromise of doctrine, and with no ulterior views. As to the former compromise of doctrine, I claim to be, as to every church doctrine, unchanged by "fraternization" with those who differ from us; and they on their part stand on the same ground. On the firm maintenance of this principle, all true recognition and union depend. Whether they omit in their worship an article of the Creed, is no matter of mine. They love and serve the Lord Jesus Christ; they are my brethren; I believe the time is come when I am bound to show that I regard them as such. And as to the latter point—abandonment of ulterior views respecting them—I have no hesitation in saying that, as I do not expect, so neither do I wish for, any re-absorption of Nonconformists into the Church of England. I believe it would be the worst thing possible, both for ourselves and for them. We are to be "not unwise, but understanding what the will of the Lord is." We may, if we please, lower ourselves by exclusiveness and uncharitableness, so as to become in that day a mere sect among sects; but we may also, and I hope we shall, so lift in our esteem our Christian brethren around us, as to find ourselves, when deprived of the aid of the State, a Church among Churches.

A Seasonable Reproof.—A general officer, then in a high command, and no less justly famed for his liberality of spirit and urbanity of manners, than for his military and other distinguished talents, had laid it down as a rule that his doors should be locked, and his servants in bed before midnight. A young aide-de-camp who had lately arrived in the family, having more than once infringed this wise regulation, the general took the following method to correct him.

One morning the gentleman arrived, and with a gentle rap, made no doubt of his being admitted as heretofore, but what was his surprise and confusion, when instead of beholding John, the servant, he saw his General standing before him with the latch in his hand. The young officer was beginning to make the best apology in his power, when the General stopped him short by saying, "Pray, sir, come in, I beg you will not think of making any apology; the fact is, as I knew you were out of the house, and as I have, ever since I have had the honor of being in this command, made it a rule to send my servants to bed at twelve o'clock, I was apprehensive they might keep you waiting at the door; I therefore thought it best to sit up for you, that you might not suffer so unpleasant an inconvenience." A better lesson could scarcely have been given. It produced the desired effect.

"A word spoken in due season, how good it is." "The words of the wise are as goads, and as nails fastened by the Master of Assemblies."

RANDOM READINGS.

A Gormandizer.—Dr. George Fordyce, the chemist, contended that as one meal a day was enough for a lion, it ought to suffice for a man, and for more than twenty years he took but one. A pound and a half of rump steak, half a broiled chicken, a plate of fish, a bottle of port, a quarter of a pint of brandy, and a tankard of strong ale satisfied the doctor's moderate wants, and regularly engaged one hour and a half of his time. Are there not others who preach abstinence, or cry out against three meals per day, who follow Dr. F.'s example?

We have not only the promise of the blessing as a consequence of our faithfulness, but we have moreover the assurance of success, which comes from the fact that the world will listen to men who are thoroughly in earnest, when they discourse of things which are confessedly of supreme importance.

Pride often miscalculates, and more often misconceives. The proud man places himself at a distance from other men; seen through that distance, others, perhaps, appear little to him; but he forgets that this very distance causes him to appear equally little to others.

A Costly Funeral.—The late Queen of Madagascar was buried in a silver coffin worth $30,000, and a box of coin, which it took fifteen men to carry, was buried with her. The mourning requires all her subjects to shave their heads and go barefoot for ninety days.

Whoever is afraid of submitting any question, civil or religious, to the test of free discussion, is more in love with his own opinion than with truth.—*Watson.*

Not a few seek to accommodate truth to their views and feelings; it is wiser to accommodate our views and feelings to truth.

He prayeth best who loveth best,
All things, both great and small;
For the dear God who loveth us,
He made and loveth all.—*Coleridge.*

Truth is a hardy plant, and when once firmly rooted it covers the ground so that error can scarce find room.

Though obedience be better than sacrifice, yet for a man to sacrifice himself is sometimes the best obedience.

This above all—to thine own self be true;
Thou canst not then be false to any man.

The Time for Family Prayers.—Henry Ward Beecher says that the best time for family prayers is immediately after breakfast and immediately after supper—for then the children will be most likely to be quiet, and feel that they have something to be thankful for. No one will be hungry; no one will be sleepy; and if ever the whole attention will be given to devotion it will be at those times.

Such has been our practice most of the time for over forty years; yet all heads of families cannot practise it. Necessity sometimes calls him away even before his children are up in the morning, and it may keep him away from home till they are in bed at night. No positive rule can be fixed for all families, but the above is a good one where it is practicable.

A Paradise!—It is estimated that New York City annually consumes 75,000,000 cigars. Fancy its literati, laborers, and loafers sitting down to the job of puffing that pile into smoke! Can there be any doubt our city must be a paradise? How delightful it must be to dwell in tobacco smoke!

An Old Man.—A man in the lunatic asylum at Cincinnati, according to his own statement, is four hundred years old. He loaned Shakespeare five dollars, which he never got back, presented a bosom pin to Columbus, just before his first voyage to America, and was on intimate terms with Queen Elizabeth, whom he familiarly calls "Lib." This man is not the only lunatic. There are others out of the asylum.

Regard hypocrisy as the most odious sin in the sight of God and men. To have no holiness is bad enough; but to pretend it when we have it not, is double impiety.

CONSTITUTION OF "THE LIFE AND ADVENT UNION."

Article I. The object of this Union is to use all available means to promulgate the doctrine of Life only in Christ, the personal, proximate advent of our Lord Jesus, and all sentiments calculated to spread vital godliness.

II. Any person believing in Life through Christ alone, and sustaining a Christian character, may become a member of this Union by subscribing to the Constitution.

III. The officers of this Union shall be a President, Vice-President, Secretary, Treasurer, and five Directors, who together shall constitute the Managing Board, and who are to be elected annually.

IV. The Managers shall be authorized to collect funds for the Union, which funds shall be transmitted to the Business Agent, who shall keep account of the same and transfer them to the Treasurer.

V. The Annual meeting and such other meetings as may be deemed necessary by the Board of Managers, shall be called by giving three weeks' notice.

VI. The Secretary shall keep a record of the names and post-office addresses of the members.

VII. This Constitution may be amended by a two thirds vote at any Annual meeting.

BUSINESS MATTERS.

One Dollar each from—S. D. Bingham, Daniel E. Ireland, Silas Goodell, Edward B. Fish, John S. Rockfellow, Daniel Howard, N. D. Wight, John Hayes.

Two Dollars each from—Geo. W. Storer, Moses Hampton, Reuben Wetherbee, Geo. Noble, Daniel Chase, D. Harrison, Wm. Wood, Soda A. H. Brown, Mrs. Myron Smith, Dalrymple & Tompkins, Wm. F. Edgerly, Mrs. Samuel Bancroft.

Various Sums—Edmond Wolcott, $5; Ralph A. Olmsted, $5; R. W. Neale, $5; (Cr. as you request.) Reuben Cadwell, $100 on pledge, also, $17 50 to be applied; Thomas Fielden, $5; "Donation," $5; H. L. Patterson, 50 cts.; Elizabeth Jackson, $3; Susanna Blodgett, $5; S. B. Wait, $5; John F. Busch, $3; Thomas McCleary, $50 to redeem his pledge, and $2 for his paper; Jos. Lingle, $5.

For General Tract Fund.

Geo. N. Maps, $1
Thos. Fielden, Salem, Mass., $5
Thos. McClary, Wilmington, Del., $5

Packages sent since last Week.

J. Middlekauff, by mail
Herbert L. Patterson, " "
Z. McLester (two parcels, as per order,) " "
Daniel Howard, " "

To Correspondents.

Z. McLester: Our book is marked "sent, June 5th," as you then directed; but we have sent again; no charge for these; all right as to the money.

James Crawford: The letter you speak of (containing $4), was not received at this office.

DR. S. B. BARLOW,
55 EAST TWENTY-FIRST STREET,
NEAR FOURTH AVENUE,
Office Hours: From 8 to 9 A. M. From 1 to 2 P. M. From 6 to 7 P. M. NEW YORK.

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Poetry.

The Great Physician.

When the trembling heart lies bleeding,
  Quivering in its anguish keen,
Then, O then, thou great Physician,
  Balm of Gilead! intervene.

Only thou the Spirit knowest,
  Thou whose power hath formed the man,
Thou who life and health bestowest,
  And the inmost thought dost scan.

Unto Thee we come for healing,
  Fountain thou of life and love,
Earth hath never fount or feeling
  Like to that which dwells above.

Purify us! purify us!
  Let the fiery furnace glow;
From the dross of earth refine us,.
  Make us whiter than the snow.

Earthly idols! God of mercy,
  Do they keep our hearts from thee?
Take, O take them --leave us noth!ng,
  Still, O God! we trust in thee!

Earthly forms may fade and perish,
  And their beauty pass away,
And our yearning hearts may cherish,
  Love that never can decay.

But the word which Thou has spoken,
  Never, never will it fail!
Though the heaven and earth may perish,
  And the powers of death assail.

Safe the souls whom thou dost cherish,
  None can pluck them from thy hand;
Rock of ages! firm foundation;
  On this let me ever stand.—*Selected.*

Children's Department.

The Little Housekeepers of St. Domingo.

BY GRANDMA GAGE.

"Oh! Grandma, won't you tell us about the little housekeepers to-day? What if it doesn't rain! You can tell stories on shiny days as well as cloudy ones. Can't you?"

"Ah! my little Harry, that wanted six months without rain, and now two weeks only of pleasant sunshine have gone by, and he is beginning to long for a rainy day."

"No, no, Grandma; not for a rainy day, but for a story on a sunshiny afternoon; that's all."

"Very well said, Harry." Grandmother stands corrected. So this afternoon we will all go to the summer-house in the garden and have a good talk."

"Hurrah!" shouted Harry. "Won't that be jolly!"

"May I ask Fred Walton and Ike Stevens to come?" asked Charley.

"And Susie Stanbrough and Hattie Wilson?" said Ella.

"And please, Grandma, may Smutty come, too?" lisped little tender-hearted Carrie.

"Smutty!" growled Harry, in a dismal voice of contempt. "Smutty! Guess we don't want any niggers in our gang!"

"What's that, Harry?"

"Why, Carrie wants Smutty to come and hear your stories. He's old Mammie Watkins' boy, that sells apples and peanuts on the corner down here, and she sends him to get the cold victuals. Sometimes he gives Carrie a little weeny piece of his candy, or one little old peanut; and so she thinks he must come and hear your stories. No, siree. He's not a coming!"

"Why not, Master Harry?" asked Grandma, laying her spectacles on the table beside her.

"Because he's black," answered Harry, while his face flushed as if conscious of being wrong.

"Who made him black?"

"I suppose God made him black; but then black boys don't go with white boys, you know."

"And why do not black boys go with white boys? Can you tell? Do you not play with him sometimes?"

"Yes, ma'am. But—but then—he never comes in with us. We only let him play sometimes—sometimes—when—Well, he's a nigger, and the boys call him Smutty because he's black, and they'd laugh at us if we were to ask him into the summer-house."

"Well," said Grandma, "this case grows serious. You only play with him sometimes. Charley, when do you play with Richard Watkins, whom you call Smutty?"

"When we want him to help us fix our kites, because he knows how better than we do; and when we want a good paper, or string, because his mother will always give us some. And he knows how to fix the wagon when it is broken; and he can lift bigger lifts; and he is the best player at base-ball, and we like him on our side; and to help us to carry home the marketing; and—"

"That will do, Charley. So you want the colored boy to play with you when he can help you, go with you when he can be useful to you; but when you can help him, or amuse him, then he's a nigger, and you can't have him in the summer-house. Oh! Harry, Harry, my brave little boy, is this right? Is it just? Is it doing as you would be done by? If Richard is wicked; if he does not keep clean face and hands; if he says bad words, or talks naughty things; then we do not want him."

"No, no, Grandma, Richard is good, and stays near his mother, and is kind to everybody, only Grandma, I hear almost everybody say he's a nigger; and when we are done our play, and go in, or anything, all the boys shut the door on Smutty," said Harry, with a choking voice. "Indeed, Grandma, I did not mean to be naughty;" and the big tears stole down Harry's cheeks while he begged to be forgiven.

So, of course, Grandma forgave him; and in the afternoon they all met in the summer-house, and Harry came leading in Richard, with clean face and clothes, looking very happy that he could hear the story of "The Little Housekeepers."

"In the West India Islands there is no winter, and the trees are always green, and the sun shines every day warmer than it does here even in harvest time—in July and August. About these islands there are trees that produce rich and luscious fruits, which decay very soon in the sun, and give out very bad odors. In the houses, too, which seldom have any floors but the smooth earth, things soon become mouldy and disagreeable, if not kept very clean. So, in every house, and every place where people live, there are little housekeepers, who are always on hand to see to things, and compel the boys and girls, young folks and old folks, to keep things in order. Some of the housekeepers are black and glossy, and have half a dozen or more feet and hands, and they have their bed-chambers in the holes and corners and cracks, and are ready to come out the minute things are left amiss and go to work.

"If Master Harry were to let the crumbs of his cake fall on the floor, as he sometimes does, there would be a hundred of them after him in ten minutes, and every atom would be carried off into their store-house. And, as like as not, while he stood watching them clean up at his feet, some of them would feel inclined to run up the legs of his pantaloons, and scatter about in his pockets, hunting for more; and, if they should find a supply, they would give the signal, and he would be covered in a moment; and when he felt them scampering over him, he would begin to spat them with his hands, and then, oh, what a time he would have! For every blow they would give him a sting with their sharp little broomsticks, till he would roar for mamma, or Bridget, or somebody, to deliver him from the housekeepers."

"Ha, ha, ha!" shouted the children, as Grandma made wry faces and told how Harry would act.

"Now, guess what they are."

Not one could think. But little black Dick, whose mother had been in Cuba, until a kind gentleman brought her to the United States and set her free, laughed heartily at their perplexity and asked, "May I guess?" And when Grandma said "Yes," he said, "They are ants."

"That is right, Richard," said Grandma. "God has provided these little housekeepers in the houses and scavengers in the streets and fields, that they may eat up and carry away everything that can be eaten in a very short time. If the dirt floors of the houses, or even those made of tile, or cement, or wood, are not kept swept sweet and clean, the ants will overrun the house, and the big housekeeper will have to attack them with buckets of water, and brooms and bushes, and only when all is made pure can the people enter in and live comfortably. This is one reason why in that country people do not keep clothes on little children. They would drop the juice of fruits, or the pulp of bananas, or megpels, or the sap of sugar cane, which they chew, on their clothes, and the ants would get upon them to "clean up," and sting the little ones.

"A banana, megpel, pine-apple, orange, or any other fruit unbroken is not disturbed by them. All these things have hard, or bitter, or spicy rinds, or shells, made so for their protection. But the moment they are broken and left they are in danger, and will soon be overrun by an army of these little workers, who will speedily dispose of all that will decay.

"There is another kind of housekeepers that take care of the ants. We should call them lizards in our country. Some people call them "swifts." They are seen darting about in every direction, and would make you scream with fright. But in that country they frighten no one. They are of many colors, and some will change color in a few moments. Those are called chameleons.

"They keep about in great numbers wherever the ants are, and live upon them. I once put a piece of cake upon the window-sill, and sat a little way off. In five minutes a line of march was formed from the ground outside, up the wall, and across the stone of the window-cap to the cake, and then the depredators commenced their work, forming a second line back, each with a load as large as it could carry, and in ten minutes more two green lizards crept near the returning outer line, and flattening themselves down until they seemed no thicker than moss-pictures on a rock, and turning to the whitish gray color of the stone, they became as still as the stone itself. Yet every instant I could see a little commotion in the line of workers that were carrying away the cake, and I knew that the little, slender tongue of the lizard, covered with something like glue, had been thrust out, and half a dozen of the little black housekeepers caught and deposited within the red pouch, which could scarcely be seen, so quickly was it opened and shut.

"Pretty soon a whole line of housekeepers were on the watch, and scarcely one of the first line could have escaped, had I not raised my finger with a quick motion, when away the larger housekeepers flew like a flash, leaving the black ones to finish the cake.

"My next story will be about the canals on the trees, and the honey-bees in the old ruins. Thanks to little Richard, who knew how to guess what were the housekeepers."—*Selected.*

Flattery is a false coin which is current only through our vanity.

The Kingdom of God.

BY GEO. L. HART.

"But seek ye first the kingdom of God and his righteousness, and all these things shall be added unto you." Matt. vi., 33.

One of the greatest promises, indeed, is this from the lips of the greatest of Prophets. Some are disposed, to give it an application altogther in this present life; but I think, after due consideration, we shall behold a truth that harmonizes with every other. Although appearing to teach an abundance to every saint, we know that at times the Lord's dear children are brought into trying circumstances in this life. But, thanks be to God, the life to come will have no lack. It is evident from the language used by our Lord, that life and its accompanying supplies of food and raiment, are considerations, which our Father is pleased to bestow as a reward of righteousness and faith. We are led to consider in the words, kingdom of God, the glorious association of power and wealth.

We learn in the book of Genesis, that the earth was as the kingdom of God, placed in the hand of man to order and subdue; that man, associated with God, would have been abundantly able to bring into subjection every revolt. That every thing was good, is true. But a tendency to become corrupt without a restraining hand, isproved from the fact, that after the withdrawal of God from the kingdom of man, the general retrograde began.. If Adam had retained his sonship, thorns and thistles would not have had much labor of body bestowed, to have subdued them. Jesus could speak to the unfruitful fig tree and it withered away: and nature in her unrestrained course hurls with her tornadoes and whirlwinds, the administrators appointed, before her to destruction; there is no restraining hand: the association of power is lost. But Jesus, the second Adam, the restorer, speaks to wind and wave and the word is a power to calm. Here is the great secret. Associated with him we reign in his throne, as he reigns in the Father's. I think I see a beautiful illustration in the Israelitish government, from the anointing of Saul to the establishment of David in the kingdom. Much has been said about God's kingdom, Christ's kingdom, and David's kingdom; but I understand that Christ's kingdom is God's; and David's was, as far as it typically illustrated the associated reign. Saul was anointed king. God associated himself with him till he rejected him; then God chose another, said to be after his own heart. Thus Saul was like Adam, the rejector and the rejected.

David was like Christ as far as he kept the association.. The words in Micah iv., 8, "O tower of the flock, the stronghold of the daughter of Zion, unto thee shall it come, even the first dominion," must harmonize with Isaiah ix., 6, 7. Thethrone David occupied is like the throne of the first dominion. After the rejection of Saul, unassociated with God, he died with all his house; unable to cope with his adversaries. Only physical force was left to him; just as it was with Adam, by the sweat of his face was he to eat until death. Thorns and thistles were to be certain obstructions to ease in producing food. The kingdom of God, with man associated in it, was one of righteousness; and as long as man was obedient, he reigned in life. But sin, the demon of the human race, entered the dominion by the disobedience and weakness of the flesh, and hath reigned unto death in the lost domain. From the rejection of Saul to the reign of David, we find the stronghold of Zion is once more occupied by one of the expelled Canaanite tribes; see 2 Sam. v. This was the high tower and largest fortification of Jerusalem. But David associated with God takes the stronghold from the Jebusites, and it is called from this time the city of David. Previous to this time, from his anointing, he was king, and reigned over all that came to him; but here, he, at the death of Saul's house, is over all. Here, I think, the names in Micah illustrate the associated reign of Christ. From the rejection of man in the kingdom prepared from the foundation of the world, to the anointing of Jesus, sin had reigned a triumphant sovereign. Earth was the territory it had used as a Golgotha for its victims. But the King of Israel is appointed. Hear him, Luke x., 18 "I beheld satan, as lightning, fall from heaven." John xii., 31 "Now shall the prince of this world be cast out." Said Paul "He put away sin by sacrifice of himself." "As the children are partakers of flesh and blood, he also partook of the same, that through death he might destroy him that had the power of death, that is the accuser;" and in Rom .v., it is said, "death reigned from Adam" by sin. So we find the accuser which accuses us before God. But Jesus having died for our sins, takes them away, and the accusation is cast down from heaven and in its place righteousness in our High Priest appears, the pledge deliverance to the children who were in bondage; and deliverance from sin; consequently death hath no dominion; the law of righteousness is life; and the same, through the spirit, frees us from the law of sin and death. See Rom. viii,, 2. Thanks be to the blessed God that giveth us the victory through our Lord, the God of dead ones, the anointed Saviour.

No wonder such association as the reign of the Eternal, and consequently His righteousness, was the great first principle of the doctrine urged by our Lord. Jesus by this association, was the rich heir of all things; but he became poor, till the time of his triumphant resurrection and ascension; when, enthroned as Judge, he entered glory; not to forget such as seek his face, but as a merciful Priest-King, to save all that are made just through faith in his blood. How beautiful. God is just, but saves all by Jesus that are justified in him to eternal life. The energy of the Spirit works in this association. The change is first in character; then the physical: bringing by the Christ from the dead ones all that believe to immortality; after which we are entertained at the table of heaven's high King; no possibility of suffering then. Then let us not complain, as we are left behind to finish up the sufferings of the spiritual man; even the sufferings of Jesus, which were not all in our behalf appointed: but humanity is perishing: and as Jesus suffered when here, as he gazed on their lifeless forms even to weeping, may we not forget we are to finish the mission; and if we thus suffer we shall reign.

Yes, my dear Brethren, in seeking the kingdom we unite our destiny with the suffering King. As the typical king David, with his followers, were persecuted not only by the Philistines, but by the Israel, over whom he subsequently reigned at the end of Saul's house, so Christ is persecuted and all that unite with him till sin and the kingdom of the *animal* man is destroyed; when, like David over all Israel, he will reign the Prince of Peace. O glorious hope of heavenly rest. Thy kingdom come, dear Lord, we pray, till all things are added. Enough at present to contemplate this and all other promises. We will patiently suffer. Earth, the beautiful new earth, our home, Jerusalem a rejoicing, Mount Zion recovered, at last, to which we all will come; a fortification complete; salvation eternal its walls; sin cannot enter; consequently death never gives sorrow; her people an everlasting joy. O Spirit divine, let the bright vision lift me up to things above, where Christ sitteth; that the inspiration of thy promises may influence me in the divine life, that the nature of sin may be destroyed, that I may attain the power of resurrection, even the anointing; then I shall enter at last her pearly portals, and converse with the saved in that land of rest. No whispering there. Nothing secret; no shame to cover; each note of praise might be prolonged in echo, till all the universe of angels and men had heard, but only to bring a universal response, *Amen.* O earth, thy King is coming; his voice, with that of his associates, will cheer thy disconsolate and saddened face; thy deserts are no more; thorns are all gone; beauteous flowers bloom amid the wastes; ye winds, thy ungoverned course is stayed to breathe in gentle symphony the accompaniment of the redeemed; ye warblers of the grove, over thee also will the restoration bring a thrill of joy, till in voices of love and gratitude ye bring your tribute in the assembly of the saved. And the once monsters of the deep will find the ancient oozing places, Job xxxvii., and act in peace; the fiat of the first dominion Kingdom restored. Psalms viii.; Heb. ii., 7–9.

O children, be faithful. He is coming soon; each note of war tells the crisis of the angry nations is at hand. He will speak ere long in sore displeasure; they are vexed; yet Zion is the hill of God, and ye nations must lick the dust. O "kiss the Son;" let this be our exhortation, dear ministry. His hand is stretched out from Heaven's throne still; redemption is available. O sinner, come; love divine impels me; you are drawn. Will you die? O come. The Spirit says, come; the Bride also, united by it to her Lord, feels the blessed unction and invites, and you may imbibe and reecho the invitation and be a chosen vessel of God, and be in the future world a recipient of life's fountain and together rejoice.

Letters and Extracts.

From Wm. R. Warner.

Cambridgeport, Mass., August 20, 1868.

Br. Storrs: It does appear as if our Broadway Baptist Church here, was doomed to be the nursery of *false views,* and "doctrines of devils." Last Sabbath I listened with pain to a youth from Harvard; his text was two words, taken from the account of the rich man and Lazarus, Luke xvi., 25, "*Son, remember.*" By these words he tried to prove, that the memory of the wicked as well as fire, should torture poor helpless men to all eternity; told us that instead of having five senses as we now do, we might there have seventy-five, to remember more keenly, and feel more sensibly the pains of hell. But through all his discourse, he did not bring one passage of scripture to prove his assertions; which I notice, is the dilemma of others who try to prove and mix with the gospel, these old heathen fables. We thought the preacher could have applied this text to *himself* with advantage, "*Son, remember,*" if he had remembered a little more scripture. Such as this, Isaiah xxvi., 14, "they are dead, they shall not live; they are deceased, they shall not rise; therefore hast thou visited and destroyed them, and made *all* their *memory* to *perish.*"

Now I believe the narrative of the rich man and Lazarus to be a literal fact, and not a parable. It represents the rich man in a flame, being *destroyed.* As we read of those who have been burned at the stake, and have conversed freely as they burned. But ask these advocates, how long the rich man remained in the flame, What do they say? Do they ever give us a direct scriptural answer? No: they cannot. We look to Scripture for the answer; David tells us in Psalm cxlvi., 4, "His breath goeth forth, he returneth to his earth; in that very day his thoughts perish." Again, "A fire goeth before him, and *burneth up* his enemies round about." So this gives the rich man but twenty-four hours in the flame at the longest; and if his thoughts *perish within* the day his breath goes forth, then that fine sermon from Harvard on the durability of the memory of wicked men is *worthless.*

God is his own interpreter,
And he will make it plain,

Now if any thing was ever made plain, it is the short duration of torment of this rich man and all other wicked men. In view of the utter impossibility of existing in a flame, Isaiah exclaims, "who among us shall *dwell* with the *devouring* fire?"

Math. iii., 12, "He will burn up the chaff." Mal. iv., 1, "The day that cometh shall *burn them up,* saith the Lord."

"The wages of sin is death."

Jesus said, "They that take the sword shall *perish* with the sword." Where are those ancient swords? They are perished and gone. So have the wicked men of those days. Jesus said he came to bear witness unto the truth, "Every one that is of the truth heareth my voice." We have the testimony of Prophets and Apostles, and of Jesus, that wicked men cannot endure and live in torments; but they perish; their thoughts perish; their memories perish. Shall we take God's word or men's?

Yours, for that word, that liveth and abideth forever.

From Eld. Samuel L. Walter.

Bunker Hill, Ill., Aug. 23, 1868.

Br. Storrs: I have been thinking of writing you to say that the brethren out here are anxious that the Herald of Life should be sustained. We can't do without it, as it sheds light on the gospel, which is good news, or glad tidings to perishing men. As Paul says, "It is the power of God unto salvation, or life, to every one that believeth." Is it not good news to men who are going down to death, that if they "believe into the Son, they shall not perish, but have everlasting life?" We want the Herald of Life to go on, and never to end its work of heralding to dying men, "Life only in Christ; or, the righteous only will live again." "As the whirlwind passeth, so is the wicked *no more.*" "The wages of sin is death." There is no promise of life to the sinner; and the truth on these and other subjects must be heard. I pray that all believers in the gospel of life may be one in sustaining the paper. We have not a man we can give up. We do not want to see one name wanting in the columns of the Herald. I will try and do more for the paper and the tracts this year than I did last; and others will do so, as their crops are better, and they will be able so to do.

I should like to be with you at the anniversary. I pray that God's blessing may follow your deliberations and that he may grant the Herald to start on its voyage the coming year with its canvas all spread, and filled with a steady breeze, so that its voyage shall be accomplished. The brethren that have and will sustain it have nothing to fear for their own safety while they have so many prayers going up to our covenant-keeping God for his blessing to be their portion in the life that now is, and that which is to come. I am in hopes of getting a hearing at this place. I remain yours, in hope of life when the Lord comes.

From James W. Smith.

Chester, Pa., Aug. 22, 1868.

Br. Storrs: I have disposed of the tracts and pamphlets that I got some time ago; and I want a few more Campaign Documents. I like to have something to give away. You know it is "more blessed to give than to receive." I am sorry that I am not able to do something for the Herald of Life above the mere subscription price. I will try this year and give a little more if I can. But you must keep in mind, Br. S. that I am old and poor. I have just entered on my sixty-fourth year, and have nothing to support me and those dependent upon me, but the work of my hands. I love the "Herald" as I love life. God knows it; and I would like to do something for it, but I am not able: I pray God that it may be sustained; and that its light may not be eclipsed; no, not for a "month." If I am well, I will try and renew my subscription about this time next month.

May God bless the cause, and water it more than ever, and give it prosperity, and may you be spared to superintend the "blessed Hope" until the Lord comes, is the prayer of your poor brother.

From Elvira H. Jillson.

Williamstown, Vt., Sept, 2, 1868.

Br. Storrs: After bidding adieu to the dear children of God at Springfield, I soon found myself in the quiet city of Manchester, N. H., where tidings awaited me of the severe illness of my father, bidding me hasten to Vermont. You will therefore do me a favor by sending our loved paper, the Herald of Life, to Williamstown, instead of Manchester, I hail its weekly visits as a blessing from the Lord. My poor heart overflows with gratitude to God when I consider his many mercies, even amid life's varied ills; such sweet assurance and strong consolation have we who have fled for refuge to lay hold on the hope set before us in the gospel. Yours, hoping for life where the inhabitants will not say, "I am sick."

Lory Jencks, Dansville, N. J., Aug. 24, wrote: You may count me as one that will help sustain the Herald of Life. I hope there will be an increase of subscribers for Volume VI. I will try to help to that result, and think I shall get some; for I believe it to be the best religious paper published. It advocates a blessed truth which is in harmony with the character of God, "No Life out of Christ."

BOOKS AND PAMPHLETS

FOR SALE AT THIS OFFICE.

On all books and pamphlets sent by mail, the postage has to be *pre-paid.*

Six Sermons on the inquiry, *Is there Immortality in Sin and Suffering?* To which is added a sermon on *Christ the Life-giver,* or the faith of the Gospel, by Geo. Storrs; with an Introduction defending the Bible and its Author against Infidels. This work contains double the amount of matter of the original Six Sermons. *Price,* in plain binding, 50 cents; in paper covers, 30 cents. Postage 4 cents.

The original Six Sermons were first preached and published in Albany, N. Y., in 1843. Since then they have passed through many editions and been improved and enlarged as the author received more light; but the last alterations and enlargements were made near fourteen years since, and the author has seen little reason to make any material change in the matter since, but will do so when he sees cause, if he ever does.

The Watch Tower: or, Man in Death; and the Hope for a Future Life.—A Pamphlet of 96 pages. A thorough cure for the modern necromancy, misnamed "spiritualism," which is really animalism. Price, 20 cents. Postage 2 cents.

This work is one of the first importance, and should follow the Six Sermons in all cases where there is a desire to understand the question of inherent immortality and the state of man in death, as only the knowledge of man's nature and state when dead can prepare our minds to comprehend the work of Christ in our redemption. Let none therefore fail to read this pamphlet.

Life from the Dead; or, The Righteous only will live again. By Geo. Storrs. Price, 20 cents. Postage 2 cents.

The author believes this subject is one of vast importance. It illustrates the whole Gospel scheme, and shows the mercy of God in its true light, while man is seen to be wholly mortal. It cuts up the modern man-worship, which is hurrying so many on to rank atheism. This work should be read after the two preceding ones, with which it will be seen not only to harmonize, but it is the climax to the doctrine of those works, and is the inevitable result to which they lead. The three works together form the author's "body of divinity" as he understands the Scriptures of truth.

Life only in Christ.—This embraces the whole of the three previous named works, and the Tract on Atonement, bound in one volume of 360 pages, and lettered on the back. It contains a full view of the doctrine of "No life out of Christ," as held by the Editor of the Herald of Life. Price, $1. Postage 16 cents.

This volume has been prepared for the convenience of those who wish to know the author's views on the Life theme, in the order in which they rose in his own mind, and as the subject naturally arises in a thinking mind. 1. Is man immortal? If not—2. What is his state in death? If unconscious in death—3. Who will live again? These questions are taken up in this order, and we do not see how an impartial mind—willing to follow truth wherever it leads—can come to any other conclusion than the one arrived at in these combined works. Examine them and see if this is not so.

Man's Destiny.—Immortality: The Argument from Nature and Scripture, by Rev. T. M. Post, D. D., St. Louis, Mo., Reviewed by Geo. Storrs. Price in pamphlet, 30 cents. Postage 4 cents.

The history of this work was this: Rev. T. M. Post, D. D., of St. Louis, Mo., a well known and talented clergyman, was selected by certain ministers and others, in New England, to write a Prize Essay on Immortality, for which a gentleman in New York paid $150. It was intended to have it the best that could be said or written in favor of the immortality of all men without regard to their moral character; that is, of their inherent immortality.

Dr. Post took up the subject under two heads of argument. First, "The Argument from Nature;" and second—"the Argument from the Scripture." The first of these appeared in *The New Englander* of February, and the other in May, 1856.

The Reviewer followed these arguments in their order. The Review of the argument from Nature was written before that from Scripture appeared.

The author of the Review wrote it by request, and with the expectation that it would be published with a reprint of the Essay. No one should fail to read it; and perhaps nothing better can be placed in the hands of Ministers of any denomination.

This work has been out of print for some months, but is now re-printed.

Bible vs. Tradition: in which the true teachings of the Bible is manifested: showing the true meaning of the terms Soul, Spirit, Hell, Everlasting, Eternity, Life, Death, etc. Price, bound, $1. Postage, 16 cents. In paper covers, 70 cents. Postage 6 cents.

This work contains over 300 pages, and is an invaluable help to understanding the Scriptures. It is a work of much labor and research. The title indicates its object, and the performance shows the object was kept in view throughout. Many smaller works have been written by others on the subject; but they are little more than a compilation from this larger and more perfect work, which was the pioneer in this branch of the life views.

BIBLE EXAMINER TRACTS.

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No. 10. Letters to a Clergyman; or, Life only through Christ, not a heresy; by Dr. J. K. Finley, Pittsburg, Pa. Price, 5 cents.

The foregoing tracts are the Bible Examiner size i. e., octavo; and are 16 pages each. Price, 5 cents single. Four of either can be sent for 2 cents postage; where that number is called for, we will send them at our own expense. They will be sold at $3 per 100; but in that case, sent at the expense of the purchaser. One dozen of the foregoing will be sent for 50 cents, and we will pay the postage.

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The following are 12mo. Tracts, of 24 pages each:

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Herald of Life

AND OF THE COMING KINGDOM.

"They which shall be accounted worthy to obtain that world, and the resurrection from the dead . . . are the children of God, being the children of the resurrection."

GEORGE STORRS, Editor. NEW YORK, WEDNESDAY, SEPTEMBER 23, 1868. VOLUME V.—NUMBER 48. WHOLE NUMBER 238.

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SOUND VIEWS.

[THE following, from the *World's Crisis*, so nearly expresses the views we have held for twenty-four years past on definite time fixing that we give the article entire.]

DEFINITE TIME.

I HAVE become convinced that the preaching of *definite* time, as it has been preached by some, does not produce a salutary effect upon the community. I am alone responsible for the position I take on this question. I regard those who are looking for the speedy coming of Christ as the people of God, raised up for a specific purpose, and that the work to which they are called is not yet accomplished, is manifest to every candid and intelligent observer. We draw our conclusions from the work done, and the work to be done. The relationship they sustain to the world now is synonymous with that of Noah to the antediluvians, in one respect, at least; and that is, it is a work of warning. They may be said to occupy a different position, in some respects; that is, they have a duty to do in removing the errors from the minds of the people, which are calculated to create in them a spirit of indifference to the great event at hand. This is no small part of the labor; for when the necessity of the event is shown, and the people see that the hope of future life depends upon the second coming of Christ, nine-tenths of the work is accomplished necessary to secure interest in the event.

Thirty years ago the world did not contain any denomination of Christians whose faith was such as to show a necessity for the coming of Christ in judgment, or the resurrection of the dead. During the last thirty years a people have come on to the stage of action, numbering their tens of thousands of laymen, and hundreds of preachers, in possession of talent of no mean order, and in possession of funds to a good degree, and in possession of what is indispensable to success—the grace of God. But what has this people done? They have achieved a mighty work. They have so far revolutionized the theology of the day, as far as they have carried their advance, that it is seldom we hear, in places where this faith has been preached, those old radical ideas of eternal torture in a hell of liquid fire. As a general thing, every battery is soon silenced against which the truth has been levelled, and that is the next thing to a surrender. But to what extent has the conflict been pressed? I answer, it seems hardly begun. When we look about us, and see the vastness of the field, and the limited number of laborers engaged in the harvest, we conclude that much more must be done.

Now what shall we do? Shall we sit under the shade and wish it was supper time, or night, or time to rest? or shall we up and at it, knowing that the work must be done before the supper can be eaten, or the rest enjoyed? It will do to sit down and sigh and cry for rest when the work is all done; but while the field is so thickly strewn with golden sheaves that must be gathered, there is no time for sitting in the shade. O that God would give us more of the spirit of Jesus, so that we could think more of the perishing around us, and less of self; then we can wait with patience for the early and latter rain, and work while the day lasts. Let us be governed more by general principles, and less by technical points, and we shall have a salutary influence, and be less liable to disappointment ourselves, and be less obnoxious to the minds of many who are far from being friends, or indifferent to consistent Bible faith. The friends of truth are often its deadliest foes, in consequence of their inconsistent conduct in attempting to advance it. Five radical, imprudent preachers can create more prejudice in the minds of honest people in six months than ten consistent ones can counteract in six years.

God has, in the way of general principles, placed within our hand a good reason to believe we are living in close proximity to the judgment, or the establishment of the everlasting kingdom. The four monarchies to rise and fall, from Daniel's time to the sitting of the Ancient of days, are mainly in the past, and are sufficient of themselves to lead to the conviction that we are near the end; but when we come to set the definite time of the end, it is quite another thing. Jesus had access to Daniel's periods, and times, and days, and quoted from his prophecies, and with all his wisdom did not know the day or the hour (and I think he was as wise as man in general), which leads me to conclude that it is no easy task to determine the *exact* time when the end will be.. With me, the *event* is a *certainty*; and while I thus feel, I am determined to labor with reference to it, and be ready for it at all times. Noah preached the *event*, but not the *time*. When God revealed the time to him, he went into the ark, and God shut him in; and "as it was in the days of Noah, so shall also the coming of the Son of man be." A knowledge of the event, and a readiness to meet it, is what we need; and, while we enjoy this, let us occupy till he comes, and be willing to labor, and not be over-anxious about the *time* of rest. Let us love the labor; and while we see so much to be done, let us push the conquests with renewed energy, till the labor is all done, and the last servant of God is sealed. *Then* we will rest. The rest will be the sweeter when we reach the final goal, on account of the intenseness of the labor. Let us press onward, resting assured that the supper will be eaten when the table is full, and the rest will be enjoyed when the work is all done.

Have you done all you could, brother? sister? Are your talents, your means, your hands, all employed in the prosecution of this glorious work? If not, it is in vain for you to sigh for the rest, for it will be enjoyed only by the laborers. Work while the day lasts. "Be instant in season, out of season; reprove, rebuke, exhort, with all long-suffering and doctrine; for the time will (has) come when they will not endure sound doctrine;" and you shall receive the crown of righteousness with Paul.

WM. A. FENN.

FUGITIVE THOUGHTS ON THE DEVIL.

[The following was written for a magazine, the editor of which avows his belief in a spirit-devil; but was sent to the HERALD OF LIFE. The writer is an old physician.]

N. C., Sept. 12, 1868.

MY DEAR BROTHER: Fugitive thoughts arising from the memory of early instruction are not easily banished from the mind. And if such a thing as oblivion or forgetfulness of erratic and false training or mental culture were possible without any loss of the intellectual faculties, would it be prudent or wise to desire a total oblivion of the fallacies of heathen philosophers or doctors of divinity?

The devil holds a prominent place in the creed of saint and sinner; *the devil* in whose personality you profess to believe. Belief is the offspring of evidence—evidence furnished by unerring witnesses recorded for our instruction, as the only unerring, infallible guide to a correct view of Scripture truth. But who is to give us a true translation of the inspired testimony? Who is, in our day, an infallible guide? "Trust not in a friend—have no confidence in a guide"—"The serpent beguiled me." "Ye serpents, ye generation of vipers." So it seems there was one serpent in the garden of Eden in the days of Adam, and many serpents and vipers in the days of Christ. Even in the time of Shakspeare there must have been as many devils as there were inordinate cups. "Every inordinate cup is unblest, and the ingredient is *a devil*." "O thou invisible spirit of wine, if thou hast no name to be known by let us call thee devil." And the utterance of the Son of man must satisfy any candid man that in his day there was *one devil* among the twelve whom he had chosen. It is to be presumed that *a devil* has the nature or attributes of *the devil* who sinned from the beginning. It would be desirable, perhaps, to know, and surely must be of great importance to ascertain, if it is revealed, who was the *first sinner*—or who sinned from the beginning. Very many candid, sincere, intelligent persons of sound understanding are of the opinion that Adam was the first sinner, nor have they much confidence in the *idea* that sin first commenced in heaven, or that anything defiled entered there. If any man is so illuminated that he can give us a description of the devil, prove his existence previous to the creation of the serpent, or Adam, and give us plain, Scripture language, unmixed with metaphor, allegory, metonymy, synecdoche, or personification, he will no doubt confer a very great benefit upon the present generation. And if Br. Taylor fail to do it, perhaps Br. W. may throw some glimmering of light upon the subject. However things may turn out, let it be just and lawful for me to continue my fugitive thoughts or reminiscences of the past.

Many, no doubt, are more afraid of *the devil* than they are of God. We are commanded to fear God and keep his commandments; for the fear of the Lord is the beginning of wisdom, and a good understanding have they that obey God. But, is it said anywhere in the Bible, "*Fear* the devil?" Is the devil in whom you believe, ubiquitous? Is he at the same time everywhere, tempting, devouring, destroying, or attempting to destroy the elect? How does he transform himself into an angel of light, so as to deceive, if possible, the very elect? For my own part, I really and sincerely believe there are millions of devils now on earth; just as many (and no more) as the number of inhabitants. Will this belief entitle me to your favorable notice? Thank God, says one, he after all, believes in a devil—and millions of devils! Ah! the devil beguiled me, quoth one, and I stole a sheep! Alas, cries another, satan tempted me, and I told lies! O wretched man that I am, satan hath buffetted me, in the form of a woman, and I was guilty of ———. I am miserable, groans another, the devil beguiled me, and I got drunk—came home, killed my wife and child! But not to enumerate every sin in the catalogue of crimes, is *satan*, the devil, the remote, exciting and proximate cause of all the corruption and abominations on earth? Examine this devil, this satan, or *the devil* himself; have you ever seen him? If one biographer of Martin Luther deserves credit, Luther knew the devil; was so intimate with him that he had eaten a bushel of salt with him. Let no man conclude this is a popish slander. There are many now living who not only believe in the devil, but have seen him as often as they beheld themselves in the glass, or committed any of those crimes enumerated by Paul as the works of the flesh. Men are at enmity with God. They, in an unconverted state, hate God. "But now have they not only hated me, but my Father also." "They hated me without a cause." Were *these devils* of the highest order? Had each of them a devil in himself? or was each of them the devil himself? From the abundance of unbelief and evil in the heart the mouth of the wicked speaks. Were there no *personal devil*, or imaginary devil in creation, would sinners be any way benefitted, or would they continue precisely what they are? One or two questions may be proposed for discussion: 1st. Must all that is said in Scripture relative to satan, serpent, or devil, be taken literally? or, what expressions are literal and what figurative? It is to be feared many are working outside the Bible.

But to conclude these fugitive thoughts. One thing seems indispensable—a knowledge of a certain personage—a personal being—one's self. Self-knowledge is a great gift—a great blessing. Know thyself. God has imparted this knowledge to us. He has revealed our true character in the Bible. If wicked, we are commanded to forsake our ways; or unrighteous, our thoughts, and return unto the Lord, and he will have mercy upon us, and to our God, for he will abundantly pardon. Let the evil be forsaken and the good chosen. Don't slander *the* devil; take to thyself all thy vileness; don't blame the devil. Confess your sins. He that hideth his sins shall not prosper; but he that confesseth and forsaketh them shall obtain mercy. The spirit of evil in the children of disobedience is well known and understood by all who are saved by grace, through faith. The works of the flesh are manifest. All who labor under the heavy burden of sin are invited to Christ that they may live. Believe in him, receive the grace of God so freely offered; deny all ungodliness and worldly lusts; live soberly, righteously; abhor that which is evil; cleave to that which is good. We are commanded to hate and abhor that which is evil. Be pleased to say if we are commanded to fear the *devil?* to hate and abhor him? "I have heard of thee by the hearing of the ear, but now mine eye seeth thee; wherefore, *I abhor myself*. Sinner, if you want to see the devil, take a view of thyself, and review the dark deeds of thy past life, and thou wilt see the worst devil thou wilt ever see—*thine own polluted self*." But beware how you attribute your sins to some being in the air. Don't fight the air. Learn to know and abhor the lusts of the flesh, by yielding to which thou hast sinned: how grievously thou knowest.

So, dear br., you believe in a *personal devil*: the personality of the devil. Is the *devil* a *person?* If so, and you describe him to the life, and send me his photograph, you'll do me a favor. Is the Pope antichrist? Are you sure? Who made you a judge? Is every unbeliever—every sinner, antichrist? All right. No more at this time. My thoughts are fugitive; perhaps they may fly to thee. Don't treat them in an unkind spirit.

Who will exculpate himself in our courts of justice by saying—the devil tempted me and I violated the law? or, say to God, the *devil* (ubiquitous), whom you permitted to tempt me, overcame me—he is powerful—*I* am a weak mortal. Fine excuse—wonderful logic!

FRANCIS ———.

"FEW SAVED."

[The pamphlet from which we gave so large an extract last week, gives us the following view of New York City; and truly it does not speak very encouragingly for "the conversion of the world;" and makes one pray, Come Lord Jesus; and come quickly."]

LET us come to New York, the great metropolitan city of the United States, where we find a million of inhabitants on twenty-five square miles. Here one hundred thousand persons are every year arrested for misdemeanors and crimes; this being one criminal or vagabond to every ten of the whole number of people. Here is a grog-shop for every one hundred inhabitants. Here are one hundred thousand children between the ages of five and sixteen who never enter a Sunday School; of these, forty thousand are unmannerly and filthy juveniles who roam the streets as paupers, vagabonds and heathen.

Here over seven millions are annually spent for public amusements—circuses, theatres, etc. Here are ten thousand drinking saloons, gambling hells, ticket-swindling shops, lottery-dealing shops, houses of ill fame, obscene publishers, bogus hotels, and like places of vice, whose keepers swindle the community out of twelve millions of dollars every year. The places of amusement and vice cost fifteen times as much as the clergy, and over two millions are annually paid the police to keep the villains straight, and guard the city.

The cost of licentiousness to the city is ten millions yearly; there are twenty thousand prostitutes, with one hundred thousand persons annually treated by the medical profession for immoral diseases, and the number of persons annually infected by such diseases can not at the present time, according to Dr. Sanger's estimates, be less than four hundred thousand. The immoral and obscene, as well as blasphemous publications, are countless.

There are also five hundred and fifty thousand Roman Catholics, mostly foreigners, whose influence is adverse to true religion; with seventy-five thousand German infidels, also atheists, deists, and rationalists, besides a host of spiritualists, and added to these some forty thousand infidel Jews. The *Tribune* estimates there are in the city fifty thousand families of infidel and atheistical tendency, without a copy of God's word.

The judicial and municipal government of the city gets worse and worse year by year. The city is controlled by corrupt men, and there seems no hope of remedy. In the words of H. W. Beecher, "All the framework of society seems to be dissolving. On every side we find men false to the most important trusts. Even the judges on the bench are bought and sold like meat in the shambles. One must go into court with a long purse to obtain justice. The judiciary of New York stinks like Sodom and Gomorrah. Men say they hardly know a court in which to trust a case."

In New York, church-goers have declined thirty per cent., while theatres have increased fifty per cent., all within forty years. Eighty years ago when the population was only twenty-three thousand, there was a place of worship for every thirteen hundred and fifty souls; now there is but one for every three thousand souls. In 1850, forty-one of every one hundred persons could be seated in her two hundred and fourteen churches, but in 1860 only thirty-one of every one hundred could be seated in her two hundred and fifty-three churches. Now there are three hundred and seventy-five churches and other places of worship in all the great city. These will seat less than four hundred thousand people; where are the other six hundred thousand? Shut out into the streets. No place to worship if they desired it, and, sorrowful to say, full half a million of these not desiring any. Half the population of the city shut out of God's house both by compulsion and free choice, to associate with irreligion, godlessness, and vice.

"Here," says the *Evening Post*, "are half a million of people who never receive any ecclesiastical instruction, and to whom the preaching of the gospel is as strange as to the inhabitants of New Zealand or Ashantee." "A half a million of Pagans within sound of the church bells of the metropolis," mournfully echoes the *Christian Advocate*.

But the most startling fact is yet to be stated. The Christians in New York do not equal in number the harlots of London. Rev. Joseph Duryea says there are but sixty-four thousand communicants in all the Protestant churches in this greatest city on the western continent. Sixty-four thousand church members professing Christianity at least—though hundreds do not possess it—to one million of people! Only one saved to fifteen or sixteen others who are unbelieving, unforgiven, and unsaved. A little better than London, but alas! the "saved" are indeed "few." Just think of it, over nine hundred thousand judgment-bound souls within a compass of twenty-five square miles, all in their sins and unprepared to meet God!

COMING OF CHRIST.

CHRISTOPHER COLUMBUS, on his memorable voyage across the Atlantic, was pacing the quarter-deck one morning in deep concern. The previous night, his officers and crew, reproaching him with his illusive hopes, had been threatening to abandon the enterprise in despair. "A new world," he was saying, as he paced the deck that morning, "A new world *is* yonder!" At length as he gazed upon those "untried waters," his practised eye discerned a "sign." Some drift-wood floated past. Like Paley's watch on the desert heath, it was its own certain interpreter. They must be near the mouth of some majestic river by which that drift-wood had been floated down. "Brothers!" exclaimed Columbus, his eye glistening with a calm ecstasy, and his finger pointing to the "sign"—"Brothers! look at that! We shall soon see land." The infirm hearts were bold again; from that hour they were other men.

Is not the church of the living God at this hour on the wide untried ocean, steering her course to the kingdom—the "New World" of her "faith and hope?" The voyage has been protracted, till the men of feeble faith have begun to lose heart and to "faint." But stay, my brother! look at that drift-wood. The "signs" declare that the glory is not far off.

Some imagine that to look into the future, to examine the signs of the times, is work only for the idle and for the visionary. God's operatives in the world, the great doers, the brave endurers, are men, they say, of sterner stuff. But is it so? . . . Why has God assigned to the "sure word of prophecy" so large a place in his revealed will? Not surely to gratify a prurient curiosity—not to indulge the idle speculatist, but to meet the daily necessities of the pilgrim—the daily wants of the "good soldier." To affirm that we do not need to study the prophetic word, is to affirm that God has erred in giving to that word a place in his Bible.

How different is God's real thought concerning this matter! "The revelation," we read, "of Jesus Christ, which God gave unto him, to show unto his servants things which must shortly come to pass." And it is added: "Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things that are written therein; for the time is at hand." Rev. i., 3.

Does not this mean, that the gracious Lord would have his servants sustained in their conflict by the hope of the good time to come? Does it not mean, that, whilst they are called to pass through the dark "night," he would have them solaced by the assured prospect of the "day?" Does it not mean, that, whilst his eye is on us now from the mountain as we are still "toiling in rowing," he would have us to know that ere long he will be at our side on the stormy waters, and will bring us to our quiet haven?

"I will come again," said the Master to his sorrowing brethren before he suffered, "and will receive you unto myself; that where I am, there ye may be also." He is away now; but the Comforter is with us, to speak to us about our absent King. "He will show you things to come," said Jesus, defining the leading characteristic of the Holy Spirit's office. And why "things to come?" Because the hope of the glory is that which animates us now in our struggle—"we are saved"—we are carried victoriously through "by hope." John xiv., 3; xvi., xiii; Rom. viii., 24.

When the disciples on Olivet stood gazing up into heaven, fearing that they had lost their Master, and with him the hope of the coming kingdom, a message came, announcing that they should see him again. Solaced by the hope, they went everywhere—charging the "little flock" to be of good cheer, for speedily they should have the kingdom—and charging the unsaved to repent, if they would not be self-excluded from this glory which was so near at hand.

No one who ponders the Acts and the Epistles and the Revelation, can doubt that the attitude in which the Lord would have his church stand, is that of waiting, watching, longing for his return.

Take only two passages as a specimen. The first is Rev. xxii., 20. The last words which Jesus uttered, or ever shall utter till he come again, are these—"Surely I come quickly." The certainty of his return, and its possible nearness, are the two elements of "strong consolation." And why should the troubled church deprive herself of either element of her consolation? John, the exile, could not do without either, and so his instantaneous, happy response was—"Even so come, Lord Jesus."

The second passage is Titus ii., 11–14. What conceivable language could assign to the hope of our Lord's appearing a place more momentous in the *dynamics* of the christian life? In verse 12, we have the grand practical end which God's gospel of grace was designed to accomplish—"Teaching us, that denying ungodliness and worldly lusts, we should live soberly, righteously and godly in this present world." And in verses 13, 14, we have the motive power which is to stimulate the heart in aiming at this end—"Looking for that blessed hope and the glorious appearing of the great God and our Saviour Jesus Christ, who gave himself for us, that he might redeem us from all iniquity and purify unto himself a peculiar people zealous of good works." Who has not felt, that in the measure in which this hope occupied the heart, the life has been transformed, the whole soul has been lifted into heavenliness? The "hope" may occupy a place in our creed, and the life remain unaffected; but to love the appearing, is the certain source of an earnest, self-denying, happy, working life.—*Rev. J. Bailie.*

ABOUND IN THE WORK.

PAUL, in one of his epistles to the Corinthian church, devotes considerable space to a declaration of the gospel, and to an explanation of the important part which Jesus took in perfecting the plan of salvation. He told the doubting brethren at Corinth what would have been the condition of the race had Christ failed in his mission; proved to them that our Lord had gloriously triumphed, and completed the redemption scheme; illustrated the manner in which deliverance is to be effected, a future life bestowed; expressed thanks to God "which giveth us the victory through our Lord Jesus Christ;" and concluded with this exhortation, "Therefore my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord; forasmuch as ye know that your labor is not in vain in the Lord." All-important though it was in the morning of the Christian church that believers should be so deeply rooted in the truth as to be steadfast, unmovable, always abounding in the work of the Lord, it is no less momentous in these days of general departure from "the faith once delivered unto the saints," that all who are blessed with extrication from the mass of error and corruption fostered upon the church by the arch adversary, (unsanctified, designing humanity,) should use all diligence in giving heed to this injunction of the apostle. Were the vital points in Paul's theology, the doctrines of the gospel dispensation, new to the people of that day? So long have some of those prominent features been buried beneath the rubbish of human tradition that they are regarded as no less new now. Did the people then recognize that the triumph of those doctrines would break down the established order of things and bring to nought the authority of the learned doctors of the law? So it is clearly seen now that their triumph would overturn the whole structure of latter-day theology; drive fat-officed minions into the truth, or into obscurity; destroy the proudly wielded power of the "doctors of divinity," so called, who vainly seek to strengthen their very sick patient; and deliver from a terrible bondage all them who, under the assurance of progress in enlightenment, have been filled with heathen darkness. How violently the gospel's march was opposed in apostolic days, the fierce, long-continued, and relentless persecution of all the saints, and final martyrdom of many, but too clearly portray. How stubbornly and bitterly its every point of march is contested now, the untiring zeal with which its pretended friends strive to turn people from it to the vile inventions of antichrist, makes mournfully apparent. But whatever opposition may be experienced, as instruments in the hands of God, believers in an uncorrupted gospel, we are to be "steadfast, unmoveable." We are to be firmly anchored in the truth, trusting in it as confidently as we would trust a bridge the strength of which we know, the safety of which we have often tested. We are to let nothing move us from it; suffer nothing to shake our faith in, or win our minds from the hope of the gospel. We must arm ourselves well for the good fight. When the struggle is fiercest, when the warfare is sharpest, we should the more closely wrap around us the mantle of kindness, of patience, of humility, and love, thus making a superiority in the practice of all Christian virtue, a continual walk in godliness, bear testmony to the sanctifying power of the truths we proclaim.

"Always abound," says Paul, "in the work of the Lord." None need inquire of others concerning this work. Christ is himself our instructor. He not only points out the work but confers ability to perform it. Each follower of Christ, if a true follower, is a workman of God, and he is not only required to work for the triumph of truth, but he must *abound* in that work. He must not be spasmodic is his efforts, sometimes waxing hot in zeal, and again sinking into withering coldness; now so ambitions of rapid progress as to be impatient of the firm, steady walk of others; then, "unstable in his ways, suddenly falling behind, a stumbling block to the less experienced. We that have been brought to a more perfect knowledge of gospel truth have special responsibilities. Myriads of keen eyes are gazing upon us, watchful of our every movement. If we shun all *appearance* of evil they are slow to acknowledge our consistency. If we only *seem* to do evil, busy tongues transform us into workers of iniquity. But if we *do* evil, the sin is immediately charged against the peculiar truths we uphold, as their natural fruit. We should, therefore, be constant and zealous in well-doing, letting every Christian virtue have their perfect work, that we "may be perfect and entire, wanting nothing." Then when temptation comes suddenly upon us, as it sometimes will, we shall be near the unfailing fountain of all good, and from it we may draw strength to endure. "Blessed is the man that endureth temptation: for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love him." Are we, lacking wisdom, sometimes in doubt as to the line of our duty? We have only, in faith, nothing wavering, to "ask of God, that giveth to all men liberally, and upbraideth not." Let us then, not only work, but so *abound* in that work that we shall ever improve; steadily progress in righteousness; constantly exceeding our former selves; and all this not for a week, or month, or year, but *always*; beginning, continuing, and finishing everything that we do to the glory of God, the honor of Christ, and the good of our fellow men. Thus abounding in the work we shall *know* that our "labor is not in vain in the Lord;" and, having in the appointed way

sought for glory and honor and immortality, we shall be rewarded with attainment "unto the resurrection of the dead." At that unspeakably happy, joyous time may all the redeemed children of God, being the children of the resurrection, exclaim, "O death, where is thy sting? O grave, where is thy victory?" L. C. THORNE.

A DIALOGUE.

BY WM. H. WHITMAN.

BR. STORRS: The following is a dialogue, that ran through my mind, while attending a business meeting to employ a man to preach on Sundays for a stated salary; viewing the future judgment as the clergyman employed views it. So we head the dialogue.

A POPULAR CLERGYMAN BEFORE THE GREAT WHITE THRONE.

JUDGE.—What was your calling in the other world?

CLERGYMAN.—I was a preacher of the gospel.

J.—Was the gospel you preached popular?

C.—Yes: and some of my co-laborers and myself thought we would convert the whole world.

J.—Did you not know that it was "written" that the world would be like as it was in the days of Noah and Lot, and there would be scoffers in the last days?

C.—Yes: but the doctrine we preached gained ground so fast, it seemed the world would be converted to it.

J.—Then you were carried away by your success, and forgot that you were to be judged by my words in the last day?

C.—Yes, we were to some extent: there were a few individuals who taught the world would grow worse and worse; but they were so insignificant, in our estimation, that I and my co-laborers treated them with a good deal of contempt, and thought we were serving thee in doing so.

J.—That is precisely the word I spake. Have you not read that my followers would be cast out of the synagogues? and even killed, and men would think they were serving me in treating them so?

C.—Yes, I have read it; but never thought that we were guilty of it; but that it would apply to the Methodists, Presbyterians, Baptists, and other denominations.

J.—But you have just confessed that you have mistreated some for defending Bible truths.

C.—But I felt sure that those I mistreated were not thy servants; wilt thou not forgive me, and save me in heaven?

J.—Were you a hired clergyman?

C.—Yes.

J.—What was your salary?

C.—It was among the lowest that was given, about $600 a year.

J.—Well, did you never read the words recorded by my servant John, "The hireling careth not for the sheep?"

C.—Yes: but I thought it did not apply to me, but to the protestant world; some of them would get $10,000 and some $30,000 a year.

J.—That makes no difference, you admit that you were a hireling, and knew my words that were to judge you in the last day, "The hireling careth not for the sheep." No wonder you have been mistreating some of them, and you cannot justify yourself now, unless you can make me out untruthful.

C.—I do not wish to do that. But as I was truly honest, wilt thou not save me in heaven?

J.—Did you take money from the poor to get your salary?

C.—Yes: some paid me money who were not worth a dollar where I was worth a hundred.

J.—Well, did you not know that my word commanded you to help the poor, instead of taking from them?

C.—Yes: but I thought I was doing right, for I labored very faithfully for the cause; and besides I gave away some money.

J.—Whom did you give it to?

C.—I gave it to other preachers, worth as much, or more than myself, and institutions of learning.

J.—Then, the poor you have neglected?

C.—Yes: I am sorry that I did; but wilt thou not grant me a place in heaven?

J.—How did you use your money that you took from some of these poor men you speak of? You did not give it all to other preachers and institutions of learning, did you?

C.—No: I had to dress well, or I would not make a good appearance in the pulpit. Then my wife had to dress in a better manner than others, because she was a clergyman's wife, and must appear a little above the common people; for such was the custom among clergymen.

J.—So then, you forgot my words which said, "be not conformed to this world?"

C.—No: I read them often, but did not apply them to myself and family. I pray thee save me in heaven.

J.—I will have to give you a place on the left hand; for you stand condemned without further questioning. Depart from me—depart.

The above would be a very short trial in the judgment. And if each individual case is to be acted on, as we hear the popular clergymen preach, how long will the judgment last?

CAMERON, ILL., Aug., 1868.

NOTICE.

BR. R. WENDELL will hold meetings in Westfield, Mass., at the Town Hall, commencing the 30th inst, and each evening during the week and over Sunday.

D. J. WEAVER.

THE HERALD OF LIFE.

NEW YORK, SEPTEMBER 23, 1868.

NO IMMORTALITY NOR FUTURE LIFE, EXCEPT IN JESUS CHRIST ALONE, AND BY A RESURRECTION AT THE LAST DAY IF DEAD, OR A CHANGE IF ALIVE.

RESPONSIBILITIES.

The Editor holds himself responsible for none of the sentiments of Correspondents. The Editor's articles do not all appear under what is called the "Editorial Head." Any articles without a signature, or which are not credited to another source, the Editor is responsible for, without saying whether he wrote them or not he leaves the reader to judge of their authorship. Let these things be kept in mind in reading the Herald of Life, and the praise or blame will rest where it ought.

THE HERALD OF LIFE.

THIS number closes the present volume of our paper. We have found a steady increase of subscribers up to the end of this volume; and especially for two or three months past; which, with the anniversary demonstration, is evidence of an increased interest in the views of Life only in Christ which we advocate. Our friends have stood firm at their post, as a general thing. They show no disposition to turn to the right hand or to the left. They have not put their hands to the work to look back, or to be drawn aside by private interests or selfish ends. The cause in which they have engaged is, to them, the cause of God and his truth; and they love it too well to let other considerations enter into their plans for carrying on the work.

Volume VI. commences with October 7th. Consequently there will be no issue next week; but it will appear as early as possible the week following. This interval of one week gives us an opportunity to regulate our books preparatory to the commencement of the new volume, and to make the entry of a thousand new names, which we want you to send us at once. Just make up your mind that this vacant week shall not pass without your sending from one to four new subscribers each. If you cannot get them to pay for a year, get them for six months. Let them try the "$1" plan, and see if the next dollar can be kept back. Now let every one of you give at least one day to this work and see what the result will be. We know it must be good. Remember, a subscriber for the entire volume is better than one for six months. But if you cannot get them to take a whole loaf, let them see how good a "half one" is.

"LIFE FROM THE DEAD," "THE JUDGMENT," AND "A DEFENCE OF THE BIBLE."

WE have on hand a supply of these three "Campaign Documents," and trust the friends of Life only in Christ will continue the good work of scattering them everywhere; especially the two first named. Those present our advanced ground as Life believers, and set forth the crowning views of the Life theory. Thousands of them have already been sent forth on their mission, and thousands more are to be put in circulation. They are put to purchasers at cost; but many must be given away. To pay for these, we look for donations from such as can help bear the expense.

Those who wish to send these works to their friends or acquaintances, can have the first two sent by mail, postage paid, for *ten* cents; or the three together for fourteen cents. By the 100 copies, sent by mail, LIFE FROM THE DEAD will be $6 25. THE JUDGMENT, $2 25. DEFENCE OF THE BIBLE, $3 50. If sent by express, or taken at our office, $5 per 100 for the first named; $2 for the second; and $3 for the last. But send for which you choose, and as many as you desire, and we shall send them at the same rate.

Our object is to put the two first named, especially, in circulation as extensively as possible. The other, "A DEFENCE OF THE BIBLE," may or may not go with the two first, as you choose. Yet it may be well to have a few of them for some particular persons.

Now is the time to work, and to work in earnest. An interest is being awakened for information on these subjects. We have calls from various quarters. A gentleman in Vicksburg, Miss., writes us that chance or Providence has thrown two or three copies of the HERALD OF LIFE into his hands. He tells us, if we have any works for gratuitous circulation in the South, he will distribute them for us. He seems in good earnest in the matter. He is a member of the Methodist Church, but is no believer in the future torment theory. The South must have our help. Who will send us the funds for that purpose. Those who can aid, please do so as early as possible.

Some "orthodox" advent preachers in Tennessee, have boasted that they have kept our views from getting any hold there. Be it so. Doubtless they think to do God service by that course. To their own Master they are responsible, and not to us; nor are *we* responsible to them. Tennessee is receiving some of our HERALDS and tracts. We rather think we shall have witnesses there as well as elsewhere.

ELD. HIMES AND THE LATE CAMP-MEETING.

IN the *Voice of the West*, for Sept. 15, Eld. Himes, in giving an account of the Springfield camp-meeting, makes some statements which we regard as incorrect, and also refers to a transaction at the close of our discourse, on Friday, which we, in our account, left unnoticed, as another *peace offering*. We were glad also to see the *World's Crisis* left it out of their account of the meeting. Eld. Himes seems pleased with the affair: hence we feel called on to speak of it also. Eld. H. first speaks of our discourse, (which remarks we may notice ultimately), he then says.

> After the sermon, Br. H. Pratt, of Rochester, N. Y. read the hymn, "I love thee, I love thee," etc. and in reference to the allusion of Br. Storrs to the non-resurrection of the wicked, said: "I love my Savior too well not to believe that he told the truth when he said, 'Marvel not at this: for the hour is coming in the which all that are in their graves shall hear his voice, and shall come forth: they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation.'" This remark created quite a sensation, and brought out loud amens: but all passed off with the manifestation of the best of feeling on the part of most present. "Let brotherly love continue."

To those who heard and saw this transaction we need say nothing; if their minds can discover Christian courtesy in it, very well. We had entered into no detailed defence of our view of the non-revival of the wicked dead, and hence did not feel disposed to press the subject by commenting on texts relied on to prove the opposite. What Eld. Pratt did, says Eld. H., was "in reference to the *allusion* of Br. Storrs to the non-resurrection of the wicked." We italicize one word to show that the subject, by us, was not entered on argumentatively, Eld. H. being judge. What call was there, then, for Eld. Pratt to take the course he did? We believe that every fair-minded man on the ground, even though opposed to our views, disapproved of Eld. P.'s course. We have reason to believe that Eld. Grant, and Eld. Mathewson, if not some other preachers, did. Because they did, we took no notice of the matter. Eld. Himes, it seems, approved, and sends out his approval through the *Voice of the West.*

Now to the thing itself. We had been dwelling on "*Love:*" the love of God and love to one another. Our "allusion" to the non-revival of the wicked dead was in the least offensive language we are capable of using without hypocrisy. We had not attempted to destroy the force of any text relied on by the defenders of their revival. At the close of our discourse, Eld. P. came forward as described by Eld. H. Was the *spirit* of love manifested in the transaction? Let those judge who saw and heard. The *matter* is what we have to do with. What did he say? "I love my Saviour too well not to believe that he told the truth when he said," etc., (reading John v. 28, 29).

Can any fair construction be put upon this introduction to the text, except this, "Eld. Storrs believes or teaches that my Saviour did not speak the truth" in that text? We so regarded it at the time, and so regard it still; but, as Peter once said, "I know that through ignorance ye did it." Acts iii., 17. Hence we let it pass unnoticed; and glad would we have been had Eld. H. done the same, and followed the good example of Eld. Grant; but he has all but compelled us to respond.

Be it known to all men, the truthfulness of our Lord's words, John v., 28, 29, has never been called in question by us, not even impliedly. The construction some men put on those words, we do question, and shall not override the general tenor of the Scriptures and positive testimony that unbelievers "*shall not see life*, but the wrath of God *abideth on them*," (John iii., 36), to adopt any man's construction of John v., 28, 29. We think that text can be harmonized with what we regard as the general tenor of the Bible and the known truth, "God is love." The text does not say that the doers of evil are made *alive*. It does say those who have done good come forth to the resurrection of *life*. Both classes are taken cognizance of at the resurrection, supposing it to be the literal resurrection, at the last day; and the final state of both is then manifested and unalterably fixed by the "Son of man," who is the executive officer of "the judgment written." Hence, while both classes are unmanifested, as to their final state, till the resurrection; both are then made a manifest disposal of; the doers of good come to the resurrection of *life:* the others, unmanifested till then, by the resurrection process, are openly condemned "*not* to see life," but to have the wrath of God abide on them. That is their "damnation;" literally, condemnation. That is the final disposal of them. This view is harmonious with the general tenor of the Scriptures, and manifests that "God is love" even to his enemies. When they can be of no benefit to themselves or any one else, He causes them to "*remain* in the congregation of the dead." Prov. xxi., 16.

The question of the true sense of John v., 28, 29, we will not argue further at this time; but we will notice Eld. Himes' statement of the exultation of some, at Eld. Pratt's effort. He has told a part of the truth, but not all of it. Not only were there "loud amens," but loud cries of "*glory;*" and they reminded us of a circumstance that occurred at Great Falls, N. H., when we were a Methodist preacher, and believed in inherent immortality and eternal torments. In a large assembly we were portraying the horrible condition of the lost. In the midst of our awful picture a brother shouted "loud"—"glory to God." Very much like it were the responses to Eld. Pratt's ebullition, from persons who profess to have rejected the doctrine of eternal torments, but give "glory and amens" to the idea that sinners are to be made alive from death and tormented *awhile* before their final death. Such persons remind us of the story we heard, many years ago, of a good "orthodox" lady, somewhere in the west, who kept a public house. A Universalist sought rest in her mansion and she refused to entertain him because he did not believe in eternal torments; and he had to go on his way to find lodgings elsewhere. Not long after, he had occasion to travel the same road again. Once more he called at the house of this orthodox lady. To pacify her feelings so as to get entertainment for the night, he told her his views had undergone some change since he was at her house before. Said he, "I have come to the conclusion that some sinners hereafter will be tormented at least fifty thousands years." "Bless the Lord," said she, "that is better than nothing."

Wherein those shouters and ameners at Springfield differ from the orthodox landlady it is difficult to tell. They do not, it is true, believe in endless torture—but, "Glory to God and amen" to torturing them without hope for "fifty thousand years," the shortest imaginable period in which their fancied judgment, *after* resurrection, can be accomplished; and it is more likely to occupy a million or ten millions of years. Such a *mortal* resurrection, and the misery attending is what called out the "loud amens" and "glory" that gives Eld. J. V. Himes such apparent satisfaction.

However, his case is not hopeless; he has made "progress;" for though he withstood us, or was dumb on the immortality question for more than twenty years, while we fought the battle, standing in the forefront of the hottest of it, he has at last come to the conclusion that we were right, all that twenty years, and he was wrong; but when he comes to wheel into line, he finds we have taken an advanced post, viz., that not only is the doctrine of eternal torments not true, but the doctrine of any hopeless torments in a future life is equally false.

Now he sets himself against us on this doctrine, as he did for twenty years on the other. Very well; less than twenty years more, if the age should last so long, Eld. H. may be found making a movement for the new line we now occupy. We hope the kingdom of God may come before so long a period shall pass. But sure we are that Eld. H. and the *mortal* resurrectionists cannot stand where they are. The idea of a *mortal* resurrection for saints and sinners will never prosper when it comes out in fair and open fight. The man that can advocate it in the face of the apostolic declarations that "the dead are raised incorruptible—in glory—in power," and with "spiritual" bodies, must not rebuke us because we do not allow his and his co-workers' construction of certain texts which they think teach the reliving of the wicked dead, while not a text can be found that saith they will *live* again. We do not say they cannot *infer* it from some texts; but we do say, not one text in the Book of God saith that a man dying in his sins shall ever be revived into life, or be made *alive* from the dead.

LIGHT WANTED.

ELD. J. V. HIMES, speaking of our preaching at the Springfield camp-meeting, among other things, says,

> It should be understood, that some of the friends of Br. Storrs applied to the committee for the privilege to pitch their tent on the ground in connection with the annual Camp-meeting. They have paid a portion of the expenses in fitting up the ground, and enjoy the right of holding their own meetings, in subjection only to the general rules of the camp. The committee treated them in a liberal and Christian manner, though it is understood that they do not give countenance to their views of the non-resurrection of the wicked.

This statement is liable to mislead. If any of our "friends applied to the committee for the *privilege* to pitch" the LIFE AND ADVENT MISSION TENT on the camp ground at Springfield, it is unknown to us. We went there of *right*, as all of our "friends" understood it. They had been invited to help fit up the ground, and some of them had been appointed on the committee to help in the matter, and to solicit funds for the purpose; and, if we are not misinformed, members of the Life and Advent Union actually paid more than $500 for that object. Are we now to be told that we went there as a gracious *privilege* granted us by a "*Christian* committee," provided we would behave well, and not violate "the general rules of the camp?" If these things are so, and Eld. Himes seems to know, we ask that "liberal and Christian manner"-ly committee to return to our friends the money they have received under "false pretences," or disavow such insinuations as proceed from Eld. H. We wish to deal with honorable men.

We have had enough, and more than enough of this deceitful pretence of "brotherly love" while stabbing us by insinuations. We condemn no man because he dissents from our doctrinal views; nor withhold fellowship from him merely on that account. But the man who wilfully misrepresents our position, and deliberately covers up his own, holding to a *mortal* and simultaneous resurrection of all Adam's race, and yet spreads those views *covertly*, is a tax on our charity, we confess. We are sorry to be compelled to say thus much. But, with Paul, we would say, "Let no man think me a fool;" if they do, let them "suffer fools gladly, seeing ye yourselves are wise." 2 Corth. xi., 16, 19.

AN OLD HEATHEN.

So the Rev. ABEL STEVENS called Plato, in one of his letters from Europe, published in the *Christian Advocate* of this city, some few years since. And what has this "old heathen" done? According to Mr. Stevens, he has done what Christianity could not do. No wonder Mr. S. called this a "strange fact." Mr. Stevens seemed to glory that "Plato always had a similar influence in the church!"

The truth is, the so-called "Church" has attempted to establish the dogma of an "immortal soul" in man, which is unsustained by a single text in the volume of inspiration. But this immortal soul theory has compelled its advocates to adopt the mystical system of explanation, which has led thinking minds to the conclusion that there is nothing rational in the Book professing to be a revelation. The consequence has been a grievous departure of many men of investigating minds, into what is called "*Rationalism.*" From that position, Christianity, as it is doctrinally maintained by the immortal soul advocates, cannot reclaim them; so Christ and his teaching must be abandoned for "PLATO!" Not till this "old heathen" has done his delusive work, can immortal soul Christianity be made to bear on a man of mind and fit him for the mystical system of "Spiritualism," which from the Bible alone can never be taught, because not there. There is indeed a Bible "spiritualism;" but it is just as different from the Platonistic Christianity, as a resurrection from the dead is different from an immortal soul. But we give our readers Mr. Stevens' remarks and leave them to make their own conclusions. He says:

> "I showed in my last that a great change came over the theological mind of Germany under the influence of Schleiermacher. He was led back from German skepticism by the help of an old heathen—this is one of the strange facts above alluded to. Plato made Schleiermacher ashamed of the crude, materialistic, heartless unbelief of Rationalistic theologians around him. Plato has always had a similar influence in the Church. Some of the 'Fathers' believed that many Christian truths had been revealed to him by inspiration. A Platonist in philosophy, Schleiermacher soon was in a mood to receive the purer spiritualism of Christianity itself. He published Plato, and began to preach Christ. His students felt his influence. A corps of excellent scholars and really spiritual men rose up around him; yet while he sent forth from his lecture-room the great and good Neander, who at his Christian baptism renounced his old Jewish name (for he was a Jew) and assumed the Greek one of Neander, (the 'new man,') Strauss also, the champion of the Mythic theory of Christianity, went forth from it—so uncertain is the influence of what is called philosophy. Strauss was an exception, however, to the great Platonist's usefulness."

ZION'S HERALD.

WE thank the conductors of that paper for sending it as an *exchange* for the HERALD OF LIFE. It has assumed the form of a quarto of 12 pages, with cover; mechanically it is well executed and closely printed. We like its plan of confining advertisements to its cover. Religious papers half filled with advertisements, it seems to us, have a drawback on their character.

With Dr. Haven, editor of *Zion's Herald*, we never had any personal acquaintance. From what we have heard of him, we have formed a favorable opinion of his character and abilities. We hope our exchanges will be a mutual benefit.

Perhaps the *Christian Advocate*, of this city, may now favor us in like manner; though heretofore declining. We know that paper has wronged us in time past, by publishing the misstatements of H. Mattison, and refusing to correct them when distinctly pointed out. This we regard as out of character in any religious paper. But we hope it may yet be led to see that *pure* Christianity is not promoted by making untrue statements of the position of others, as the writer referred to has repeatedly done in the *Christian Advocate*, while no correction has been allowed from us. All religious papers are liable to be imposed on by misrepresentations in the communications of correspondents; but they should be ready to correct them when fairly pointed out, even though it may bear hard on the reputation of the offender. Let him learn to be more careful in his statements in future, and not "do evil that good may come."

DONATION OF BOOKS.

WHEN we were at Springfield, Mass., at the camp-meeting, we received a request for some of our principal works, on the Life views, from the "City Library Association," for the Theological Department. We sent them two copies of LIFE ONLY IN CHRIST, and two of BIBLE VS. TRADITION; also, our Review of Rev. T. M. POST, on IMMORTALITY. We have received the following acknowledgment:

CITY LIBRARY ASSOCIATION ROOMS,
SPRINGFIELD, MASS., Sept. 17, 1868.

REV. GEO. STORRS: *Dear Sir*—I am directed by the Board of Managers of the City Library Association to acknowledge the receipt of a valuable donation of books made by you to the Association, and to return thanks to you in their behalf for the same. Very truly yours,

WILLIAM RICE,
Secretary & Librarian.

We shall be pleased to make any similar association a like donation, in any part of the country, and to add a copy of the HERALD OF LIFE, without charge, for their use, if desired.

THE *American Presbyterian* has our thanks for noticing a few works we sent it a short time since. We exchanged with that paper when we published the *Bible Examiner*, years ago, and count it one of the best among our exchanges. The following is its notice referred to:

> George Storrs, of New York, Editor of *The Bible Examiner*, sends us three pamphlets: (a) *Man's Destiny.* "*Immortality: The Arguments from Nature and Scripture, by Rev. T. M. Post, D.D., of St. Louis, Mo.,*" *reviewed* by George Storrs. (b) *The Atonement by Jesus Christ: What is it?* (c) *Man's Nature and Destiny: or, the Animal Man and the Spiritual Man. A Sermon*, by Geo. Storrs. The doctrines here inculcated and defended are those of the Annihilationist wing of the Second Advent body, of which Mr. Storrs has long been the recognized leader. He may indeed be regarded as the author of the annihilationist theory, though something like it seems to have been taught in primitive times by Arnobius.

We would be much obliged to the *Presbyterian* if it will inform us where we can find the teachings of Arnobius, to which it refers; we have not been able to find it and would be glad to see it.

"SPIRITISM."

THIS development came in to help the advocates of the natural immortality theory just at a time when the supporters of that theory were at their wit's end, having been routed by the Bible testimony of Life Eternal only through Christ, and of man's inherent mortality. Its mission was, avowedly, "to convince men of the immortality of the soul." As such, it was hailed by many believers of the common dogma of natural immortality. But it soon manifested a departure from "orthodoxy" in relation to man's final destiny; being, in fact, on the side of universal salvation. That alone, it seems, kept the largest portion of "orthodox" persons from giving themselves up to the guidance of the spirits, professing to be the spirits of their dead friends.

We never called in question the reality of the various manifestations said to be made by this development; but we have steadily rejected the idea that the spirits of the dead had anything to do in the matter. If we could not explain the manner of these manifestations, we never have for one moment wavered in the fact that dead men were no actors in these developments: our faith in the Bible forbid the indulgence of a thought which we regarded as virtually giving the lie to inspiration. The book of God is distinct in its utterance that "There is no remembrance of God in death"—that "the dead praise not the Lord"—that "in the very day" of one's death "their thoughts perish"—that "the dead know not anything"—and "there is no knowledge in *sheol*," the state of the dead. Psa. vi., 5; cxv., 17; cxlvi., 4; Eccl. ix., 5, 10.

Such being the fact we have stood firm, that God is true, though every man be found a liar. By some it has been wholly attributed to the devil; but we have been more inclined to the opinion that it resulted from some unknown cause in the mediums them-

selves and in those who consulted them. In confirmation of this view we saw, some years since, an extract from the *American Journal of Insanity*, containing an abstract from a paper by Dr. BELL, read at the meeting of Insane Hospital Superintendents in Boston. From that abstract we make a few extracts.

Dr. BELL first narrates a series of experiments in "table moving." Next he speaks of "long conversations with what purported to be the spirits of persons dead for twenty-five to forty years, in which every question he could devise relating to their domestic history and to events in it, known only to them and him, had been truly answered. Some of the subjects put mentally — i. e., without speaking or writing—had half a dozen correct replies, forbidding of course completely, on any doctrine of chances, the contingency of accident or coincidence, as such *mental* questions, *per se*, negative the explanation of previous knowledge on the part of the medium."

The account then proceeds as follows:

Pretty early, however, in his investigations, Dr. Bell began to find that, however correct his spiritual conferees were in most of their responses, the moment a question was put involving a response the truth of which was unknown to him, uniform failure occurred. Sometimes, where he believed at the time that his questions were truly answered, subsequent information had shown him that he had been mistaken. He had answers which he believed to be true, when the facts were decidedly otherwise.

Pursuing this train of inquiry, he found the "spirits," while averring that they could see him distinctly "face to face," never could read the signatures taken from an old file, and unfolded without his having seen the writing. Yet as soon as he had cast his eye upon the signature, without allowing any one else to see it, it was promptly and correctly reproduced by the alphabetical rappings. And again, when he had made a previous arrangement with his family that they should do certain things every quarter of an hour at home —he, of course, not knowing what—while he was to ask the "spirit" what was done at the instant, uniform failure occurred. He proved, too, that the theory of the "Spiritualists" to meet such difficulties, viz: that evil or trifling spirits interfered at *their* end of the telegraph —was not tenable. For the responses just before and after these gross failures had been eminently and wonderfully accurate, and the "spirits" not only declared that they saw with perfect clearness what was going on at his house, but denied that there had been any interruption or interference.

Dr. Bell also gave examples where test questions involving replies *unknown* to the interrogator had been designedly intermixed with those which were known. The result uniformly was that the known responses, however curious and far remote, were correctly reproduced; the unknown were a set of perfectly wild and blundering errors, the responses often being obviously formed out of the phraseology of the question, as a *stuck* school-boy guesses out a reply!

The result of the inquiries of Dr. Bell and his friends—for several gentlemen of eminently fitting talents pursued the investigation with him—was briefly this: that what the questioner knows, the spirits know; what the questioner does not know, the spirits are entirely ignorant of. In other words, that there are really no superhuman agencies in the matter at all—no connection with another state of existence; but that it bears certain strong analogies to some of the experiences of clairvoyance, in that mysterious science of animal magnetism, as it has been protruding and receding for the last hundred years.

Dr. Bell concluded by the expression of his full convictions that, while the faith in spirits must be given up as being connected with these facts, it was a topic, whether regarded as a physical novelty, or even as a delusion, cutting deeply into the very religious natures of our people, which was worth our fullest examination. There were great, novel, interesting facts here. They had not been treated fairly and respectfully, as they should have been. The effect was that the community, knowing that these were *facts*, if human senses could be trusted at all, went away from those who should have thrown light upon the mysteries, but who would or could not, to those who gave some explanation, even if it was one which uprooted all previous forms of religious faith. He hoped that the members of this Association, who were as much required to examine this topic as any order of men except, perhaps, the clergy, would not be afraid of looking it in the face from any apprehensions of ridicule or of degrading their dignity.

We think Dr. BELL's conclusion on these topics is the most rational and worthy of attention of anything we have seen. To sneer at the facts is folly; they are too well attested to admit of a rational doubt; but that they are produced by the spirits of dead men is not for a moment to be admitted, unless we are prepared to reject the Bible as a revelation from God. That they are a mere human production from some cause not yet fully understood is most likely. That these manifestations will utterly destroy many persons we have no doubt, and they seem to be a fulfilment of 2 Thess. ii., 9–12, which runs as follows:

"Even him whose coming is after the working of Satan, with all power and signs and lying wonders. And with all deceivableness of unrighteousness in them that perish: because they received not the love of the truth, that they might be saved. And for this cause shall God send them strong delusion, that they should believe a lie: that they all might be damned who believed not the truth, but had pleasure in unrighteousness."

"VAIN PHILOSOPHY."

[We would like much to have the Methodists' papers, all over the land, republish the following sensible article from the pen of the venerable Dr. BOND, in 1854, then Editor of the *Christian Advocate* of this city. It was a response to a correspondent. Dr. BOND speaks as follows:]

WE have deeply felt the importance of the subjects to which our correspondent refers: "The relations of the spiritual to the material world, and the disposition made of the soul on its separation from the body." We have consulted philosophy and philosophers in regard to these subjects with no success. Philosophy, applied to spiritual things, constitutes what is called natural theology, and from natural theology is derived what is called natural religion. Now natural theology must be derived from natural phenomena; that is, from the works of creation, as they are exhibited to our senses, and from the providential government and superintendence manifested in these works. Both in antiquity and modern times men of the greatest ability and most patient industry have inquired of the phenomena of nature and providence, and have ended in nothing but vain speculations in respect to spiritual things. Their theories are vain imaginations, unsupported by proof which carries conviction to the judgment, or satisfaction to the longings of human nature after sure and certain hope in respect to the future.

At the very threshold of the temple of knowledge, the philosophers of both ancient and modern times have met with an insurmountable obstacle to their progress. They could not proceed a single step without answering the inquiry, Has man an immaterial spirit in him—something distinct from, and capable of existing independently of matter? They found the opinion everywhere prevalent that he had; but how did it originate? Tradition had handed down the belief from the earliest ages, but mixed up with the most puerile conceits and absurb superstitions. Could it stand the test of philosophical inquiry? One thing was perceived at the outset. The question as to the existence of spirit could not be subjected to ordinary philosophical tests. Philosophy examined matter, its qualities and laws, as it was presented to the senses; but spirit was neither tangible nor visible—was not cognizant of any sense. How then could its existence be demonstrated? If any attempted to demonstrate the existence of spirit by the operations of mind, the argument was met by the objection that no one was so well and accurately acquainted with the powers of which material organization was capable as to be assured that no peculiarity of organization was competent to perform functions attributed to the mind. It was not more inscrutable than he *thinking* of subordinate animals, and the functions which are performed by what is called life in vegetables. It excelled these in degree, but so might human organization excel in degree all other forms of life.

But if philosophy could not demonstrate the existence of an immaterial spirit in man, it could not assure us of a future state of existence, and consequently could not reconcile the existence of moral and physical evil in the world with the omnipotence and goodness of God; for it was evident that a good man, possessed of omnipotence, would not have made a world like this, where no degree of excellence could exempt a man from the evils of life—from pestilence, famine, oppression, pain, bereavements and death. It was true, then, as Paul declared in his day, that "the world by wisdom' (i. e., philosophy), knew not God," and it is true still. They could not assure themselves of his unity, much less of his omnipotence and moral attributes comprehended in the word *goodness*. On the contrary, when they contemplated the moral and physical evil existing in the world, and viewed the apparently unjust administration of providence, they could come to no other conclusion than that there existed both good and evil deities, mutually counteracting each other in the government of the world. True, they could not contemplate the phenomena of creation without perceiving evidence of *intelligence* and *power* in the works and in the government of creation. These attributes were evident—everywhere seen. They were apparent in the movements of the heavenly bodies by fixed and invariable laws, and the structure of the smallest insect testified to the same intelligence and power by the adaptation of its organization to the purposes of its economy. But whether this intelligence and power resided in one God or in many gods, philosophy could not decide. And, indeed, had it decided on unity as a divine attribute, the other attributes of intelligence and power would have afforded no basis for religion, as they would have taught nothing which could direct man how to worship and serve the Creator so as to procure his favor.

With these views we renounce, wholly, all reliance upon metaphysical theology, and consequently upon natural religion, and betake ourself solely and exclusively to revealed theology and religion, as found in the holy Scriptures. We have settled the only question which remained to be answered after philosophy failed us, namely, Are the Scriptures true? Do they contain a revelation from God to man? We find their truth attested by evidence which our judgment cannot resist; demonstration as satisfactory as the Q. E. D. of Euclid; "They have God for their author, salvation for their end, and truth, without any mixture of error, for their matter. Here, then, we rest our faith and our hope in all spiritual concerns. Our only business now is to inquire, What has God said? What does he require? What does he promise? What does he threaten? With John Wesley, we are *homo uni libri*—"a man of one book"—in regard to the interests of the soul for time and eternity; and "looking into the perfect law of liberty, and continuing therein, not being a forgetful hearer, but a doer of the work, we are happy in our deed."

DEATH WORSHIP.

IT is seldom, of late, that we have seen such rank idolatry manifested as is found in the following lines of poetry, which we clip from one of our exchanges. Read it, and see to what the doctrine of inherent immortality leads.

DEATH IS LIFE.

No skeleton monster, with poisonous breath,
A terror, a tyrant, that comes from below,
But God's blessed angel of mercy, is Death,
Relieving the soul from its burdens of woe.

'Tis only the close of the lily at night,
To open again at the morning's first ray;
The fading of stars at the coming of light,
Before the full glory of opening day.

The rainbow that heralds the reigning of peace,
The sleep that is dreamless and ends in the sky,
The veil between man and the "holiest place"
Of God's golden temple for Christians on high.

The grave is life's cradle, its shroudings of white
Are saints' swaddling clothes for the opening of life,
Then welcome Death's rising that bringeth the light,
Dispelling the gloom of our sorrow and strife.

If this language does not supplant Jesus and the resurrection, we would like to know what could do it. "The wages of sin is *death*." Rom. vi., 23. "The last *enemy* that shall be destroyed is death." 1 Cor. xv., 26. "All wrong," says the above poetic effusion, "death is no monster, no tyrant; it is God's blessed angel of mercy." . . . . "Then welcome death's rising that bringeth the light." That is, when death comes he is the rising sun that bringeth the light of life, "the opening of life."

Christ is not mentioned in a single line of this poetry. No wonder, for Death has taken Jesus' place as the great Deliverer. We might employ the words of Peter, and say, "Ye have denied the Holy One and the Just, and desired a *murderer* to be granted unto you; and killed the Prince of life, whom God raised from the dead." Acts iii., 14, 15. Yes, Death, the murderer, is glorified in the foregoing poetry. Death is declared to be "God's blessed angel of mercy." Why, then, we ask, did God take his Son out of this blessed angel's hand by raising him from the dead? We ask again, Is not Death glorified and Jesus ignored in the above poetry? Is not the resurrection from the dead made useless, if not impossible, by it? What has thus perverted the truth of God? Not the good heart of the author of the poetry; but a head filled with inherent immortality. That doctrine is the "Barabbas," the murderer of truth, in these days.

"LIVING SOUL."

THE article in the HERALD OF LIFE on the above subject, two weeks since, will be put in a tract if sufficient funds are sent for that purpose. Thus far only eight or ten dollars have been pledged. Shall it be issued? Now is the time to do it, if done at all. We wait for funds. About $40 is wanted to print 2,000.

CORRECTION.—On the last page, in the Letter from Thos. McClary, in the twelfth line, for "embrace this *com*ing doctrine," read, "this *crown*ing doctrine."

A DILEMMA FOR UNIVERSALISTS.

ACCORDING to Universalism, Christ died to save all mankind; therefore, all mankind will be saved.

Query. What are mankind saved from?

They are not saved from their sins; for Universalism says, all are sinners. They are not saved from punishment in this life; for Universalism says, all must suffer for their sins, in this life, and there is no escape.

They are not saved from future punishment; for Universalism says, there is no future punishment. They are not saved from hell; for Universalism says, there is no hell to be saved from.

Christ did not die, that the spirit might go back to God; for that was done, according to Universalism, before Christ died.

Christ did not die that he might redeem the body from death; for Universalism says, there is no resurrection of the body.

Now in the name of reason and truth, what will Christ save mankind from, according to Universalism? Will some of their Divines tell us? The above we give to some intelligent Universalist to answer. If an answer is given we will make known the result.

W. H. WHITMAN.

MARRIED, in Cambridgeport, Mass., by Eld. E. G. Chadsey, at the residence of the bride's father, Miss ELLA F. EATON to Mr. EDWARD F. KEEFE.

FROM MARIA MATHEWS WEAVER.

WESTFIELD, MASS., Sept. 18, 1868.

TO BR. MCALLISTER: I've got my work "done up," baby asleep, and have just read your letter in the last HERALD. And, hoping you will receive it as from one who simply wishes to comfort and encourage you, and other isolated believers, I take my pen to write a few facts brought to mind by your closing remark about "yearning for communion with some congenial Christian, whose heart will beat in unison with" your own.

Where we came to this place, there had not been an Advent meeting here for years. The few that remained of a former lively church had gone back into various Sectarian societies. Husband was the only one in town that believed the life views, and his constant talking on the subject soon made him unpopular among this class. But we established meetings in our house; people came out some, and a good interest was manifested. The old stock of Adventists got revived, and we felt happy at the prospect of the society of saints. But soon they commenced *fighting*. Husband had not brought the disagreeable *heresy* into our little meetings, but they soon understood his belief, and to make the story short, after coming to me to help them contrive a way for dead sinners to get life, and after I exhausted my ingenuity and gave up the possibility for them ever to live again, they separated themselves from us; appointed meetings among themselves on the same evenings that we had ours, and requested us to meet by ourselves. Soon they sent for a noted "*mortal* resurrectionist," and if they didn't try hard to fight life into dead sinners!

Well, in our loneliness, husband prayed the Lord to give him *one brother* to be with him in this holy Westfield war. I had laid down *my* weapons at this time. (Ask Dwight if I didn't fight to the best of my ability, sometimes.) The Lord heard prayer. Where do you think he found a man for our companionship? Why, he took a pale young man from among *unbelievers!* They called him a "stripling;" and so he is; for he can *strip* their theology into shoe-strings any time. He heard the truth, and it made him tremble as did Felix. Not the idea of coming up at the judgment; but of *staying down* at the judgment: not being counted *worthy* to come up at that *last chance* for life, was what moved him. And blessed be the Lord, he stands firm to-day, and his mother and sister are with us, and their society is sweet.

This isn't all, Br. McAllister. Three other brethren are with us, besides our "Mother Bush" and her twin daughters. Lately another man has called, and I guess we can count him pretty soon. So you see, its safe to keep *waiting* on the Lord to renew your strength. The longer you *wait* the more comforting the gift when obtained.

Don't suppose we are very precious in the sight of our organized advent body here. Indeed, "*all manner* of evil has been said about us *falsely*," for this truth's sake. But with the Lord on our side, we expect to get victory by-and-by.

We some expect to have Br. Wendell preach here soon. Let the Lord send the preachers. Our part is to receive them and care for them. The committee here that don't believe in sectarianism refused to let Br. Wendell preach in their hall, and said they didn't want to have the doctrine preached in town.

O my Lord! talk about *liberty!* about freedom from sectarianism! Its all talk and feeling, nothing that shows itself in acts. Some of them hiss at us.

Well, they can't quite "kill the body," though they try hard to kill our influence. Poor souls, some of them "know not what they do." Let us pray for them; be kind, yet earnest in our endeavors to enlighten the willing ones, and surely, though slowly, we shall find seed springing up around us, so we can "return bringing sheaves with" us, to our joy and God's glory. Your Sister.

JOSEPH LINGLE, Harrisburg, Pa., writes: I have been giving my paper to all I could get to read. They cannot controvert the truth it advocates, but will not confess it. I almost despair of light advancing in this section. It seems as if the people were determined to remain in darkness. I am confident if they would examine they would be convinced of the truth we advocate; but they will not examine. The more I read and examine, the plainer I see the correctness of the views maintained in the HERALD OF LIFE. Yours in hope of eternal life at the appearing of our Lord and Saviour Jesus Christ.

NOTE BY THE EDITOR.—Do not be discouraged, Br. Lingle. Keep beating the rock. God may yet cause the waters to flow, and water the dry places like a river. At any rate let us sow the seed and work while the day lasts, and leave the result with our Lord, which will be to us each according to our labor, and not according to our success. Our Lord himself could do no mighty works, in some places, because of their unbelief. Let his followers, then, not faint, but keep doing in humble reliance on God's grace and Spirit.

S. S. CALL, Newport Centre, Vt., sends us four or five names for the HERALD, and writes: Through the mercy of God and the love of the brethren we are to have the HERALD OF LIFE another year, if the Master does not come before it ends. I am in hopes of sending one more subscriber soon. I will pay one dollar toward printing in a tract the article "LIVING SOUL." I will also pay five dollars toward printing in a cheap form "THE WATCH TOWER; or, *Man in Death*," provided they can be got up for ten cents per copy. I want them for gratuitous distribution. Can they be had at the price named? I cannot but express my high esteem of the friends who have done so nobly in sustaining our precious HERALD, and say to the officers of the "Life and Advent Union" you shall have my prayers and my best endeavors that your labors may be crowned with success, and that the paper may, as heretofore, continue to excel even itself. May God bless you all.

NOTE BY THE EDITOR.—We will get out an edition of a thousand of the "WATCH TOWER; or, Man in Death," for $100. But it must not be expected that we can use paper as good as that on which we print our regular edition, advertised in our Catalogue of Books. Others are calling for a cheap edition of this work, but Br. Call's pledge is the first that has been made for the object. If the amount we have named is furnished the work shall be done. After the first thousand they may be put at a still lower price.

JOHN HAYES, Epping, N. H., writes: I am a stranger to you, but thought you might like to know how the Life views are received this way. It seems to be all opposition here. One man said to me, that the Bible so clearly taught the resurrection of the wicked dead, if that doctrine was not true he would give up all faith in the book. This man was an advent believer of '43. I like the HERALD OF LIFE much; but it reaches me irregularly, and Aug. 12 I have not received at all.

NOTE BY THE EDITOR.—We regret the irregularity of your reception of the paper, but think the fault is at your Post-office. Please talk with your Postmaster about it. We have sent you Aug. 12 again.

THE EARTHQUAKE IN SOUTH AMERICA.

WE get some faint conception of those great geological catastrophes which swept away whole systems of living things, and entire continents, in the great earthquake of last month on the Western Coast of South America. The details show a coast-line one thousand miles in extent reaching from Chili, past Bolivia and Peru into Ecuador, and a belt of country extending back to the Andes, in which twenty towns and cities appear to have been utterly demolished, some thirty thousand lives lost and three hundred millions of property destroyed. The shocks of the earthquake were violent and protracted to an unusual degree even in those countries, the earth reeled to and fro like a drunken man, all the motions of a steamer on a stormy sea were experienced on the solid ground, and the enormous return wave of the startled ocean fell, like an avalanche, upon the miserable ruins left by the earthquake, and swept them clean from their places into the sea. The oft visited Quito, in the lap of the Andes, is again in ruins. It is rumored, in the first panic, that extensive mining districts, in the interior, with as many as eighteen thousand inhabitants, have been swallowed up, leaving no trace behind.

We wait for the story as it shall be told in a calmer and perhaps less exaggerated form, but we see little reason to doubt that for violent and destructive effects over a vast range of country, this is unparalleled among all calamities of the kind recorded in history. The only occurrence that can compare with it is the earthquake of 1797, when the country from Santa Fe to Panama was convulsed, and 40,000 persons perished. In the great Lisbon earthquake of 1757, sixty thousand are believed to have perished in about six minutes, but though the shock was felt over seven and a half millions of square miles, its destructive efforts were mostly confined to the city of Lisbon alone. There was an earthquake in Calabria, at the end of the last century, in which 40,000 persons perished. In the Island of Java in 1772, forty villages, with all their inhabitants, were overwhelmed in ruin. The *Tribune* mentions an earthquake in the kingdom of Naples, in 1857, attended with the loss, as was believed, of fully 30,000 lives, and it gives the following terrible summary of less destructive visitations, adding that twelve or thirteen earthquakes, more or less destructive, are believed to occur every year, and that thirteen million of the human race are believed to have perished by earthquakes.

In October, 1746, Lima and Callao were demolished, and 18,000 persons buried in the ruins; in April, 1755, the City of Quito was destroyed; in July, 1773, Guatemala, with 8,000 of its inhabitants, was swallowed up; in February, 1797, occurred the terrible earthquake above alluded to; in March, 1812, the City of Caraccas, the capital Venezuela, was reduced, with all its splendid churches, to a heap of ruins, beneath which 12,000 of the inhabitants were crushed to death; on the 2d of April, 1831, Valaparaiso was terribly shaken, and more than 400 houses destroyed; in April, 1854, St. Salvador was destroyed; in June, 1868, the Valley of Mexico was convulsed, and property to the value of several millions of dollars destroyed; in March, 1839, Quito in Ecuador suffered terribly, about 5,000 persons having been killed, and an immense amount of property destroyed; in March, 1861, the greater part of the city of Mendoza, in the Argentine Republic, was overthrown, and 7,000 lives lost, and in December, 1862, 150 buildings and 14 churches were destroyed in Guatemala.

The West India Islands have also suffered terribly. There was the earthquake at Jamaica, in 1692, which destroyed Port Royal; that at Martinique, in January, 1839, by which nearly 700 persons were killed, nearly half the capital of the Island destroyed, and the whole island damaged; that of May, 1842, at Cape Haytien, in Hayti, which destroyed nearly two-thirds of the town with from 4,000 to 5,000 of its inhabitants; that at Guadaloupe in Febuary, 1843, resulted in the entire destruction of Point-a-Pitre and lastly, besides several inferior ones, that with which the island of St. Thomas, and other parts of the West Indies, were visited in October of last year, causing the loss of property valued at several millions of dollars. The St. Thomas catastrophe was followed in the early part of this year, by the earthquake in the Sandwich Islands.

What a comment is all this upon the instability and uncertainty of that which is the very foundation of all man's dependence for this life; that to which he points as the essence and illustration of all that is stable and true—mother earth. How unreal is even his "real" estate. But a little ways beneath our feet struggle the elemental forces which thus show their readiness and give a hint of their power to whelm the earth in one universal catastrophe. Who, then, is ready for the new heaven and the new earth wherein dwelleth righteousness.—*Am. Presb.*

TO BE REMEMBERED.

Constant occupation prevents temptation.

Virtue and happiness are mother and daughter.

God gives every bird its food, but does not throw it into its nest.

An able man shows his spirit by gentle words and resolute actions; he is neither hot nor humid.

A man is never so apt to be crooked as when he is in a strait.

Our real wants are few.

The stomach tires of everything but bread and water.

There is one good wife in the country; let every married man think that he hath her.

A woman's tears soften a man's heart—her flattery his head.

MATTHEW slightly records his own conversion, and in modest terms, "he arose and followed Jesus;" but Luke generally adds (chap. 5), "he left all and followed him." Matthew and Levi are the same person. Luke relates only the hospitality of Matthew; but Matthew describes only the sinners which made up his society, previous to his conversion. The soul that has heard and obeyed the Saviour's call will not speak lightly of its own sin, nor delight in dwelling upon the sins of others.—*Quesnel.*

JEFFERSON'S OPINION OF WAR.—Never was so much false arithmetic employed on any subject, as that which has been employed to persuade nations that it is their interest to go to war. Were the money which it has cost to gain, at the close of a long war, a little town, or a little territory, the right to cut wood here, or to catch fish there, expended in improving what they already possess, in making roads, opening rivers, building ports, improving the arts, and finding employment for their idle poor, it would render them stronger, much wealthier and happier. This I hope will be our wisdom.—*Jefferson's Virginian, page* 250.

CURE FOR NEURALGIA.—Some time since we published, at the request of a friend, a receipt to cure neuralgia. Half a drachm of sal ammonia, in an ounce of camphor water, to be taken a tea-spoonful at a dose, and the dose to be repeated several times, at intervals of five minutes, if the pain be not relieved at once. Half-a-dozen different persons have since tried the receipt, and in every case an immediate cure was effected. In one, the sufferer, a lady, had been affected for more than a week, and her physician was unable to alleviate her sufferings, when a solution of sal ammonia in camphor water relieved her in a few minutes.—*Alta California.*

BETTER lie in the dust than rise by wickedness; he that rises by sin, rises with God's curse hanging over his head.

BUSINESS MATTERS.

One Dollar each from—Barzillai Browne, Geo. Edward Browne, Jas. W. Smith, Henry Smith.

Two Dollars each from—M. E. Fielden, Eld. Wm. Ingmire, Mrs. Eunice Turner, Wm. Stauts.

Various Sums—Joseph Eaton, $4; Henry Wolcott, $3; E. Wolcott, $3; H. Finn, $3.

TO CORRESPONDENTS.

R. G. GLADSTON.—Send by mail, at our risk. No safer way, except you get a post-office order, which is hardly worth while for sums of $5 and less.

Packages sent since last Week.

D. L. Hazen, 2 parcels,	by mail
Joseph Eaton,	" "
Mrs. Eunice Turner,	" "
S. T. Corby (a letter),	" "
S.J. Brimhall. (For prices see HERALD.)	" "
Richard S. Prior,	" "
James W. Smith,	" "
Eld. J. Lewis, to Farina, Ill.,	" "
R. D. Cease,	" "

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Poetry.

THE WISE MAN'S COUNSEL.

BY MRS. L. H. SIGOURNEY.

"Whatsoever thy hand findeth to do, do it with thy might."—KING SOLOMON.

Do what thou hast to do,
  While thou hast eyes to see,
While yet thine ears can hear the word
  That wisdom speaks to thee;
While thou hast power to walk,
  While thou hast voice to pray,
While thou hast reason's guiding lamp
  To understand thy way.

Do what thou hast to do,
  And not to others leave;
They may thy wishes overrule,
  Thy motives misconceive,
Thy purposes contest,
  Thy plans with coldness view—
Now, while the life-tide warms thy breast,
  Do what thou hast to do.

Do what thou hast to do,
  Before the night of gloom,
That swiftly wraps the sons of men
  In darkness and the tomb;
For though thy feet may tread
  On blossoms bright with dew—
Behold! the grave is for thee spread—
  Do what thou hast to do.

—*New-York Observer.*

Children's Department.

A NARROW ESCAPE.

BY MRS. H. L. HASTINGS.

MANY of the dear little children have asked me to write them a story; and so I will tell them about how God hears and answers the prayers of little children, as well as older persons.

Some may think that children are too small or too poor to be noticed by the great God. But that God has sent his dearly beloved Son into this wicked world to save little children. And when Christ was on earth he called the little ones to his arms and blessed them;—not the good children or the rich children only, but just such children as we see about us every day, roguish, and wild, and sometimes disobedient; yet Jesus loves them all.

How blessed it is to think that Jesus loves us, and hears us when we pray. We may be in trouble sometimes, and be blamed for something wrong which we have thoughtlessly or carelessly done; and we may be tempted to deceive to escape reproof; but Jesus knows all about it, and if we carry it to him in prayer, he will work it all out for our good. Have we done wrong? Let us tell Jesus about it, and he will give us strength to confess the truth, and will protect us from all harm.

Now I will relate what the Lord did for me once, when I was a little girl six years old. If my little readers will look upon the map of Vermont, a little north-west of Montpelier, they will see a river called the Winooski, or Onion River, which runs to the north-west, and empties into Lake Champlain. On the south side of this river, in the town of B., stood the little brown cottage where I spent my childish days with my widowed mother, who sought to guide me in the fear of God.

The banks of this river were my favorite resort; here I used to watch the little speckled trout and other fishes, sometimes catching the little fish in my hands, and at other times dipping my bare feet in the water, picking up shells and pebbles, and making cakes of mud, and doing as all children do who have a chance to play by the water-side.

My faithful mother used to watch over me with an anxious eye, and often cautioned me to be careful about the water, lest I should fall into the stream and so be drowned. But one day when I was playing on the shore, picking up the pebbles and skipping them along the water, two of my brothers, who were much older and larger than I, came along where I was, and, wading the river at a shallow place, crossed in safety to the other shore. Then they climbed up the hillside and were soon out of sight, and I was left alone.

Now you all know that little girls do not like to have their big brothers run away and leave them alone, so I cried some, and all the more because I knew that over on the other side there was a hill where checkerberries were plenty, and where the children often went to gather them. I knew too, it was time for the berries to be red and ripe, and I supposed my brothers had gone to pick some; and the more I thought about it, the more I wanted to go there, too.

And now came the temptation. I reasoned with myself, if my brothers could wade across the river safely, I could do the same; and so, forgetting the warnings of my kind mother, I ventured out into the stream. I did not fear any danger, and walked boldly on. The water rose higher and higher about me, as step after step brought me nearer to the strongest part of the current in the middle of the stream. By this time the water was up to my waist, but I thought I could cross over if it did not cover my mouth. But when the water came up to my shoulders my little heart began to flutter with fear, and then I remembered what my mother had told me about the danger of being drowned, and I tried to turn back to the shore, but found the current was too strong for me to go either backward or forward.

Distressed and frightened, I began to call, "Mother! mother!" but mother was out of hearing, and no one else was near to rescue me from the waves. Then I remembered what my mother had previously told me, that "God would hear the sinner's prayer," and I lifted my heart and voice, crying, "Oh, God! save me! Oh, God! save me, and I'll never do so again!" But just as I began to pray, my feet slipped from beneath me, and away I went, swept by the swift current, lying on my back, and the waters dashing over my head at times, though I managed to keep my face mostly above water.

A few rods below me, a large, high rock jutted out into the bed of the stream, forming a kind of promontory, above which the current swept round in a dark and deep eddy. I had often sat upon this rock and watched the foam upon the dark waters, and had seen shrubs and flowers and leaves, and sometimes dead animals, floating upon its surface, beneath the solemn shadow of a huge overhanging elm, which was covered by a large grapevine. I had always feared this dark and shadowy place, and now the current was hurrying me swiftly toward its depths, and I had no power to escape.

Well, "in my distress I cried unto the Lord," and besought him to have mercy upon me, and to save me. But still the stream bore me on—quicker than I can tell the tale the strong current shot past the corner of the rocky promontory, and the eddy was behind me, and the current was yet carrying me on. I still prayed the Lord to save me, and when a little further down, the stream swept me back toward the shore from which I started, and carried me under some overhanging willows which skirted the river bank, and whose bending branches brushed against my face. Wasn't I glad to see them? And didn't I stretch up my little hands to grasp them? and didn't I cling to them for dear life? Holding to those branches, I soon drew myself on shore, and ran home, glad that I had escaped from death, but trembling with the fear of a whipping, which I knew that I deserved, and expected that I should surely receive.

At first I thought I would tell my mother that I had accidentally fallen into the water, and wet my clothes; but I remembered how the Lord had saved me, and did not dare to tell a wicked lie. So I concluded to own the truth, and as I remembered how God had heard my prayer in the water, and delivered me from death, I prayed that he would keep my mother from whipping me when she heard the story of my fault.

Being afraid to go in with my wet clothes on me, I crawled in at my little bedroom window, and got some dry clothes, which I put on, and then hung my wet ones out to dry. I thought at first I would wait for my clothes to dry, but I feared it would take too long, and so I prayed about it, and concluded to go at once and tell mother the whole truth. So I went up stairs, where my mother sat weaving at the old loom.

"What have you got those clothes on for?" said mother.

"Because I have been a naughty girl."

"What have you been doing?" said she.

"The boys have gone over the river to pick checkerberries," said I, "and I wanted to go with them, and I fell into the river. I am sorry, and I will never do so again," said I, bursting into tears.

My mother looked surprised and frightened, and said, "Oh, what a naughty girl! How did you dare disobey me? Now you have come very near being drowned, just because you disobeyed your mother. You deserve a good whipping for this, and if I wasn't in such a hurry to get out this web of cloth to-night, you would get it. But if you ever do so again, you won't escape."

I turned away, and tripped down stairs with a light heart, forgetting all my troubles, and believing that the Lord had heard my prayer, and had helped me be honest and tell the truth, and had kept my mother from whipping me. And this is the end of my story.—*The Christian.*

MISAPPREHENSION AND MISCONSTRUCTION.

THESE often cause labor, and not rarely disagreement and unpleasantness; and they rise from various causes. Oft from prejudice and jealousy, and not unfrequently from a lack of carefully noticing the language written, and perhaps as oft from the want of so clothing our ideas in such language as will be unmistakable. To the latter, perhaps, I ought to plead measurably guilty in my article upon the question of Adam's mortal or immortal condition, published in the HERALD OF LIFE of Aug. 26th, to which Br. Storrs kindly responded, thinking that I was laboring under a difficulty from the idea that God's work of creation must be as perfect as an all-wise and almighty being could make it, before he could with propriety pronounce it "very good."

In this matter, I think I am not in a difficulty. I think it easily seen that I used the term perfect in reference to his physical condition as being free from all contaminating, corrupting, dying elements, in himself, before he sinned, and in which state there was no conflict in his physical condition with the life principle or element; thus he was perfectly adapted to the condition in which he was placed to live, and having life would live on until that harmony was broken by sin; when as a consequence, corruption, wasting, dying and death ensued.

Again. It appears to me that the idea of unlimited perfection, which would have placed man beyond the possibility of progression or retrogression is precluded by my admission that Adam was made a subject of law, and placed on trial or probation, which always supposes a better and advanced state obtainable; and when, for many years past, it has been asked, Why did not God, seeing the consequence of sin, create man in a condition in which he could not sin? my arguments have, invariably been, that God, as a wise and just being could not have made him otherwise than a subject of law, when he could develop moral character and receive reward or punishment; otherwise he would be a mere machine in the hand of his Creator.

These things I have written not particularly for the instruction of others, but that my view of those things might be correctly understood; not that I lay great weight upon them, but consider it all important that we walk humbly with God, having clean hands and a pure heart, as our highest privilege and duty; enjoying that peace which is like a river, flowing from the witness of our acceptance and harmony with God, which I have enjoyed in an increased measure since listening to several most excellent practical discourses at our late camp-meeting at Springfield. May the Lord help us all, as his dear children, to improve until we arrive unto the stature of a perfect man in Christ Jesus. Amen. Your Br., loving the appearing, and expecting redemption through Jesus.

S. COOPER.

WINDSOR, CT., Sept. 6, 1868.

Letters and Extracts.

FROM THOMAS McCLARY.

WILMINGTON, DEL., Sept. 14, 1868.

BR. STORRS: Enclosed find $57; $50 of which is to redeem my pledge to sustain the HERALD OF LIFE for the coming year; $2 is to renew my subscription for the paper, and $5 for the tract fund. You have my prayer for the Divine blessing to rest upon you; to give you all of that wisdom which is so profitable to direct your efforts to the accomplishment of the greatest possible good. You have been and are still a pioneer in promulgating the precious truths of life only in Christ. Many have been led to see and embrace this coming doctrine through your efforts; but yet many, very many, are cherishing the terrible delusion of inherent immortality. This most awful of lies of the old serpent, "Thou shalt *not* surely die," is deluding multitudes to their destruction. Of all the people in the world, we who believe in a future life for the righteous only, should be (and I believe, judging from my own experience), are the happiest. Our God is Love; and armed with this most powerful of weapons, we can present the Giver of eternal life for the acceptance of mankind, reasoning from the Scriptures of divine truth. How good and precious it is that we can bring our God-given reasoning faculties to bear on this whole subject. Yes, truly from the Garden of Eden until the Kingdom is set up in the new earth, goodness and mercy have followed the children of men all the days of their lives. We are constantly beset with enemies from without and within; even we who have so much light and may perish by not giving heed to the holy Scriptures. May we as brethren and sisters of the same precious faith earnestly contend for the faith once delivered to the saints; loving and cherishing those things which will be pleasing to the Master. If we have ten talents, or less, may we have grace to consecrate them to His service. If wealth, let us give cheerfully as God has prospered us. If we have nothing to offer but ourselves (and that will be the most acceptable gift) let us lay ourselves on the altar; He will accept the gift. Soon the King will say, Come ye blessed of my father, inherit the kingdom prepared for you from the foundation of the World. Your brother in Christ.

FROM F. WINANS.

CHICAGO, ILL., Sept. 14, 1868.

BR. STORRS: It is some time since you have heard from me. The aged gentleman I spoke of in a former article, has been around again, and preached on the subject of redemption by Christ. He takes the same view that we do, who believe in life only in Jesus, and that literal death is the doom of impenitent sinners; but says that all who die in sin must be resurrected and die again; and this is what constitutes the second death spoken of by John the Revelator. If so, how much worse off are the children than our first parents, of whom it is written, Gen. iii. 17, "And unto Adam he said, because thou hast done this, and harkened to the voice of thy wife and hast eaten of the tree of which I commanded, saying, thou shalt not eat of it, cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life. Thorns, also, and thistles shall it bring forth to thee, and thou shalt eat the herb of the field. In the sweat of thy face shalt thou eat bread till thou return unto the ground; for out of it wast thou taken; dust thou art, and unto dust shalt thou return."

This is the condition to which the whole progeny would have been reduced, had it not been for the provision made in Christ, the second Adam. Now, who ought to believe that those who neglect or refuse the remedy should have any of its benefits, of which redemption from death is one?

I must set down this person, before mentioned, as nearly converted: at any rate, he is unconciously helping the cause. When he attempts anything else, he only shows his weak spots, and is found beating the air. He tried to prop up the poor old tottering Dagon by putting all the infants in the category; also, idiots of what we term wicked. The infants he puts as half the race.

But it won't save the darling. All that "sleep in Jesus, will God bring with him." Some of the infants, we have evidence from the holy Scriptures, will come from the land of the enemy; viz., those that were slain by the order of Herod to make a victim of the holy Child Jesus; but no such opiate for the wicked; "they shall never see life; but the wrath of God abideth on them." They are "taken away with a stroke, and a great ransom shall not deliver them." They are "suddenly destroyed, and that without remedy." The remnant of the tares, by the Saviour's definition, Matth. xiii., that will stand in the way, will be gathered in bundles and burned. He shall send forth his angels, and they shall gather out of his kingdom all that offend, and them that do iniquity. Mind it don't say, them that *did* iniquity and are already dead; but them that *do*. And what shall be done with them? Cast into the furnace of fire. To die *two* deaths? O, no. To receive the penalty of transgression, which is death.

Paul's Second Epistle to the Thessalonians, and Malachi's burning day harmonize with the same, and has reference to those that shall be in the way, and disobeying the gospel at the revelation of our Lord Jesus Christ from heaven. So there is no wicked person threatened with *two* deaths, any more than Adam the first.

The words second death, found in the Book of Symbols, will be found to mean no such thing as is foisted upon them; but are susceptible of explanation in such manner as to harmonize with the general tenor of the Scriptures.

If you can bear with me a little longer, I want to bring forward two passages of Scripture which will prove universal salvation, if a universal resurrection is found in them. Isa. xxvi., 19. "Thy dead men shall live; together with my dead body shall they arise. Awake and sing, ye that dwell in dust: for thy dew is as the dew of herbs; and the earth shall cast out the dead.

Observe, all that awake and arise, sing Next, Rev. v., begin at verse 9. "And they sang a new song saying, Thou art worthy to take the book and to open the seals thereof; for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation; and hast made us unto our God kings and priests, and we shall reign on the earth. And I beheld, and I heard the voice of many angels round about the throne, and the beasts, and the elders, and the number of them was ten thousand times ten thousand, and thousands of thousands; saying with a loud voice, Worthy is the Lamb that was slain to receive power and riches, and wisdom, and strength, and honor, and glory, and blessing. And *every creature* which is in heaven, and on earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, honor, glory and power be unto Him that sitteth upon the throne, and unto the Lamb forever and ever."

Here, as in the other passage, after going over and through every place where a soul could be found to be redeemed from, if it includes every person that ever lived, universal salvation is inevitable. A universal resurrection draws after it universal happiness, or salvation.

FROM C. R. AND O. A. PERCY.

SOUTH NORWALK, CONN., Sept. 12, 1868.

BR. STORRS: and to the dear readers of the HERALD OF LIFE: Again we are permitted to write a few lines for the much prized paper. We would say for the dear ones, we arrived home safe from Springfield, Mass.; and felt to say with Paul, that we thanked God and took courage. Our God is with us, and a present help. When you think how kindly and mysteriously the way was opened for us to attend the meeting, and how precious the season was, with the dear ones from different parts, and the pleasant acquaintances we were permitted to form with many whose writings we had long read, and there met face to face, and the sweet spirit there manifested in our conference and prayer meetings, and of hearing the *word* made so plain, that our God is a God of *love;* why dear ones, we think we can hear all of you sing, "Praise God from whom all blessings flow." And we must now consider by all these privileges we must profit, not only ourselves, but others. Most of us are now at our homes again; and old and new trials may come. Now let us let our lights shine. We cannot grow in knowledge and grace, and in the love of God except we are active. Each has a work to do; in every place in life can be found something still to do and bear. Not one of us can say, we can do no good. If we are His, and are in the Vine, and drawing nourishment therefrom day by day, we must grow; and the world will see us thrive; and we will exert an influence that will tell for God. O the strength and depth of love to God and our fellow beings. Yes, how strong we may feel when in perfect confidence we come to our Father and ask for the things we most need; and to feel our feet on the rock of truth. Nothing can harm us. Sickness, sorrow, and even death itself cannot move us if Jesus, only Jesus, is near. Darkness may shut her clouds down, and the storm may rage against our frail barks, yet if a Father's hand is leading us, *amen* to all, Light will come in the morning; and thanks be to our God for this refuge. Do let each one of us be faithful to our God and his truth, that we may never bring any more reproach on his blessed cause, and that we may be found on the watch when he cometh, is the prayer of your unworthy brother and sister.

FROM HELEN ROBERTSON.

SPRINGFIELD, MASS., Sept. 14, 1868.

BR. STORRS: Two weeks ago this morning the camp-meeting was broken up, and while others went each to his home, I remained to visit for a time the flock in Springfield. It is good once more to be with those who were well known in past years, and to find that they are walking in truth.

Yesterday forenoon I went to hear Br. Scott, who, though he holds our views of Life only through Christ, is still in the Methodist church. His text was from the words of the Master—"And why call ye me Lord, Lord, and do not the things which I say?" He said that Jesus always announced himself a Dictator. He was one, and had the right. He had no confidence in blind obedience or blind worship. We have the word of God, and that is the only standard. Other standards he put in the balance, but pronounced them wanting whenever they conflicted with the *one* infallible standard. Br. Scott is an independent, original preacher, and, like Paul, will cause friction wherever he goes. His preaching hits.

Br. Burbank is here at present, to remain over two Sundays, and preach evenings during the week. I went to hear him in the afternoon. Text John iii., 16. "God so loved the world," etc. We were all edified and comforted. In the evening we had a prayer and conference meeting in the vestry. The room, though quite large, was full, and we had a most interesting meeting. Forty-five spoke, and gave in blessed experiences. Of these, the larger portion are young people, who have lately given themselves to the Lord. I have not been in just such a meeting for a long time, and it was truly soul-cheering. Some of these young people are untiring in their efforts to bring in others, and the Lord is blessing their labors. There are tokens of a great reviving. O Lord, bless *thy truth!*

Some one may ask, Are they all Life believers? No; we cannot expect so much as that; but many of them are, and we pray that they may have wisdom *so* to present this crowning doctrine and life-giving portion, that others shall be *drawn* to it.

Br. Chas. A. Hastings has a Bible class in the Sunday school which is doing its work. Of course there is strong opposition on the part of some; but we all well know that is no bad omen. Amen.

The coming of our precious Lord and Master draweth nigh. Therefore, let us not sleep as do others, but let us watch and be sober, and faithfully announce the truths we are peculiarly in possession of to a dying world.

SIFTED WHEAT.

GOTTHOLD one day looked on while a farmer's wheat was being threshed, and observed that the men not only stoutly beat it, but trod upon it with their feet; and finally, by various experiments, separated the good grain from the chaff, dust, and other impurities. How comes it, he asked, that whatever is of a useful nature, and intended to be profitable to the world, must suffer much, and be subject to every kind of treatment; but that man who himself does with other things as he lists, is unwilling to suffer, or to permit God to deal as he lists with him? Wheat, which is the noblest of all products of the earth, is here threshed, trod upon, swept to and fro, tossed into the air, sifted, shaken, and shovelled and afterward ground, resifted and baked, and so arrives at last upon the tables of princes and kings. What then, do I mean in being displeased with God, because he does not strew my path with rose leaves or translate me to heaven in an easy chair? By what other process could wheat be cleansed? And how could I be sanctified or saved, were I to remain a stranger to the cross and to affliction?

SHABBY CLOTHES.

WHEN John Tillotson was dean of Canterbury, a remarkable scene took place in the hall of that worthy man's residence. From some cause or other the dean's father had not risen out of his country obscurity by his son's elevation; so, visiting the dean in London, he presented himself in his usual dress of a simple countryman.

"Is John Tillotson at home?" he asked, on the door being opened, after a single knock, by one of the dean's servants.

"John Tillotson!" growled out the servant, "and don't you know better manners? The dean is at home, but not to see the like of you; so you had better be off."

"But he'll see me," replied the father, coolly, "for all you can say."

And Mr. Tillotson was right; for after the servant had dealt out a good deal of insult, which he thought very appropriate to a man shabbily dressed, another servant went in to the dean and told him what was taking place at the hall door.

"It is my worthy father," exclaimed the dean, after hearing the description of the strange visitor.

And then, instead of being ashamed to acknowledge his relation to one so meanly clad, ran out to the door, and fell down on his knees, in the presence of his servants, to ask his father's blessing.

THE story is told of a young minister, not unknown to fame, that he was one morning walking to church with some friends, when they fell in with an old colored man, who assured them that he had rejoiced in a Christian hope for upward of fifty years. "Are you going to this church?" It was the only church in the village. "No, sah—I neber go to that church." "You never go to church, and yet you have been a Christian these fifty years?" "No, sah—I neber go to hear them young ministers practize—I's a preacher myself—I is."

HOW SHALL THE BED BE PLACED.—The late Dr. Julius Von dem Fischweiler, of Magdeburg, asserts in his will that his age, 109, is entirely to be ascribed to the constant habit of sleeping with his head toward the north. Persons who find themselves restless and unable to sleep at night, would do well to adopt this plan, as it is undoubtedly a great conducive to health.

BOOKS AND PAMPHLETS

FOR SALE AT THIS OFFICE.

ON all books and pamphlets sent by mail, the postage has to be *pre-paid.*

SIX SERMONS on the inquiry, *Is there Immortality in Sin and Suffering?* To which is added a sermon on *Christ the* LIFE-GIVER, or the faith of the Gospel, by GEO. STORRS; with an Introduction defending the Bible and its Author against Infidels. This work contains double the amount of matter of the original Six Sermons. *Price*, in plain binding, 50 cents; in paper covers, 30 cents. Postage 4 cents.

The original Six Sermons were first preached and published in Albany, N. Y., in 1842. Since then they have passed through many editions and been improved and enlarged as the author received more light; but the last alterations and enlargements were made near fourteen years since, and the author has seen little reason to make any material change in the matter since, but will do so when he sees cause, if he ever does.

THE WATCH TOWER: OR, MAN IN DEATH; AND THE HOPE FOR A FUTURE LIFE.—A Pamphlet of 96 pages. A thorough cure for the modern necromancy, misnamed "spiritualism," which is really animalism. Price, 20 cents. Postage 2 cents.

This work is one of the first importance, and should follow the Six Sermons in all cases where there is a desire to understand the question of inherent immortality and the state of man in death, as only the knowledge of man's nature and state when dead can prepare our minds to comprehend the work of Christ in our redemption. Let none therefore fail to read this pamphlet.

LIFE FROM THE DEAD; OR, THE RIGHTEOUS ONLY WILL LIVE AGAIN. By GEO. STORRS. Price, 20 cents. Postage 2 cents.

The author believes this subject is one of vast importance. It illustrates the whole Gospel scheme, and shows the mercy of God in its true light, while man is seen to be wholly mortal. It cuts up the modern man-worship, which is hurrying so many on to rank atheism. This work should be read after the two preceding ones, with which it will be seen not only to harmonize, but it is the climax to the doctrine of those works, and is the inevitable result to which they lead. The three works together form the author's "body of divinity" as he understands the Scriptures of truth.

LIFE ONLY IN CHRIST.—This embraces the whole of the three previous named works, and the Tract on Atonement, bound in one volume of 360 pages, and lettered on the back. It contains a full view of the doctrine of "No life out of Christ," as held by the EDITOR of the HERALD OF LIFE. Price, $1. Postage 16 cents.

This volume has been prepared for the convenience of those who wish to know the author's views on the Life theme, in the order in which they rose in his own mind, and as the subject naturally arises in a thinking mind. 1. Is man immortal? If not—2. What is his state in death? If unconscious in death—3. Who will live again? These questions are taken up in this order, and we do not see how an impartial mind—willing to follow truth wherever it leads—can come to any other conclusion than the one arrived at in these combined works. Examine them and see if this is not so.

MAN'S DESTINY.—IMMORTALITY: The Arguments from Nature and Scripture, by Rev. T. M. POST, D. D., St. Louis, Mo., Reviewed by GEO. STORRS. Price in pamphlet, 30 cents. Postage 4 cents.

The history of this work was this: Rev. T. M. POST, D. D., of St. Louis, Mo., a well known and talented clergyman, was selected by certain ministers and others, in New England, to write a Prize Essay on IMMORTALITY, for which a gentleman in New York paid $150. It was intended to have it the best that could be said or written in favor of the immortality of all men without regard to their moral character; that is, of their inherent immortality.

Dr. POST took up the subject under two heads of argument. First, "The Argument from Nature;" and second—"the Argument from the Scripture." The first of these appeared in *The New Englander* of February, and the other in May, 1856.

The REVIEWER followed these arguments in their order. The Review of the argument from Nature was written before that from Scripture appeared.

The author of the Review wrote it by request, and with the expectation that it would be published with a reprint of the Essay. No one should fail to read it; and perhaps nothing better can be placed in the hands of Ministers of any denomination.

This work has been out of print for some months, but is now re-printed.

BIBLE VS. TRADITION: in which the true teachings of the BIBLE is manifested: showing the true meaning of the terms Soul, Spirit, Hell, Everlasting, Eternity, Life, Death, etc. Price, bound, $1. Postage, 16 cents. In paper covers, 70 cents. Postage 6 cents.

This work contains over 300 pages, and is an invaluable help to understanding the Scriptures. It is a work of much labor and research. The title indicates its object, and the performance shows the object was kept in view throughout. Many smaller works have been written by others on the subject; but they are little more than a compilation from this larger and more perfect work, which was the pioneer in this branch of the life views.

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THE OBJECT of this paper is to promulgate the truth of "LIFE ONLY IN CHRIST:" or, a future life and a resurrection from the dead, are both conditional; and only bestowed at the second advent of Christ, "at the last day."—See our motto.

Herald of Life

AND OF THE COMING KINGDOM.

"They which shall be accounted worthy to obtain that world, and the resurrection from the dead . . . are the children of God, being the children of the resurrection."

GEORGE STORRS, Editor. NEW YORK, WEDNESDAY, OCTOBER 7, 1868. VOLUME VI.—NUMBER 1. WHOLE NUMBER 239.

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"GOD IS LOVE."

A SERMON BY THE EDITOR.

IN all our investigations of religious truth, or inquiries after it, it is essential that we have some central and undoubted truth to be our polar star, or a light that shall control all our movements in our investigations. Without this, our course will be clouded, and we can arrive at no certain conclusions on which to rest with an undoubting faith, feeling we are on that foundation which is immovable. Happy for us, revelation has given the needed solar light, which lights up the whole system of revealed religion, and is the polar star, by which we may always determine with certainty our course. That light, that guiding star, is the grand truth,

"GOD IS LOVE." 1 John iv., 8, 16.

Here is certainty: here there is no ground for doubt; and here there must be no doubt: to doubt is to peril all. If this grand truth is questioned, or held as if it were possible to be untrue, we are liable to wreck at every step in our investigations in relation to the government of God over the creatures he has made; nor can we be certain that any of our conclusions in these matters are correct.

The first great business, then, of all teachers of religion, is to fix this truth in the minds of men so that it shall be undoubted and unquestioned. Till this is done, little or nothing can be accomplished in leading them "to serve the living and true God, and to wait for his Son from heaven." 1 Thess. i., 9, 10.

The grand chart, then, by which we are to make our voyage in search of truth, and by which every other view, claiming to be truth, is to be tested, and its real character decided, is this solar truth, "GOD IS LOVE." Any system or theory that will not harmonize with this, and does not revolve around this as its controlling power, we may rest assured is not of God. However plausible it may appear, even though it may resemble an angel of light; however much it claims to be a revelation from God, if it has not on it, in blazing brightness, "GOD IS LOVE," it is a deceitful light, an *ignis fatuus*—a false and bewildering phantom which has originated in some diseased human brain, which has yet to learn the true guide into all truth.

The beloved disciple who leaned his head on his Master's bosom at the last supper, and who, of all others, drank deeply into his Master's spirit, understood this grand theme and manifested its spirit in all he said and wrote. Love was with him the all-absorbing thought. It was his sun, his guiding star to determine his own relation to God and that of all others. How clearly does he set forth the subject in the chapter before us: "Beloved, let us love one another, for love is of God [flows from him as its fountain;] and every one that loveth is born [begotten] of God [hath received of his spirit of love, verse 13], and knoweth God; [is a partaker of the divine nature]. He that loveth not, knoweth not God, *for God is love* . . . . Hereby know we that we dwell in him, and he in us, because he hath given us of his spirit; [his spirit of *love*. Like as God is love, so we, in our measure, are love; and by this we *know* that we are of God.] And we have known and believed the love that God hath to us. *God is love;* and he that dwelleth in love dwelleth in God, and God in him," etc.

In these statements of John, the great chart is spread out before us which is to guide us in all things doctrinal, experimental, and practical. Anything which fails of conformity with this grand theme, whether in doctrine, experience or practice, is not of God, and is to be rejected from our religious system.

But can this view be reconciled with God's government of the world? Not by the schemes generally held, and which are misnamed "orthodox," and to which we are called upon to do homage; but by the Bible interpreted strictly in view of this solar truth all is harmony, and God's whole administration is seen to be but the outgoing of love to all the subjects of his government. To make this statement plain to every unbiased mind, let us contemplate the dealings of God with men from the beginning of the world.

When God created man, he fitted up for him a garden of delights—everything that was good for food and pleasant to the eye; nothing is lacking to constitute his state one of pleasure and joy. This was love's installation of man in life's joys. But man was only an animal being at present, though superior to all other animals, appointed as their lord, and designed by love for a higher sphere, or to have superadded a spiritual nature, capable of a more intimate union and communion with his CREATOR.

That this advancement into an endowment of a spiritual nature, which should constitute him undying, and thus, Godlike, should not become an evil, love was careful so to order that it could not possibly become a curse instead of a blessing; or, in other words, love guards against the possibility of endless suffering.

To settle this point love tests the man as to whether he will develop a mind in harmony with the divine mind, or a mind in perfect subjection to the will of his CREATOR. Such a development was essential to man's safety and happiness, if he is to pass into a spiritual and immortal, or undying state. For to let him pass into such a state without a voluntary subjection to, or harmony with the divine will, would be to make him an immortal sinner, and consequently eternally miserable, because eternally out of harmony with a superior power.

Hence before endowing man with a spiritual and immortal nature, the love of God appointed a trial for him; and love decided that if the development should prove unharmonious with his CREATOR, the man should return to the dust from whence he was taken. Thus, not only the trial itself was an act of love, but the appointment of death in case of failure was also an act of love—it was the best thing that could be done for one whose will developed itself in opposition to the will of God his Maker.

Death itself, then, is seen to be an administrative act prompted by love as a preventive of continued sin and misery. Love could never allow a being to come into existence, or remain in existence when his sorrows and sufferings, on the whole, would outweigh his joys and pleasures. Love made such an event impossible. It could not be otherwise and God be love; but "GOD IS LOVE," and that made it certain that whatever should be the final result of man's trial, his existence, while it continued, should have joys and pleasures far outweighing all his pains and woes. That such is the fact in this life, no sane mind will dispute: hence, all men love life, and wish to protract it as long as possible, notwithstanding its infelicities.

If such are the facts in the present state, it is not possible for love to appoint for sensitive beings a state of unmitigated or hopeless suffering; and the idea is an impeachment of the Divine character and administration. Love, then, we see, at the outset provided against a life, whether long or short, made up of hopeless sufferings; no attribute of the divine Being, who is LOVE, could allow such a result; even justice, of which some religionists talk so much, could never override love to produce such a result. Hopeless torture in a future life, then, is an impossibility; it can no more take place than God can cease to be God.

We have said that death itself is the appointment of love. This is true in regard to all the incorrigibly wicked. After love has exhausted all the means consistent to be used with reasonable creatures and their freedom of will, if they continue to resist the efforts of love, and persist in hostility to the divine will, a continued life must be plunging them deeper and deeper in unhappiness till life itself would become a source of living torment, not unlike the fancied theological hell. Hence love appoints death to end their wretched existence before they reach that horrid condition. How boundless the love that thus ends their mad career in sin and self-torments.

These remarks are applicable to such cases as that of Sodom and Gomorrah; also, of the old world destroyed by the flood. Wickedness in these cases had attained that maturity that their state was hopeless for the better, and love cuts them off to make an end of it, and as a warning to others not to live ungodly.

Love appoints death, also, for the righteous, that they may rest a while till the time appointed of the Father for their glorification. This life, while it has its joys for the righteous, the chief of which is the blessed hope of the future and eternal weight of glory, has continued trials also for them. Their own personal conflicts with evil in themselves, and the sufferings often experienced in this quarter, is one source of their affliction. The trial by the wickedness of others, either from persecutions in some form, or from the general disregard of God and his authority, and the oppression of the poor and needy, whose sighs come up into the ears of God like the sighs of the Israelites in Egypt, is another cause of sorrow and trial to the good, and often their righteous souls are vexed—distressed—by the unlawful deeds of those by whom they are surrounded, and among whom they are obliged to dwell. After enduring these things till they are fitted to reign on the earth with Christ in his glory, love appoints them to rest, or sleep in the dust of the earth till the fulness of time shall come for their glorification. It would not have been love to continue them in life's trials to the time appointed of the Father for the earth, their inheritance, to be renewed. Think of Abraham, Isaac, Jacob, and other ancient worthies, being continued in this trial state for thousands of years; then ask yourself if it was not an appointment of love that they rest in the sleep of death till the time for the consummation of their hopes should arrive, and thus the intervening space be, to them, annihilated; and the moment of their closing their eyes in death be to them the moment of their glorification, together with the whole family of the redeemed? A right conception of these things makes the great fact "GOD IS LOVE," stand out in amazing glory, and should cause us to magnify his wisdom, power and love altogether.

But the most amazing development or manifestation of the grand truth that "God is love" is found in the wonderful fact that he sent his Son into the world to rescue us from the death state to which we all were hastening, and from which we were powerless to deliver ourselves. The statement of this great fact is thus announced by the Son of God himself: "God so loved the world that he gave his only begotten Son that whosoever believeth in him should not perish, but have everlasting life."

Here, in one verse, is summed up the state of man without divine intervention, viz., going out of life, perishing, returning to the dust, without power to survive in death, or revive from it; hopelessly lost to life, of himself. In this state, God's love made its most wonderful manifestation. It put forward the highest loved One of the Infinite, and subjected him to humiliation such as earth never saw; to reproach such as no mere human being could think of voluntarily submitting to; to sufferings such as no man can fully estimate; and to death in a most horrid and revolting form; all in love to dying men, and to open a way for their deliverance from sin, and "death, the wages of sin." Why this great and marvellous undertaking? Because "GOD IS LOVE," and he "*so* loved the world"—the whole race of men; not a soul of the human family was left outside of this range of the love of God. But this love, in order to avail in rescuing men from death, from perishing, must be met by love in return; or, faith in God's love, and a reliance upon the Son of God's love for the needed deliverance from death, wherever Christ is proclaimed. Without this return of love and confidence, or faith, on man's part, man fails of a rescue from death, and "*remains* in the congregation of the dead;" there is no deliverance for him; he has rejected the only provision love has provided, and confirms himself as a victim of death and its eternal empire or dominion.

Love makes not the sinner's condition worse for this manifestation of God to the world in the person of his Son. Men were going out of life hopelessly, but for this love. Love gives them a chance to recover from death on easy terms; and those terms slighted or refused, love leaves them where it found them, and excludes them wholly from any part in the resurrection power; thereby putting an everlasting end to their being, sins, and suffering; thus demonstrating the grand truth, "God is Love."

It may be thought that we leave justice out of sight. But this is a mistake. God is just, and hence the Justifier of him that believeth. "He that believeth not is condemned already;" he has not to wait for some future period for an announcement of his condemnation, though the executive judgment will demonstrate to all that God's love was slighted by the sinner, and that love now leaves him in death, as the only disposal it can make of him; and justice has no demand on the sinner that is not fully met by his being left in death's dominion. If he is to live again from death, it must be because love demands it, and not from any claim of justice. If the love of God calls the sinner again into life, then let him come; for such a life cannot be a hopeless one. The fact of life restored is evidence that love has mercy still in store. It is impossible that love can give life from the dead for the purpose of hopeless suffering and to return the sinner into the same state from which he had been called, viz., *death*.

Thus, then, "God is love;" and that makes it impossible that any human being, once dead, can be restored from death, except in a state of hope. Any other view strikes down and gives the lie to the grand leading truth of God's governmental administration, that he is love. Any other view shocks the reason God has endowed man with, and is a libel on God's government, and its natural tendency is to lead men to reject a revelation which they are taught has made "death the wages of sin," and yet revives dead men to hopeless sufferings and another extinction of life, thus forced on them, or endless torture.

From such thoughts we turn to the fact, God has provided for the perishing children of men an inheritance where no sorrow, no pain, no want, no death can ever disturb their peace or interrupt their joy, or in the slightest degree invade or mar their pleasure. All this because "God is love;" and all this is a free gift of his love to those who have sinned against him, but who, by the manifestation of his love, have been won from the ways of sin to give love for love; for "We love him *because* he first loved us;" and "Herein is love, not that we [first] loved God, but that he loved us, and sent his Son to be the propitiation for our sins." "In this was manifested the love of God toward us, because that God sent his only begotten Son into the world that we might *live* through him." See 1 John iv., 9, 10, and 19.

This love gives eternal life; a life to run parallel, in the future, with the life of God himself; endlessly increasing in new joys and glories, as shoreless as eternity itself. Then will the redeemed ones be ever exploring the depth and breadth of the grand truth, "God is love," and still be shouting, "O the depth of the wisdom and love of God." And as eternity rolls on, and they take new soundings in the shoreless sea of God's love, still they cry, "O the depths!" And as wave after wave of love rolls over them, and bathes their whole being with its comforting power, how will they exultingly cry out, "Unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us; unto him be glory by Christ Jesus throughout the endless succession of ages." *Macknight's* translation of Eph. iii., 21.

When the bliss of that immortal state shall exceed all that thought can reach, the grand chorus will still, everywhere in God's vast universe, be echoing and re-echoing, "GOD IS LOVE." Yes, "every creature in heaven, and on the earth, and under the earth, and such as are in the sea, and *all that are in them*," will join in the harmonious and triumphant song, "GOD IS LOVE." See Rev. v., 11–14.

"They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat; for the LAMB which is in the midst of the throne shall feed them, and shall lead them to living fountains of waters; and God shall wipe away all tears from their eyes." and all this because "GOD IS LOVE."

What can we say more? This love, O, man, O, woman, young or old, calls after thee from reason's dawn to the day of life's close, saying, "Why will you die?" Will you not hear this voice of love? We know you have been born and educated under a human theology that has sought to arouse you by horrible representations of God's designs toward you, till your heart has become so hardened that, insensibly, you have come to regard God's service as only an awful necessity, and to be entered upon only to escape a horrible state of endless torture, which you have been taught God has prepared for his enemies. Such representations have so blinded your minds that when we approach you with the grand message of this discourse, we seem to you "as one that mocketh!" Such a message begins to take hold of your heart, but the prejudice of your education makes you fear we are but deceiving you; and your old teachers cry out, "*Infidelity;*" so that though you are almost disposed to yield to love's power, you start back with fear lest you should believe too much, and thus be wrecked.

Well, if love cannot win you, what will? The dread of the theological hell may sometimes alarm, but you know it never kindled love in thy heart. It has made many hypocrites, professing to love God so that they may escape the hell of torments, but it never did and never can produce the genuine principle of love. We do not say that none who believe the doctrine of future and hopeless torture, or eternal torments, do not love God; but we do say, those views never produced love in the heart of man, and never can. It is only when the mind turns away from such views to contemplate the love of God in Christ that love arises in the sinner's heart.

We ask you, as a perishing creature, to turn your eyes at once to the grand truth of our text, "*God is love.*" Let no other thoughts intrude till this is so established in thy heart that sin will be hateful in thy sight, and you find yourself cleaving to the fountain of love, and all thy sins will vanish away before the rising stream of that love which shall flow through thy entire being, and you will find yourself a new creature in Christ Jesus, whom God in his love gave unto thee, O sinner, to bear away thy sins, and to anoint you with the Holy Spirit of promise, which shall shed abroad the love of God in thy heart in such heavenly measure as shall make the yoke of Christ easy and his burden light. All this, because "GOD IS LOVE."

FROM F. H. BURBANK.

SPRINGFIELD, MASS., Sept. 24, 1868.

BR. STORRS: After a long time of silence, I take my pen to write a few lines for our paper. More than two years have passed away since I was convinced that the righteous alone would have a resurrection from the dead, and this day finds me of "the same opinion still." Now that my mission work in Philadelphia is closed, I have more opportunities for reading, study, and thought upon this and other Bible truths, and the way will be opened for me to proclaim these views to those who desire to hear them. I hope to labor to some extent in new fields. The opposition to the truth that "none but the children of God will be the children of the resurrection," is very strong in many places. I have often heard of "the harsh spirit of non-resurrectionists," but I find that the greater part of this harshness is *now* on the other side. May the Lord incline them to be gentle and kind.

Changes have occurred in the views of our opponents, and to my mind the most of them are very far removed from the Scriptures. For instance: our opponents to some extent hold that the righteous and wicked will come out of their graves as they went down into them, i. e., *mortal.* The promulgation of our view seems to have driven them to this "wall." Formerly they held that the righteous would come up *immortal:* but that position would prove that all the world had been judged beforehand, and it precluded the necessity of the resurrection of the wicked. To avoid so evident a conclusion, resort was made to the strange theory of the mortal resurrection of both classes, and that resurrection a simultaneous one.

Others hold to the distinct resurrection of each class, some believing that there will be an interval of a thousand years between the two, while others think there will be but a brief interval; it may be a minute or an hour. But here the difficulty is as great as at first: for, if the righteous come out by themselves in a body, and the wicked come out in a body one minute afterward, it proves that judgment has already passed, else why raise the righteous out from the wicked?

But the simultaneous mortal-resurrection theory is gaining ground. To my mind there are a multitude of insurmountable obstacles in the way of embracing this view, which I may present at some future day for the consideration of our friends.

May the Lord bless and sustain you in battling with the sword of the spirit every form of error, and in thus being a "*Herald of Death*" to lies and liars; may you be heartily sustained by earnest prayers and heavy purses. Pray for me, that I may be an able minister of the word, while I at the same time will study and meditate upon these things. Your br. in Christ.

REV. DR. PATTON ON DANIEL.

REV. DR. PATTON, of New Haven, Conn., spent a portion of the season in this place, St. Albans, Vt., and vicinity, and occasionally supplied the Congregational church, which is without a regular pastor. During his stay here, he delivered a lecture on Dan. ii., 34, 35, 44, 45.

The main purpose of this lecture was to prove that the prophecy of Daniel has its fulfilment in the establishment of a democratic form of government on the American Continent; and by an ingenious method of computation, the prophetic periods of Daniel and Revelation, were shown to extend to, and terminate in the year 1776. I am unable to give the data of this calculation.

The Dr. reviewed briefly the dream of Nebuchadnezzar and Daniel's interpretation of the same; and then compared this with Daniel's visions of the 7th and 8th chapters, showing that the same powers are brought to view in each; the four universal kingdoms to bear rule over the earth. These have had their day and all passed away, except the divided state of the fourth kingdom. He claimed that the same rule of interpretation should be applied to the prophecy with reference to the fifth kingdom as to the others, which would make it a literal, civil government. He considered briefly the two forms of government known to the world, the despotic and the democratic, and the antagonism existing between them. The "image" seen by Nebuchadnazzer symbolized despotic governments; the "stone cut out of the mountain without hands" a democratic government. The smiting process is the result of the antagonism, and will go on, the democratic gaining till it finally becomes a "great mountain and fills the whole earth."

He gave his reasons at some length why this could not mean Christianity, the church, or Christ, as most people have held. As near as I can recollect, his main argument on this point was that the mild character of these did not accord with the *smiting* character of the "stone kingdom." These have, also, existed under all forms of government and have come in conflict with none.

The "cutting out" process, in his view, was the origin of our government under divine care and protection. It was cut out of the religious persecutions which drove persecuted Christians to seek a home on this continent. In this is fulfilled the prophecy that "the saints of the Most High shall take the kingdom, and possess the kingdom forever, even forever and ever."

This sketch gives but a few of the main points of this lecture. It was new to me, and its author showed a good deal of ingenuity in arguing this theory. I leave those who read this sketch to make their own comments.

W. H. H. M.

REMARKS BY THE EDITOR.—We travelled over the same ground as that described in the foregoing report, twenty years ago, and were favorable to it for a time; but we be came satisfied it was a mere fancy scheme. Democracy, thus far, has shown no symptoms of being the kingdom of God, but as much opposed to God and His rule of the world as any other despotism. Democracy has proved itself the "*clay*" of the image, and is the last attempted development of humanity to "be as God." The whole tendency of this development is to atheism. It claims man is capable of self-government; and hence virtually, and often openly, scouts the idea of God's authority in the government of the world. Where do we find any party in politics asking if the men they are called on to put in office will rule in the fear of God and regard His authority as paramount to all other claims? Call this democratic government "the kingdom of God!" The thought itself is impious. No, "A KING shall reign and prosper, and shall execute justice and judgment in the earth." Jer. xxiii. 5. "A KING" democracy hates. "We will not have this man to reign over us," is its war cry. But God will set His KING on his holy hill of Zion," Psa. ii., and "The law shall go forth from Zion, and the word of the LORD from Jerusalem, and *He* shall judge among the people, and rebuke strong nations afar off," etc. Micah iv., 2, 3. This proud and wicked nation—a nation of democrats—will yet be humbled in the dust. It has come to say, "I will be as God;" it has exalted itself to heaven and claims to be "the kingdom of God," though rejecting God's chosen KING. If it ever comes to welcome Jesus as its Lord and KING, then we may talk of its being "The everlasting Kingdom, that shall never be destroyed, but shall stand forever." Till then, we reject all such constructions of prophecy as Dr Patton's.

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THE OBJECT of this paper is to promulgate the truth of "LIFE ONLY IN CHRIST:" or, a future life and a resurrection from the dead, are both conditional; and only bestowed at the second advent of Christ, "at the last day."—See our motto.

Herald of Life

AND OF THE COMING KINGDOM.

"They which shall be accounted worthy to obtain that world, and the resurrection from the dead . . . are the children of God, being the children of the resurrection."

GEORGE STORRS, Editor. NEW YORK, WEDNESDAY, OCTOBER 7, 1868. VOLUME VI.---NUMBER 1. WHOLE NUMBER 239.

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"GOD IS LOVE."

A SERMON BY THE EDITOR.

IN all our investigations of religious truth, or inquiries after it, it is essential that we have some central and undoubted truth to be our polar star, or a light that shall control all our movements in our investigations. Without this, our course will be clouded, and we can arrive at no certain conclusions on which to rest with an undoubting faith, feeling we are on that foundation which is immovable. Happy for us, revelation has given the needed solar light, which lights up the whole system of revealed religion, and is the polar star, by which we may always determine with certainty our course. That light, that guiding star, is the grand truth,

"GOD IS LOVE." 1 John iv., 8, 16.

Here is certainty: here there is no ground for doubt; and here there must be no doubt: to doubt is to peril all. If this grand truth is questioned, or held as if it were possible to be untrue, we are liable to wreck at every step in our investigations in relation to the government of God over the creatures he has made; nor can we be certain that any of our conclusions in these matters are correct.

The first great business, then, of all teachers of religion, is to fix this truth in the minds of men so that it shall be undoubted and unquestioned. Till this is done, little or nothing can be accomplished in leading them "to serve the living and true God, and to wait for his Son from heaven." 1 Thess. i., 9, 10.

The grand chart, then, by which we are to make our voyage in search of truth, and by which every other view, claiming to be truth, is to be tested, and its real character decided, is this solar truth, "GOD IS LOVE." Any system or theory that will not harmonize with this, and does not revolve around this as its controlling power, we may rest assured is not of God. However plausible it may appear, even though it may resemble an angel of light; however much it claims to be a revelation from God, if it has not on it, in blazing brightness, "GOD IS LOVE," it is a deceitful light, an *ignis fatuus*—a false and bewildering phantom which has originated in some diseased human brain, which has yet to learn the true guide into all truth.

The beloved disciple who leaned his head on his Master's bosom at the last supper, and who, of all others, drank deeply into his Master's spirit, understood this grand theme and manifested its spirit in all he said and wrote. Love was with him the all-absorbing thought. It was his sun, his guiding star to determine his own relation to God and that of all others. How clearly does he set forth the subject in the chapter before us: "Beloved, let us love one another, for love is of God [flows from him as its fountain;] and every one that loveth is born [begotten] of God [hath received of his spirit of love, verse 13], and knoweth God; [is a partaker of the divine nature]. He that loveth not, knoweth not God, *for God is love* . . . . Hereby know we that we dwell in him, and he in us, because he hath given us of his spirit; [his spirit of *love*. Like as God is love, so we, in our measure, are love; and by this we *know* that we are of God.] And we have known and believed the love that God hath to us. *God is love;* and he that dwelleth in love dwelleth in God, and God in him," etc.

In these statements of John, the great chart is spread out before us which is to guide us in all things doctrinal, experimental, and practical. Anything which fails of conformity with this grand theme, whether in doctrine, experience or practice, is not of God, and is to be rejected from our religious system.

But can this view be reconciled with God's government of the world? Not by the schemes generally held, and which are misnamed "orthodox," and to which we are called upon to do homage; but by the Bible interpreted strictly in view of this solar truth all is harmony, and God's whole administration is seen to be but the outgoing of love to all the subjects of his government.* To make this statement plain to every unbiased mind, let us contemplate the dealings of God with men from the beginning of the world.

When God created man, he fitted up for him a garden of delights—everything that was good for food and pleasant to the eye; nothing is lacking to constitute his state one of pleasure and joy. This was love's installation of man in life's joys. But man was only an animal being at present, though superior to all other animals, appointed as their lord, and designed by love for a higher sphere, or to have superadded a spiritual nature, capable of a more intimate union and communion with his CREATOR.

That this advancement into an endowment of a spiritual nature, which should constitute him undying, and thus, Godlike, should not become an evil, love was careful so to order that it could not possibly become a curse instead of a blessing; or, in other words, love guards against the possibility of endless suffering.

To settle this point love tests the man as to whether he will develop a mind in harmony with the divine mind, or a mind in perfect subjection to the will of his CREATOR. Such a development was essential to man's safety and happiness, if he is to pass into a spiritual and immortal, or undying state. For to let him pass into such a state without a voluntary subjection to, or harmony with the divine will, would be to make him an immortal sinner, and consequently eternally miserable, because eternally out of harmony with a superior power.

Hence before endowing man with a spiritual and immortal nature, the love of God appointed a trial for him; and love decided that if the development should prove unharmonious with his CREATOR, the man should return to the dust from whence he was taken. Thus, not only the trial itself was an act of love, but the appointment of death in case of failure was also an act of love—it was the best thing that could be done for one whose will developed itself in opposition to the will of God his Maker.

Death itself, then, is seen to be an administrative act prompted by love as a preventive of continued sin and misery. Love could never allow a being to come into existence, or remain in existence when his sorrows and sufferings, on the whole, would outweigh his joys and pleasures. Love made such an event impossible. It could not be otherwise and God be love; but "GOD IS LOVE," and that made it certain that whatever should be the final result of man's trial, his existence, while it continued, should have joys and pleasures far outweighing all his pains and woes. That such is the fact in this life, no sane mind will dispute: hence, all men love life, and wish to protract it as long as possible, notwithstanding its infelicities.

If such are the facts in the present state, it is not possible for love to appoint for sensitive beings a state of unmitigated or hopeless suffering; and the idea is an impeachment of the Divine character and administration. Love, then, we see, at the outset provided against a life, whether long or short, made up of hopeless sufferings; no attribute of the divine Being, who is LOVE, could allow such a result; even justice, of which some religionists talk so much, could never override love to produce such a result. Hopeless torture in a future life, then, is an impossibility; it can no more take place than God can cease to be God.

We have said that death itself is the appointment of love. This is true in regard to all the incorrigibly wicked. After love has exhausted all the means consistent to be used with reasonable creatures and their freedom of will, if they continue to resist the efforts of love, and persist in hostility to the divine will, a continued life must be plunging them deeper and deeper in unhappiness till life itself would become a source of living torment, not unlike the fancied theological hell. Hence love appoints death to end their wretched existence before they reach that horrid condition. How boundless the love that thus ends their mad career in sin and self-torments.

These remarks are applicable to such cases as that of Sodom and Gomorrah; also, of the old world destroyed by the flood. Wickedness in these cases had attained that maturity that their state was hopeless for the better, and love cuts them off to make an end of it, and as a warning to others not to live ungodly.

Love appoints death, also, for the righteous, that they may rest a while till the time appointed of the Father for their glorification. This life, while it has its joys for the righteous, the chief of which is the blessed hope of the future and eternal weight of glory, has continued trials also for them. Their own personal conflicts with evil in themselves, and the sufferings often experienced in this quarter, is one source of their affliction. The trial by the wickedness of others, either from persecutions in some form, or from the general disregard of God and his authority, and the oppression of the poor and needy, whose sighs come up into the ears of God like the sighs of the Israelites in Egypt, is another cause of sorrow and trial to the good, and often their righteous souls are vexed—distressed—by the unlawful deeds of those by whom they are surrounded, and among whom they are obliged to dwell. After enduring these things till they are fitted to reign on the earth with Christ in his glory, love appoints them to rest, or sleep in the dust of the earth till the fulness of time shall come for their glorification. It would not have been love to continue them in life's trials to the time appointed of the Father for the earth, their inheritance, to be renewed. Think of Abraham, Isaac, Jacob, and other ancient worthies, being continued in this trial state for thousands of years; then ask yourself if it was not an appointment of love that they rest in the sleep of death till the time for the consummtion of their hopes should arrive, and thus the intervening space be, to them, annihilated; and the moment of their closing their eyes in death be to them the moment of their glorification, together with the whole family of the redeemed? A right conception of these things makes the great fact "GOD IS LOVE," stand out in amazing glory, and should cause us to magnify his wisdom, power and love altogether.

But the most amazing development or manifestation of the grand truth that "God is love" is found in the wonderful fact that he sent his Son into the world to rescue us from the death state to which we all were hastening, and from which we were powerless to deliver ourselves. The statement of this great fact is thus announced by the Son of God himself: "God so loved the world that he gave his only begotten Son that whosever believeth in him should not perish, but have everlasting life."

Here, in one verse, is summed up the state of man without divine intervention, viz., going out of life, perishing, returning to the dust, without power to survive in death, or revive from it; hopelessly lost to life, of himself. In this state, God's love made its most wonderful manifestation. It put forward the highest loved One of the Infinite, and subjected him to humiliation such as earth never saw; to reproach such as no mere human being could think of voluntarily submitting to; to sufferings such as no man can fully estimate; and to death in a most horrid and revolting form; all in love to dying men, and to open a way for their deliverance from sin, and "death, the wages of sin." Why this great and marvellous undertaking? Because "GOD IS LOVE," and he "*so* loved the world" —the whole race of men; not a soul of the human family was left outside of this range of the love of God. But this love, in order to avail in rescuing men from death, from perishing, must be met by love in return; or, faith in God's love, and a reliance upon the Son of God's love for the needed deliverance from death, wherever Christ is proclaimed. Without this return of love and confidence, or faith, on man's part, man fails of a rescue from death, and "*remains* in the congregation of the dead;" there is no deliverance for him; he has rejected the only provision love has provided, and confirms himself as a victim of death and its eternal empire or dominion.

Love makes not the sinner's condition worse for this manifestation of God to the world in the person of his Son. Men were going out of life hopelessly, but for this love. Love gives them a chance to recover from death on easy terms; and those terms slighted or refused, love leaves them where it found them, and excludes them wholly from any part in the resurrection power; thereby putting an everlasting end to their being, sins, and suffering; thus demonstrating the grand truth, "God is Love."

It may be thought that we leave justice out of sight. But this is a mistake. God is just, and hence the Justifier of him that believeth. "He that believeth not is condemned already;" he has not to wait for some future period for an announcement of his condemnation, though the executive judgment will demonstrate to all that God's love was slighted by the sinner, and that love now leaves him in death, as the only disposal it can make of him; and justice has no demand on the sinner that is not fully met by his being left in death's dominion. If he is to live again from death, it must be because love demands it, and not from any claim of justice. If the love of God calls the sinner again into life, then let him come; for such a life cannot be a hopeless one. The fact of life restored is evidence that love has mercy still in store. It is impossible that love can give life from the dead for the purpose of hopeless suffering and to return the sinner into the same state from which he had been called, viz., *death*.

Thus, then, "God is love;" and that makes it impossible that any human being, once dead, can be restored from death, except in a state of hope. Any other view strikes down and gives the lie to the grand leading truth of God's governmental administration, that he is love. Any other view shocks the reason God has endowed man with, and is a libel on God's government, and its natural tendency is to lead men to reject a revelation which they are taught has made "death the wages of sin," and yet revives dead men to hopeless sufferings and another extinction of life, thus forced on them, or endless torture.

From such thoughts we turn to the fact, God has provided for the perishing children of men an inheritance where no sorrow, no pain, no want, no death can ever disturb their peace or interrupt their joy, or in the slightest degree invade or mar their pleasure. All this because "God is love;" and all this is a free gift of his love to those who have sinned against him, but who, by the manifestation of his love, have been won from the ways of sin to give love for love; for "We love him *because* he first loved us;" and "Herein is love, not that we [first] loved God, but that he loved us, and sent his Son to be the propitiation for our sins." "In this was manifested the love of God toward us, because that God sent his only begotten Son into the world that we might *live* through him." See 1 John iv., 9, 10, and 19.

This love gives eternal life; a life to run parallel, in the future, with the life of God himself; endlessly increasing in new joys and glories, as shoreless as eternity itself. Then will the redeemed ones be ever exploring the depth and breadth of the grand truth, "God is love," and still be shouting, "O the depth of the wisdom and love of God." And as eternity rolls on, and they take new soundings in the shoreless sea of God's love, still they cry, "O the depths!" And as wave after wave of love rolls over them, and bathes their whole being with its comforting power, how will they exultingly cry out, "Unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us; unto him be glory by Christ Jesus throughout the endless succession of ages." *Macknight's* translation of Eph. iii., 21.

When the bliss of that immortal state shall exceed all that thought can reach, the grand chorus will still, everywhere in God's vast universe, be echoing and re-echoing, "GOD IS LOVE." Yes, "every creature in heaven, and on the earth, and under the earth, and such as are in the sea, and *all that are in them*," will join in the harmonious and triumphant song, "GOD IS LOVE." See Rev. v., 11–14.

"They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat; for the LAMB which is in the midst of the throne shall feed them, and shall lead them to living fountains of waters; and God shall wipe away all tears from their eyes," and all this because "GOD IS LOVE."

What can we say more? This love, O, man, O, woman, young or old, calls after thee from reason's dawn to the day of life's close, saying, "Why will you die?" Will you not hear this voice of love? We know you have been born and educated under a human theology that has sought to arouse you by horrible representations of God's designs toward you, till your heart has become so hardened that, insensibly, you have come to regard God's service as only an awful necessity, and to be entered upon only to escape a horrible state of endless torture, which you have been taught God has prepared for his enemies. Such representations have so blinded your minds that when we approach you with the grand message of this discourse, we seem to you "as one that mocketh!" Such a message begins to take hold of your heart, but the prejudice of your education makes you fear we are but deceiving you; and your old teachers cry out, "*Infidelity;*" so that though you are almost disposed to yield to love's power, you start back with fear lest you should believe too much, and thus be wrecked.

Well, if love cannot win you, what will? The dread of the theological hell may sometimes alarm, but you know it never kindled love in thy heart. It has made many hypocrites, professing to love God so that they may escape the hell of torments, but it never did and never can produce the genuine principle of love. We do not say that none who believe the doctrine of future and hopeless torture, or eternal torments, do not love God; but we do say, those views never produced love in the heart of man, and never can. It is only when the mind turns away from such views to contemplate the love of God in Christ that love arises in the sinner's heart.

We ask you, as a perishing creature, to turn your eyes at once to the grand truth of our text, "*God is love.*" Let no other thoughts intrude till this is so established in thy heart that sin will be hateful in thy sight, and you find yourself cleaving to the fountain of love, and all thy sins will vanish away before the rising stream of that love which shall flow through thy entire being, and you will find yourself a new creature in Christ Jesus, whom God in his love gave unto thee, O sinner, to bear away thy sins, and to anoint you with the Holy Spirit of promise, which shall shed abroad the love of God in thy heart in such heavenly measure as shall make the yoke of Christ easy and his burden light. All this, because "GOD IS LOVE."

FROM F. H. BURBANK.

SPRINGFIELD, Mass., Sept. 24, 1868.

BR. STORRS: After a long time of silence, I take my pen to write a few lines for our paper. More than two years have passed away since I was convinced that the righteous alone would have a resurrection from the dead, and this day finds me of "the same opinion still." Now that my mission work in Philadelphia is closed, I have more opportunities for reading, study, and thought upon this and other Bible truths, and the way will be opened for me to proclaim these views to those who desire to hear them. I hope to labor to some extent in new fields. The opposition to the truth that "none but the children of God will be the children of the resurrection," is very strong in many places. I have often heard of "the harsh spirit of non-resurrectionists," but I find that the greater part of this harshness is *now* on the other side. May the Lord incline them to be gentle and kind.

Changes have occurred in the views of our opponents, and to my mind the most of them are very far removed from the Scriptures. For instance: our opponents to some extent hold that the righteous and wicked will come out of their graves as they went down into them, i. e., *mortal*. The promulgation of our view seems to have driven them to this "wall." Formerly they held that the righteous would come up *immortal*: but that position would prove that all the world had been judged beforehand, and it precluded the necessity of the resurrection of the wicked. To avoid so evident a conclusion, resort was made to the strange theory of the mortal resurrection of both classes, and that resurrection a simultaneous one.

Others hold to the distinct resurrection of each class, some believing that there will be an interval of a thousand years between the two, while others think there will be but a brief interval; it may be a minute or an hour. But here the difficulty is as great as at first: for, if the righteous come out by themselves in a body, and the wicked come out in a body one minute afterward, it proves that judgment has already passed, else why raise the righteous out from the wicked?

But the simultaneous mortal-resurrection theory is gaining ground. To my mind there are a multitude of insurmountable obstacles in the way of embracing this view, which I may present at some future day for the consideration of our friends.

May the Lord bless and sustain you in battling with the sword of the spirit every form of error, and in thus being a "*Herald of Death*" to lies and liars; may you be heartily sustained by earnest prayers and heavy purses. Pray for me, that I may be an able minister of the word, while I at the same time will study and meditate upon these things. Your br. in Christ.

REV. DR. PATTON ON DANIEL.

REV. DR. PATTON, of New Haven, Conn., spent a portion of the season in this place, St. Albans, Vt., and vicinity, and occasionally supplied the Congregational church, which is without a regular pastor. During his stay here, he delivered a lecture on Dan. ii., 34, 35, 44, 45.

The main purpose of this lecture was to prove that the prophecy of Daniel has its fulfilment in the establishment of a democratic form of government on the American Continent; and by an ingenious method of computation, the prophetic periods of Daniel and Revelation, were shown to extend to, and terminate in the year 1776. I am unable to give the data of this calculation.

The Dr. reviewed briefly the dream of Nebuchadnezzar and Daniel's interpretation of the same; and then compared this with Daniel's visions of the 7th and 8th chapters, showing that the same powers are brought to view in each; the four universal kingdoms to bear rule over the earth. These have had their day and all passed away, except the divided state of the fourth kingdom. He claimed that the same rule of interpretation should be applied to the prophecy with reference to the fifth kingdom as to the others, which would make it a literal, civil government. He considered briefly the two forms of government known to the world, the despotic and the democratic, and the antagonism existing between them. The "image" seen by Nebuchadnazzer symbolized despotic governments; the "stone cut out of the mountain without hands" a democratic government. The smiting process is the result of the antagonism, and will go on, the democratic gaining till it finally becomes a "great mountain and fills the whole earth."

He gave his reasons at some length why this could not mean Christianity, the church, or Christ, as most people have held. As near as I can recollect, his main argument on this point was that the mild character of these did not accord with the *smiting* character of the "stone kingdom." These have, also, existed under all forms of government and have come in conflict with none.

The "cutting out" process, in his view, was the origin of our government under divine care and protection. It was cut out of the religious persecutions which drove persecuted Christians to seek a home on this continent. In this is fulfilled the prophecy that "the saints of the Most High shall take the kingdom, and possess the kingdom forever, even forever and ever."

This sketch gives but a few of the main points of this lecture. It was new to me, and its author showed a good deal of ingenuity in arguing this theory. I leave those who read this sketch to make their own comments.

W. H. H. M.

REMARKS BY THE EDITOR.—We travelled over the same ground as that described in the foregoing report, twenty years ago, and were favorable to it for a time; but we became satisfied it was a mere fancy scheme. Democracy, thus far, has shown no symptoms of being the kingdom of God, but as much opposed to God and His rule of the world as any other despotism. Democracy has proved itself the "*clay*" of the image, and is the last attempted development of humanity to "be as God." The whole tendency of this development is to atheism. It claims man is capable of self-government; and hence virtually, and often openly, scouts the idea of God's authority in the government of the world. Where do we find any party in politics asking if the men they are called on to put in office will rule in the fear of God and regard His authority as paramount to all other claims? Call this democratic government "the kingdom of God!" The thought itself is impious. No, "A KING shall reign and prosper, and shall execute justice and judgment in the earth." Jer. xxiii. 5. "A KING" democracy hates. "We will not have this man to reign over us," is its war cry. But God will set His KING on his holy hill of Zion," Psa. ii., and "The law shall go forth from Zion, and the word of the LORD from Jerusalem, and *He* shall judge among the people, and rebuke strong nations afar off," etc. Micah iv., 2, 3. This proud and wicked nation—a nation of democrats—will yet be humbled in the dust. It has come to say, "I will be as God;" it has exalted itself to heaven and claims to be "the kingdom of God," though rejecting God's chosen KING. If it ever comes to welcome Jesus as its Lord and KING, then we may talk of its being "The everlasting Kingdom, that shall never be destroyed, but shall stand forever." Till then, we reject all such constructions of prophecy as Dr Patton's.

Address to Christians.

BY MR. FLETCHER—FROM HIS CHECKS.

Love is humble. "Be therefore clothed with humility," says Mr. Wesley; "let it not only fill, but cover you all over." Let modesty and self-diffidence appear in all your words and actions. Let all you speak and do, show that you are little, and base and mean, and vile in your own eyes. As one instance of this, be always ready to own any fault you have been in. If you have at any time thought, spoke, or acted wrong, be not backward to acknowledge it. Never dream that this will hurt the cause of God; no, it will further it. Be, therefore, open and frank when you are taxed with anything; let it appear just as it is; and you will thereby not hinder, but adorn the Gospel. Why should you be more backward in acknowledging your failings than in confessing that you do not pretend to infallibility? St. Paul was perfect in the love which casts out fear, and, therefore, he boldly reproved the high priest; but when he had reproved him more sharply than the fifth commandment allows, he directly confessed his mistake, and set his seal to the importance of the duty, in which he had been inadvertently wanting. Then Paul said: "I knew not, brethren, that he was the high priest; for it is written, Thou shalt not speak evil of the ruler of thy people." St. John was perfect in the courteous, humble love which brings us down at the feet of all. His courtesy, his humility, and the dazzling glory which beamed forth from a Divine messenger (whom he apprehended to be more than a creature) betrayed him into a fault contrary to that of St. Paul: but far from concealing it, he openly confessed it, and published his confession for the edification of all the churches: "When I had heard and seen," says he, "I fell down to worship before the feet of the angel who showed me these things. Then saith he unto me, See thou do it not, for I am thy fellow-servant." Christian perfection shines as much in the child-like simplicity with which the perfect readily acknowledge their faults, as it does in the manly steadiness with which they "resist unto blood, striving against sin."

Humble love "becomes all things [but sin] to all men," although it delights most in those who are most holy. You may, and ought to set your love of peculiar complacence upon God's dearest children; upon "those who excel in virtue;" because they more strongly reflect the image of "the God of love, the holy one of Israel." But if ye despise the weak, and are above lending them a helping hand, ye are fallen from Christian perfection, which teaches us to "bear one another's burdens," especially the burdens of the weak. Imitate, then, the wisdom of the good Shepherd, who "carries the lambs in his bosom," gently leads the sheep which are with young, feeds with milk those who cannot bear strong meat, and says to his imperfect disciples, "I have many things to say to you, but ye cannot bear them now."

"Where the *loving* spirit of the Lord is, there is liberty." Keep, therefore, at the utmost distance from the shackles of a narrow, prejudiced, bigoted spirit. The moment ye confine your love to the people who think just as you do, and your regard to the preachers who exactly suit your taste, you fall from perfection and turn bigots. "I entreat you," says Mr. Wesley, in his *Plain Account*, "beware of bigotry. Let not your love, or beneficence, be confined to Methodists (so called) only; much less to that very small part of them who seem to be renewed in love, or to those who believe yours and their report. Oh, make not this your Shibboleth." On the contrary, as ye have time and ability, "do good to all men." Let your benevolence shine upon all; let your charity send its cherishing beams toward all, in proper degrees. So shall ye be perfect as your heavenly Father, "who makes his sun to shine upon all;" although he sends the brightest and warmest beams of his favor upon "the household of faith," and reserves his richest bounties for those who lay out their five talents to the best advantage.

Love, pure love, is satisfied with the Supreme Good—with God. Beware then of desiring anything but him.

Be patterns to all of denying yourself and taking up your cross daily. Let them see that you make no account of any pleasure which does not bring you nearer to God, nor regard any pain which does; but you simply aim at pleasing him, whether by doing or suffering; that the constant language of your heart with regard to pleasure or pain, honor or dishonor, is

"All's alike to me, so I
In my Lord may live and die."

Christian Brotherhood.

Dr. Furnam, an English divine, was once present in a small company of brethren who had assembled to dine with a common friend, when the usual style by which they addressed each other, was that affectionate appellative of *brother*. Those present were very exact in using this mode of address. While their conversation was in progress, and they were freely *brothering* each other, there came in an aged colored woman, well known for her piety and good character. The brethren present saluted her in various ways—as "Well, old woman," "How-do, Clarinda," and so on. When she came to the Dr., he leaned forward, extended to her his hand, and said: "How do you do, sister Clarinda?" No comments were made, but it was believed he designed his salutation as a gentle reproof to those present, who did not seem to feel the true equality in which all followers of Jesus stand as brethren and sisters.

Selected by L. C. T.

THE HERALD OF LIFE.

NEW YORK, OCTOBER 7, 1868.

NO IMMORTALITY NOR FUTURE LIFE, EXCEPT IN JESUS CHRIST ALONE, AND BY A RESURRECTION AT THE LAST DAY IF DEAD, OR A CHANGE IF ALIVE.

RESPONSIBILITIES.

The Editor holds himself responsible for none of the sentiments of Correspondents. The Editor's articles do not all appear under what is called the "Editorial Head." Any articles without a signature, or which are not credited to another source, the Editor is responsible for, without saying whether he wrote them or not he leaves the reader to judge of their authorship. Let these things be kept in mind in reading the Herald of Life, and the praise or blame will rest where it ought.

Herald of Life, Vol. VI.

No. 1 is before our readers. We have printed a few hundred extra to make sure of supplying *new* subscribers; and in the hope that *old* subscribers will be stimulated, when they have read this, to make one more effort to send us, at least, one new subscriber each. Some have sent two, and one six, already. If you wish a few copies of this number for samples, let us know, and we will send if we can spare them.

The Sermon, "God is Love."

Our readers are not to conclude the sermon on the first page is the same we preached at the camp-meeting, though the text is the same and some of the thoughts also. We have spoken on this same text several times in different places, the year past, but have never written a line of it, not even *notes*, till since the Springfield camp-meeting. We were urged by some while there to give our sermon on the subject in print. We have, therefore, written the sermon on the first page for the Herald of Life. It was prepared expressly for this paper, and is more full than we have ever preached it. Our readers will judge for themselves of its value; but we praise the Lord that He prolonged our life to preach and to print it. May it prove a blessing to all who read it.

A Request not Complied with.

Some persons wish us to write their names on pamphlets or tracts they request to have sent to friends, or others, in different places. This we cannot do. The law does not allow it. If you wish them to know who it is from, inform them by letter. That is the proper way.

An Argument too Sharp.

An article copied into the *World's Crisis*, Sept. 23d, from the *Herald of the Kingdom*, on the resurrection of the wicked dead, uses its broad sword so carelessly that it decapitates itself. After starting with John v., 29, it launches it bolts against us puny folks who believe that sinners, to whom Christ has been offered, and they "believed not, shall not see life, but the wrath of God abideth on them." John iii., 36. Here comes the regular siege: look at this terrible explosion.

> They think it an outrage upon justice, that wicked men, who are amenable to the law of God, should be called into judgment, at the last day. "O" say they, "raise a man up to kill him again? Why, it is awful to think of it." By such talk as this, one would conclude that we were guilty of charging God with the work of killing men twice. Who affirms that God kills men twice? Does the Lord kill men when they die now? Most assuredly not. Why then talk about killing them again? If our friends can prove that God kills men now, we will admit that they have gained their point.

That is heavy firing, but it happens to kill its author and his co-workers. Will they please tell us, Did God kill the inhabitants of Sodom and Gomorrah? It is said, "Then the Lord rained upon Sodom and upon Gomorrah brimstone and fire from the Lord out of heaven," etc. Now, if the inhabitants of those cities were killed, can't any school-boy tell who killed them? God did kill them or He did not. If He did kill them, then He will not kill them again, our opponents being judges. Now Messrs. *Crisis and Co.*, will you stand by your own words? You say, if we "can prove that God kills men now, we [you] will admit they have gained their point." Have we not gained our point so far as the inhabitants of Sodom and Gomorrah are concerned? Then what becomes of your main battery, John v., 29? Do you not see a breach is made in the construction you put on that text? Your construction must bring up the Sodomites; for the text says, "*all*," etc. We have proved what you challenged us to do. We have demonstrated that God does kill some men now; and you, by implication, affirm that He does not kill men twice; for you ask, "Who affirms that God kills men twice?" etc.

But we have not quite done with you yet. Who killed the inhabitants of the old world with a flood? The Lord said, "Behold, I, even I, [not Adam or somebody else, but *I*, the Lord] do bring a flood of waters upon the earth to destroy all flesh wherein is the breath of life from under heaven; and every thing that is in the earth *shall die.*" Gen. vi., 17. Did God kill these men? If He did he will *not* kill them "twice," you say. Then they will have no revival into *life*, unless they are to have eternal life; for, "who affirms that God kills men twice?" Alas, Messrs. *Crisis and Co.*, here is another breach in your fortifications. You will destroy your construction of John v., 28, 29, with your own battery, if you only keep to work. You have nearly demolished it already.

But here comes another explosion from your battery; it is as follows:

> When the Lord punishes men with death, that's the end of them, but this he does not until they experience the second death.

We thank you for that confession. The Lord "punished" the inhabitants of Sodom and Gomorrah, and also of the old world "with death;" and you being judges, "that's the end of them," and that is "the second death," too; for you say, God does not kill men twice, and when He kills them, that is the second death. Just so, neighbors. The second death, in the Hebrew sense of the phrase, is a death from which there is no revival. It is not twice dying; but a hopeless death; a death where "the wrath of God abideth on them," and "they shall not see life." John iii., 36.

But we have a few more items to be disposed of by the *Crisis and Co.* Who slew, or killed Pharoah and his hosts in the Red Sea? Did God do it, or not? Let Moses and the children of Israel answer: "I will sing unto the Lord, for he hath triumphed gloriously; the horse and his rider hath He thrown into the sea." Exod. xv., 1. Mind you, God don't kill twice; and when He does kill, that is "the second death." This is your own chosen position; and when you have taken it you must abide the result. There is no resurrection of Pharoah and his hosts, then; so another breach is made in your stronghold.

We have another small item to test the strength of your foundation. When God was dealing with the Egyptians, prior to Israel's departure, He told Moses, "I will pass through the land of Egypt this night, and will smite all the first-born in the land of Egypt, both man and beast; and against all the gods of Egypt *I will execute judgment:* I am the Lord." Exod. xii., 12. Did God kill these men? If you doubt it, let the record speak. "And it came to pass, that at midnight the Lord smote all the first-born in the land of Egypt," etc. Exod. xii., 29. Our Gibraltar stands firm; and "our enemies themselves being judges" (Deut. xxxii., 31) "their rock is not as our Rock." Their bulwarks are falling by the weight of their own admissions. God don't kill twice; and when He does kill, that is the second death. The first-born of Egypt, then, do not live again. Another pillar is taken away from our opponents' construction of John v., 28, 29.

But we are not at the end of the chapter yet. When God gave Israel possession of Canaan, He commanded Moses and Joshua to utterly destroy the inhabitants thereof. What God did by the hand of Israel in destroying those wicked people, He was the author of. Of course God killed those inhabitants. If there is any demurring here, you make Moses and Joshua inhuman butchers. But they were only God's instruments, the same as brimstone and fire were His instruments in killing the Sodomites, or the water in killing the ungodly of the old world. Besides, in some cases, in Canaan, God did the work of killing direct. Observe, when "five kings went up with all their hosts" against Joshua, the "Lord said unto Joshua, fear them not," etc. So Israel went up to the battle, "And the Lord discomfited them before Israel, and slew them with a great slaughter," etc. "And it came to pass . . . that the Lord cast down great stones from heaven upon them, and they died . . . there were more which died with hailstones than they which the children of Israel slew with the sword." See Joshua x., 1–11. So God killed these men; and He don't "kill men twice;" and when He kills, it is the second death. Thus the gauzy fabric of *mortal* resurrectionists, making *all* the wicked alive to be killed again, vanishes under its own assaults on us. We might enlarge in this department, and show that God does kill every man that dies; for "If He (God) set his heart upon man, if He gather unto Himself his Spirit and His breath; [God's Spirit and breath: see chap. xxxiii., 4;] all flesh shall perish together, and man shall turn again to dust." Job xxxiv., 14, 15. If God withdraws that without which man cannot live, does He not kill him? You may sneer at the idea; but it is nevertheless true. "What is the hope of the hypocrite, though he hath gained, when God taketh away his soul?" or life? Job xxvii., 8. Who killed the hypocrite? Surely the text is clear that God did it: "In whose hand is the soul [life] of every living thing, and the breath of all mankind." Job xii., 10. "Thou [God] takest away their breath, they die, and return to their dust." Psa. civ., 29. Then "God kills" them.

If "God kills men when they die now," as we have proved He does, then it is for our opposers to prove that He ever restores life except on conditions which He has been pleased to promulgate; and if He has said, (and He has), "He that believeth not the Son *shall not see life;* but the wrath of God abideth on him," (John iii., 36), who is bound to accept your *inference* from John v., 28, 29, that *all* men shall see life, when the text itself does not say so? There is not one text in the Bible that speaks of life from the dead, after man has once gone to corruption, except to believers; nor is there a text that speaks of any other life, after such death, except an eternal life: and such as attain to the resurrection from the dead "cannot die any more;" they "are raised incorruptible"—"in glory"—"in power"—and "spiritual," like the Head of the new creation—Christ Jesus—who saith, "I am the resurrection and the life."

"Penalty for Sin."

What is it? "Death." What is death? It is a state, a condition, in which the once living are no longer alive; life is extinct. The circumstances which brought about that state have nothing to do with the state itself. It is the state itself that is the wages of sin, or penalty for sin. No matter how the person came in that condition; being a sinner, death holds him under its dominion. "The law of sin and death" holds its empire over him; and unless he is redeemed from sin he cannot be redeemed from death. God has only one appointed medium of deliverance from either; and that is, "The law of the Spirit of life in Christ Jesus." Faith in Christ brings us under this law, and by that law "He that raised up Christ from the dead shall also quicken your mortal bodies." He that neglects this medium of life, when made known to him, remains under the law of sin and death, and he remains there by *his own act;* he is not left in death for Adam's sin, but for his own, in refusing God's way out of death. The wages of sin is not dying, but being held in death.

This relying on the idea, that because men die in consequence of Adam's sin, and not for their own, and that therefore they must be made alive to die again for their own, is a mere play upon words, without recognizing the fact that it is not *dying*, but *death*—a state without life—which is the wages of sin. Ten thousand times dying would not meet the penalty unless *death* holds him; and once in death the penalty can claim no more than to maintain its dominion unbroken over him. That such is the teaching of the Bible does not admit of a doubt in our mind.

Materialism and Spiritualism.

We lately received a private letter from a highly esteemed minister of the Methodist E. Church, in which he speaks of our "full-grown materialism." He writes as follows:

> "If, as you claim, your exegesis of Scripture is correct, and you can find such rank materialism there, it is one of the greatest mysteries to me that earnest students of the Bible, and honest, unbiassed searchers for truth have not, at some time in five centuries past stumbled upon the same peculiar doctrines. Why should it be reserved for the Nineteenth Century that such a discovery of truth be made? If, as you believe, the true 'Pauline Theology' be what you promulgate weekly, why do we not find it declared, maintained and defended for the first century or even centuries after Christ?"

It has not been our study to know what the so-called "Fathers," in the first centuries after the apostles, taught. We long since learned that no certain reliance could be placed on their teachings. They were not inspired; and it is certain that "corrupters of the word" existed in the professed church before the apostles closed their ministry. Hence Paul saith, "We are not as *many*, which corrupt the word of God," etc. 2 Cor. ii., 17. And again he says, "Beware lest any man spoil you through philosophy and vain deceit, after the traditions of men," etc. Col. ii., 8. And in addressing the elders of the church of Ephesus, he says, "I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock; also of your own selves shall men arise, speaking perverse things to draw away disciples after them." Acts xx., 29, 30.

If these things were so while the apostles were alive, have we not every reason to conclude the truth was sadly corrupted soon after their death? And this corruption culminated in the abominable scheme known as Popery, out of which flood of corruptions of the word of God Protestantism has but just emerged, and has not yet washed her garments white from that corrupting system.

If appeal is to be made to the theology of the first centuries after the apostles, almost any vagary can be established; for it is difficult to tell what branch of heathen philosophy was not grafted on to the professed Christianity of those centuries. We learned, years ago, that appeals to the "Fathers" were of no value. If they had truth they learned it from the Scriptures; and if they learned it there, so can we, and much more certainly, because we have the word in a more accessible condition.

We therefore reject all theories, speculations and traditions of uninspired men, and go at once to the fountain, the word of God itself. There *we* find "the true 'Pauline Theology,'" which we "promulgate weekly," "declared, maintained and defended" in all its fulness and glory. That word is our only chart. We call not in question the sincerity of "earnest students of the Bible" nor their "honesty;" but when you ask us to admit their searching was "unbiassed," you ask more than we can grant. Can the man be found, for the past "five centuries," who, however much he desired "truth," has sought it unbiassed by any of the traditions of men, and his own early training, or the unavoidable circumstances with which he was surrounded? or if he discovered truth outside of the theology of his day, dared to brave public sentiment by promulgating it, at all hazards? Take Martin Luther himself. He discovered that the doctrine of the "immortality of the soul" was a "*Roman dunghill decretal.*" See his "*Defence,*" prop. 27, published 1530. But did he dare maintain the fight, unwaveringly, amid the odium brought on him, for this belief, by his fellow reformers? How many more have seen the same truth since, and like him have recoiled at the furious opposition with which they have been assailed, and have kept silence, who can tell us? Did not Bishop Newton reject the doctrine of eternal torments? See his works, London edition of 1787, *Dissertation* No. 60, "*On the final state and condition of men.*" He says, "*Hell*, as a place of torment, is nowhere mentioned in the writings of Moses," etc. After this, he goes on to explain the terms translated hell in the Bible. At length he says,

> "Nothing can be more contrary to the divine nature and attributes than for a God all-wise, all-powerful, all-good, all-perfect, to bestow existence on any beings whose destiny he foresees and foreknows must terminate in wretchedness and misery, without recovery or remedy, without respite or end. . . . 'God is love;' and he would rather have not given life than render that life a torment and curse to all eternity. . . . Imagine a creature, nay, imagine numberless creatures produced out of nothing . . . delivered over to torments of endless ages, without the least hope or possibility of relaxation or redemption. *Imagine* it you may, but you can never seriously believe it, nor reconcile it to God and goodness."

To this we may add the fact that the late Archbishop Whately strongly favored the ideas of the unconscious state of the dead, and the final annihilation of the wicked, as his sermons on "*The Future States*" clearly show. Multitudes of other "earnest students of the Bible" may have made similar discoveries, or "stumbled upon" these things, but have been deterred by the bigoted religionists and their persecuting spirit from promulgating them.

After all, it is not who has, or who has not, "stumbled upon the same peculiar doctrine" we hold and maintain. The question is, Does the Bible teach it? If it does, that is enough for us, even if we have to stand alone to the end of this life. We have never asked ourself whether we were to be popular or unpopular, though we knew it would be the latter, by promulgating our views of Bible truth. If it be the truth of God that is enough for us. God's approval is consolation enough, though all men, good or bad, revile us.

Now, as to our "materialism." We know not why our friend should charge us with "full-grown" and "rank materialism." We repudiate the imputation. Such materialism rejects all spiritual existences. *That* we have never done. Yet, so far as created beings are concerned, we may safely challenge any man to show that there was ever a creation without *material*, and of course "materialism." To deny this, is to deny creation itself.

We believe in *Bible* materialism; and we also believe in *Bible* spiritualism. But we do not believe in atheistic materialism, nor Roman Catholic and Protestant spiritualism. The atheistic materialism denies to all men a future life, and rejects all spiritual existences. Romanism and Protestantism both affirm man has a spiritual nature inherently, or by creation; while the great apostle affirms, 1 Corth. xv., the first man was "not spiritual, but animal," and that the spiritual was brought in by the second Adam; and he affirms, "the first man was of the earth, earthy;" decidedly a *material* being, and is only developed a spiritual one by an implantation of a spiritual seed and the resurrection from death, at the last trump; or a change, if alive, equivalent to a resurrection of dead ones. Then it is, by the Spirit of God given unto us as believers in Jesus, that we become spiritual beings. It is by the work of grace, and not by natural generation, that we come into the possession of a spiritual existence: not an intangible one; but that spiritual condition in which death has no more power over us forever.

Does not our friend see that he wrongs us by calling our doctrine "rank materialism," or "full-grown materialism?" So far as the finally impenitent are concerned, they are only "of the earth, earthy;" hence, are never anything else than material, so organized as to think, while alive, like other animal beings, though with a more perfect organization or intellect, and capable of receiving an engrafted spiritual element; but dying without that they perish utterly. See Job xx., 4–7, which reads as follows:

"Knowest thou not this of old, since man was placed upon earth, that the triumphing of the wicked is short, and the joy of the hypocrites but for a moment? Though his excellency mount up to the heavens, and his head reach unto the clouds; yet shall he perish forever like his own dung," etc.

An Assumption Exploded.

> "It has been the common sense of the whole race of man, with few exceptions, that the soul is immortal."—*Eld. J. G. Stearns on the Immortality of the Soul.* p. 16.

The foregoing statement is a purely gratuitous assumption, a thousand times uttered by believers in inherent immortality.

Not a solitary expression of any such doctrine was ever known among the Jews till after their captivity in Babylon. They may be included in the "few exceptions:" they are, however, an important exception. Bishop Whately has shown conclusively, that the wisest of the pagan philosophers did nothing more than to *speculate* on immortality, without ever satisfying their "common sense" that immortality is an attribute of the soul.

But supposing, contrary to fact, it could be shown that the Babylonians, Medes and Persians believed the soul immortal? What if Zoroaster, Pythagoras, Socrates and Plato taught it? What if the sentiment abounds in Homer, Ovid and Virgil? Does this prove the doctrine true? If so, the prevalence of other sentiments, held by these nations and distinguished persons, upon the same principle of reasoning, must also be true. If you receive the pagan idea of immortality, you must take along with it the pre-existence of souls—the transmigration of souls—and the rejection of the resurrection of the body! You must not divide the dose, though bitter, but swallow the whole.

The oldest hypotheses of the oriental world, upon this subject, resolved themselves into the doctrine of *emanation* and *imanation:* issuing from the "soul of the universe" at birth, and reabsorbed at death, as Bishop Whately has shown. They regarded the soul as a part of the Deity, thus making him *divisible*, which you say the soul is not!

Dr. Good says—"If we turn from Persia, Egypt and Hindostan to Arabia, to the fragrant groves and learned shades of Dedan and Teman, from which it is certain that Persia, and highly probable that Hindostan, derived its first polite literature, we shall find the entire subject" (of the immortality of the soul), "left in as blank and barren a silence as the deserts by which they are surrounded; or, if touched upon, only touched upon to betray doubt, and sometimes disbelief. The tradition, indeed, of a future state of retributive justice seems to have reached the schools of this part of the world, and to have been generally, though perhaps not universally, accredited; but the future existence it alludes to is that of a resurrection of the body, and not of a survival of the soul after the body's dissolution."

Here are large exceptions to the assumed position of its "being the common sense of the whole race that the soul is immortal." And we find these exceptions just where we might expect to find them, viz., where the light of revelation shed its illuminating beams! That country is Idumea! Here Job, that venerable patriarchal saint who held communion with the living God, and not with the *Buthos* or *Demiurgus* of the Chaldeans, Egyptians, etc., —here we say Job lived; and from this quarter we have, as Dr. Good expresses it, "that astonishing and transcendent composition" called "the Book of Job;" "a work," says he—"that ought assuredly to raise the genius of Idumea above that of Greece," etc., and may we not add, the knowledge of Job far above that of Zoroaster, Pythagoras, Socrates, Plato, Dr. Dick, and Mr. Stearns—all combined!

Dr. Good continues—"Yet in this sublime and magnificent poem, replete with all the learning and wisdom of the age, the doctrine upon the subject before us is merely as I have stated it, a patriarchal or traditionary belief of a future state of retributive justice, not by the natural immortality of the soul, but by a resurrection of the body!"

Dr. Good makes this belief "patriarchal or traditionary," but this is unnecessary, as Job was doubtless an inspired man. Dr. Good's testimony is the more valuable, because he believed in the popular doctrine of immortality.

Whether, therefore, the dogma of natural immortality originated with the old serpent, who said, "Ye shall not surely die," or whether it originated in Egypt, Persia, Media, Babylonia, or elsewhere, it matters not. One thing

is certain, it did not originate with God, else Job would have been in possession of it; and we will put Job's knowledge and wisdom against all the Babylonians, Persians, Medes, Assyrians, Zoroasters, and Platos on earth! This is doubtless the oldest book or document extant, and on that account demands the attention of the sincere inquirer after truth on this subject.

"The Hindoo philosophers," says Dr. Good, "totally and universally denying a resurrection of the body, and supporting the doctrine (of future existence) alone upon the natural immortality of the soul, and the Arabian philosophers (among whom was Job), passing over the immortality of the soul, and resting it alone upon a resurrection of the body."

The Hindoo view of this question is the legitimate tendency of the modern dogma on the same subject—it leads to a denial of the resurrection.

"The Christian Advocate," and Methodism.

We are glad to announce an *exchange* with the above-named paper, after so long a time. We like to look at those papers with which we were familiar years ago. *Zion's Herald* came into existence several years before the *Christian Advocate.* The former was truly the Herald of New England Methodism, and of New England enterprise. The success of *Zion's Herald* induced the Methodist Book Concern, in New York, some years later. to start the *Christian Advocate*, about 1827, if we mistake not. Not long after, the two papers were united in one, and issued in this city. This arrangement did not work long; for New England Methodists did not relish the loss of their beloved first-born; and soon *Zion's Herald* reappeared in Boston, to the joy of its old friends. Since that time it has lived and prospered. The *Christian Advocate* became the grand organ of the great Methodist family in the United States. Not many years passed, however, before the body found it necessary to issue branch papers of the same name in different parts of the country. The exact number of them, at this time, we do not know; but they are in all sections, from the Atlantic to the Pacific oceans, and have a powerful influence in building up Methodism.

In 1836 we withdrew from the Methodist Itinerancy—i.e., from what is called the "Travelling Connection," composed of preachers who receive appointments, at the Annual Conferences, from the Bishops for the year following. We had been in that relation eleven years, and were twice a member of their General Conference, viz., at Philadelphia in 1832, and in Cincinnati in 1836; those Conferences assembling once in four years, composed of delegates from the several Annual Conferences.

The Conference arrangements were a power in the Methodist Episcopal Church admirably calculated to spread Methodism through the land, and it has done it; though the slavery question cut it in twain in 1844. That division was probably favorable to both sections, as it saved these bodies the vexation which was previously sure to arise in both their General and Annual Conferences. The Southern Methodists went on their course unmolested, and Northern Methodists, freed from the restraints of the Southern section, gradually became harmonious on the slavery question, till finally the war made them a unit.

We have said, we left the Itinerancy in 1836; but we did not withdraw from the M. E. *Church* till 1840, four years later. It was not dissatisfaction with her doctrines that led to this step; though our mind had been somewhat exercised on the immortality question for three years prior to that time. It was what we regarded as an undue influence exercised by the Episcopacy in restraining free action in the Annual Conferences in matters on which members believed it to be right to express their convictions. We came to the conclusion that no man or body of men had any authority from God to interfere with our responsibility to Christ, the Head of the Church; for, "Every one of us shall give account of *himself* to God." Rom. xiv. 12. With this view we left the M. E. Church, and have never for one moment regretted that we did so. We never have felt any hostility to that Church since we left it; and we rejoice in all the good it can accomplish. We have no doubt it numbers very many earnest Christians, both in its ministry and in its membership; and we rejoice in the prospect that they will ere long introduce Laymen into their General and Annual Conferences, believing that advance will tend to open the way for more changes; so that in doctrine they will also make an advance, at no distant day. We do not differ with that body in relation to the necessity of vital piety, or experimental religion; nor in their views of Christ's tasting death for every man, and that salvation is free for all. So far as a living religion is involved, we are in harmony with them. In various details in respect to these matters we may differ somewhat widely. But with us, that is no reason for disfellowship.

Since we left that church we have never united with any human organization called a church, and never expect to; simply because all of them require assent to some doctrine which we do not believe, or seek to restrain the utterance of what we regard as truth; thus virtually saying, "We have all necessary truth, and you must not go beyond our advanced posts." This we regard as interfering with our right as an individual, responsible to God alone for our belief. No man or body of men has any right thus to impose a restriction on the search after truth, or to restrict the candid and honest promulgation of what we believe to be the truth.

We claim union with the "one body of Christ," "the church of the living God;" and we rejoice to acknowledge all who are truly joined unto the Lord by the "one Spirit" of God as members of that church, whenever we see the spirit, or "mind of Christ" manifested; and we ask no man what his church relation is, only so that we see he truly loves our Lord Jesus Christ. He may differ from us doctrinally, ever so much, if he does so in love, or charity. We condemn no man because he does not now see as we do. God is, and has been longsuffering with us all; and it becomes us to be longsuffering with one another; waiting for the time to come when we "shall see eye to eye." We trust that time is not far off.

The World's Crisis.

The above-named paper has a long article in its issue of the 30th ult. on "The Lord's Supper Question," which it credits "*Herald of Life.*" The natural conclusion from this credit would be that the article was *editorial;* i. e., by the Editor. Courtesy would demand of an exchange that its borrowed matter should be credited to *the author*, though the name of the paper in which it first appeared might be given, especially should the author's name be given when the writer was only a correspondent, and advocated views opposed to those of the Editor, as is true in the article above named. We ask only for justice, and therefore request the *Crisis* to give its readers the author's name, and please say, the Editor of the Herald of Life responded to that article, under the head of "The Logic Tested;" and if the *Crisis* wishes to copy our reply it can do so, and give credit "*Herald of Life:*" then it will speak truly. To credit the article in its columns of the 30th ult. in that way, without the author's name was a mistake, or an unfriendly act. We trust it was the former. Will it please tell us which?

The article on the Lord's Supper, and our Response, appeared in the Herald of Life, March 1, 1865; and the subject has scarcely been mentioned in our columns, argumentatively, from that day to this. Our main article in defence of the *annual* observance of the Lord's Supper, appeared more than a year previously, and may be found in Vol. I., No. 17, Feb. 17, 1864. What the object could be to revive the controversy, at this time, it is not for us to judge; but we are ready to meet the question and to defend the *annual* celebration against all others. That the others are of mere human invention, and without authority, is evident from the fact that those who reject the annual, or *anniversary* celebration, have as many different times for it as there are days and months in the year: some daily, some weekly, some monthly, some once in two months, others once in three months, etc. If it is an ordinance of Christ at all, we cannot be made to believe any such indefinite arrangement was left to the Church of God.

Br. F. H. Burbank will make this city his head quarters for the present. He will assist what he can in business matters relating to the office of the Herald of Life. It is especially desirable that books, pamphlets, and tracts should have more attention given to their getting out and being circulated than we can possibly give to that work; and in order to it, Br. Burbank will give a portion of his time during the week to this department; but he will be ready to go out and preach Sundays where the way opens, or where he may be invited. Let our friends now lend a helping hand to the "Tract Fund," that there may be no lack of means to carry forward this part of our work. We could use thousands of dollars for this purpose, to great advantage, if we had it; but we can accomplish more with small means than most other establishments. Now is the time to urge forward the enterprise of scattering light on the Life views.

My Post-Office Address, until further notice, will be, Box 4,658, New York.

F. H. Burbank.

Letters and Extracts.

From Jacob Grim.

Philadelphia, Sept. 25, 1868.

Br. Storrs: According to my promise, on last Saturday afternoon, wife and myself went to Mauch Chunk. It was a beautiful day, and we arrived there at a quarter before six o'clock. The ride was delightful, and the scenery was beautiful. But on Sunday morning the heavens were overcast with clouds, and at noon the rain came down in good earnest, so that I despaired of having an audience at two o'clock, the hour of meeting. It rained in good earnest; but to our surprise, there were about one hundred persons in the hall waiting our arrival. They listened with great attenton to what we had to say. We spoke for one hour and a half upon the theme of man's mortality. In the evening the number was larger, although it rained very hard; but the people seemed determined to hear what we had to say. We spoke rather longer in the evening, on the glorious theme of life only in and through Christ, and that by a resurrection from the dead.

We feel repaid for our time and trouble, in the fact of one hundred or more having heard the glorious truths of life in their simple and, as we believe, true principles, as made known in the gospel. We hope good may come out of the visit. On the first Sunday in October we have an engagement at West Chester. If we are spared and well we expect to speak in Horticultural Hall, the same place we spoke in one year ago.

From Clamor Franke.

Cincinnati, Ohio, Sept. 21, 1868.

Br. Storrs: At a recent "Harvest Home" picnic—a sort of thanksgiving festival annually observed by the people of our city and county—I embraced the opportunity of distributing a great many of our "Campaign Documents," and also a number of our other tracts. Of the former I have a few left: of the latter I am out. I send you enclosed $5, for one of which you will please send me the tracts, "Gospel Hope" and "Man's Nature and Destiny." The balance, $4, is for two copies of the Herald, Vol. VI., to be sent as follows: ——— ———.

I pledge myself to take five dollars' worth in tracts on the "Living Soul," as soon as that shall have been published. I am very anxious to scatter it along with our other publications. It is the best thing out on the soul question, looking at the subject from a philosophical standpoint, to say nothing of the biblical one, and deserves a wide and extensive circulation. Since I first read it in the *Bible Examiner*, years ago, I have repeatedly read it again, not only to myself, but also to others, and always with much satisfaction and delight. It is a Gibraltar against the notion that man has an immortal soul. His fancied "superior soul" will vanish as the dew before the morning sun, if he will only let the light that streams forth from its pages in upon his beclouded vision.

I shall use my best endeavors to get more subscribers to our loved Herald, but do not promise myself much from men who have stereotyped views of religion, which, though baptized by them as "Orthodox" are as far from the truth as the Bible is from their creeds.

Note by the Editor.—The author of "Living Soul" has revised and somewhat enlarged the article since it appeared in the Herald, a few weeks since. He wishes "to show that what is called *mind* in man, in some varied form, runs through all created form of matter." Shall we have the whole in a tract? Let us hear from all who say, *Yes.*

From J. C. Day.

South Ashburnham, Mass., Sept. 27, 1868.

Br. Storrs: I am glad to learn, by the paper, that you are having an increase upon your subscription list; and I think as far as my observation goes, there is an increasing anxiety to learn upon our views; and I feel satisfied that there are thinking men and women, who cannot long be kept from investigation; and when candid, thinking, unprejudiced minds come impartially to investigate the Scriptures upon man's nature and destiny by his connection with the first Adam, I think they can't be long in learning that man must have some other principles of life, other than the blood life, or he can never hope to live again by a resurrection from the dead. "It is sown a natural body: It is raised a spiritual body." "The first man Adam was made a living soul," or, man. "The last Adam was made a quickening spirit." Again it is said of Christ, that he was "put to death in the flesh, but quickened by the Spirit." Now, it seems to me that if ever we are made alive from the dead, it must be by our connection with Christ by this quickening principle, the Spirit of God. It is only the new man, or the man that is "created anew in Christ Jesus," that can hope for life by a resurrection from the dead. The Apostle says, Rom. viii., 10, 11, "If Christ be in you, the body is dead because of sin; but the Spirit is life because of righteousness. But if the Spirit of Him that raised up Jesus from the dead dwell in you, He that raised up Christ from the dead, shall also quicken your mortal bodies by his Spirit that dwelleth in you." Now, it seems to me, by a fair construction of this language that no others will be quickened into life, only those who have this indwelling life principle, the Spirit of God. And to this agreeth other texts; for it is said, "If any man have not the spirit of Christ he is none of his." And He has only promised to raise up his own. "And this is the will of Him that sent me, that every one that seeeth the Son, and believeth on Him, may have everlasting life: and I will raise him up at the last day." And "he that believeth not the Son shall not see life; but the wrath of God abideth on him. Again, "And this is the Father's will which hath sent me, that of all which he hath given me I should lose nothing, but should raise it up again at the last day." O, then, how important it is that we become connected with the Life-giver by a living, active faith, now, in the only time God has given us to secure that life, and prepare to receive it in full when the Life-giver shall come. O, how glad I am that God can work, and none can hinder. I think the camp meeting at Springfield was a success, beyond all my expectation, to the life views, notwithstanding all the opposition. Let us stand firm to our post; keep the good spirit, and keep sowing the seed; and let the winds blow and men rage, if they will; they can do nothing against the truth, but for it. The old ship will ride safe into the harbor at last. Truth will triumph in the end; God's name will be glorified, and his people saved. Amen.

From O. O. Rogers.

Bethel, Vt., Sept. 20, 1868.

Br. Storrs: I feel to thank God and rejoice in his promises that the question asked in the Herald, a short time since, was so nobly answered at Springfield, that the Herald of Life shall live. The voice of God is that of a living Being, and will be heard; glory to His name forever more; and praise to his name for having raised up such a company of men, who are possessed of means and are willing to sacrifice money and time to work for the salvation of men. The doctrine of no future life out of Christ is the doctrine of salvation for men. This agrees with the testimony of Peter, "Thou hast the words of eternal life." And again, "There is no other name under heaven given among men whereby we can be saved." Some try to make out that man would have lived forever even had Christ not come into the world; which is virtually calling Christ an impostor; and saying that man had no need of a Saviour, a Life-giver, because an everliving being; whereas God says that he made man of the dust of the ground; and when Adam sinned He told him, "Dust thou art, and unto dust shalt thou return." Theologians affirm that the body dies for sin committed; but the soul lives on forever, God's word to the contrary notwithstanding. He says, "The soul that sinneth it shall die;" and nothing is said about the body in this account of man; for the very good reason that He reckons with man as man; not a body, or part body and part soul; but the whole being, the man; so that when He says, *man*, he means man, and not a shell, as if speaking of a mud-turtle; but man as a whole. Thus we see that, when man, the whole man, disobeyed his Lord's command, he died; and reason says, that all there was of man died as the penalty for his sin; and the whole tenor of Scripture agreeth thereto. In this view we see the necessity of a Saviour to come into the world, to bring life and immortality to light, that men might see and believe, and not perish in death, but have a resurrection out from among the dead ones that did not and do not believe; such shall not see life, but the wrath of God abideth on them. They shall never see life; therefore they cannot suffer future torments. Thanks to a merciful God and a just Creator, who will not inflict what he has not threatened; but will perform all he has promised. Blessed be His name forever.

From C. B. Dwight.

Springfield, Mass., Sept. 30, 1868.

Br. Storrs: I send a new subscriber, to commence with Vol. VI. I love the Herald next to the Bible, because it speaks words of comfort and love in harmony with God's word. Life to the righteous through Christ. Eternal death to the ungodly as the penalty for sin. No anger, malice, or torment in the God of Love. For nearly twenty years (through ignorance) I have been an advocate of the torment theory.

How thankful I am that I have learned a better way, and am rejoicing in hope of the glory of God, to be revealed when Jesus comes to give Life and immortality to those who believe; and to leave the wicked to reap the wages of sin, which is death. But, says one, if that is all the punishment there is, I don't think I should ever have sought religion. Thus my friend admits that he attempts to serve God through fear of torment. How long, O how long, will the professed disciples of Christ follow a delusion and pervert the word of God, especially when they are made acquainted with the truth? But we should be encouraged from the fact that some do hear and believe. Let us continue to labor, in patience and hope, till our Redeemer comes.

I hope to do something soon toward publishing and giving circulation to the article on the "Living Soul," as I consider it the best argument on the mortality of man that I have seen, aside from Revelation. Yours, in Love.

C. N. Buzzel, writes from Ridgeway, Elk Co., Pa.: I could with difficulty get a living in the East (N. H.) at work, so I have moved to this place; off in the woods; with no meetings, and no professors except myself and wife. If we are able to stand, God will indeed have to help us to live for him. I cannot do without the Herald of Life. If you know of any advent believers in this part of Pennsylvania, let me know.

Note by Editor. We have no knowledge of any; but you must have something to scatter in that new field, and you will not be alone long. Sow the seed. The Lord will see that it takes root. You have a fine field to work in. Pray and labor till the rain of mercy causes a refreshing, and the "blade" shall appear; then the "ear;" after that the "full corn in the ear" will appear, and you shall have rejoicing in the manifestation of the grace of God.

A. L. Houghton, South Adams, Mass., writes: I wish the paper continued to me; and I also send you one new subscriber. I could not think of doing without the Herald of Life. I prize it very much; and I believe the doctrine it advocates is the truth; and my prayer is, that the blessing of God may rest upon those connected with it, in their efforts to show a dying world the Saviour's love. The "Campaign Documents" you sent me were duly received, and I scattered them among my friends. May God bless them as they go on their mission of love. I find many willing to read, and some on the point of giving up the traditions of men. May the time be not far distant when all shall believe on the Saviour as the only hope of eternal life.

S. S. Call, Newport Centre, Vt., writes: I send you one more new subscriber. Life only in Christ is working its way and making a shaking among professors and teachers of theology. Christ our all; Christ our Saviour, Christ our sacrifice, our passover, as we present it, they say has a tendency to destroy the reality of religion, i.e., it destroys their forms and ceremonies, etc. I tell them, those are but the traditions of men: for Paul saith, "*Believe* in the Lord Jesus Christ and thou shalt be saved." He evidently considered that sufficient; for every man is actuated more or less by what he believes. His actions manifest his belief. Our Lord tells us how we shall know men; not by rites and ceremonies, but "their fruits."

Louisa R. Morey, Canaan, N. H., writes: My heart was made truly glad when I read the favorable report of the Anniversary of the "Life and Advent Union" at Springfield. Surely the Lord has a hand in the matter, blessed be His precious name. I often wish I could do something for our much loved paper, but do not see as I am likely to have the opportunity soon. I have not been well since last February, and most of the time able to do but little work. I am afflicted with scrofula; but I am trusting in the Lord for help in his own good way. I cannot do well without the Herald of Life, and hope to pay for it soon. I cannot attend meeting and seldom see one of like faith. May the Lord bless you and all the dear friends of truth in their labors for its advancement. Your sister in Christ.

Eld. W. S. Campbell wrote us from Mass., Sept. 21st, saying: I expect to leave for the West in about two weeks, to spend some three or four weeks, in which time I shall preach and scatter publications as I may have opportunity. After two weeks, communications to me may be addressed to Chicago, Ill.

Note by Editor.—The foregoing did not reach us till our last paper had gone to press. We hope Br. Campbell may be furnished with all the publications he can scatter, and be helped on his way.

Charles N. Buzzell wishes us to say that his Post-office address is, Ridgeway, Elk Co., Pa., having removed from N. H.

A Word to Subscribers.

This number of the Herald of Life is sent to all our old subscribers, with very few exceptions. We send in hope, or with an expectation that you all wish to continue, only you were not prepared just now to send the pay in strict advance; but send it at the earliest possible time; we trust before January.

We confess the idea of departing from our previous practice, of strict advance payment, has made us fear the consequences might be evil. Especially, when one of our exchanges announced, a few weeks since, that it had thousands of dollars due on its books, the want of which was seriously embarrassing them. If our subscribers get half of *one* thousand dollars in our debt, we shall have to make a clean sweep of such as are in arrears, unless they assign a good reason for a further delay. "But, beloved, we hope better things of you and things that accompany 'prompt remittances,' though we thus speak." We have the best list of subscribers, considering their numbers, that any paper can boast of. May the conductors of the paper so direct all matters that its friends shall have no cause to complain.

"The Living Soul."

The article on the above subject, published a few weeks since in this paper, has been called for in tract form. We stated it would be so issued as soon as we could be assured the expense would be met. Forty dollars are wanted for this purpose. As yet, less than half that amount has been pledged. Shall the full sum be made up? You can have your money's worth back in the tracts, if you desire it; but the object is to scatter it gratuitously. Those who are disposed to help, will confer a favor by doing so immediately. Do not delay. When published, the tract will be put among the "Campaign Documents." It ought to go out in that class.

The Watch Tower:
or, Man in Death.

A call has been made for a cheap edition of this work. We do not see that it can be issued in the present state of the Tract Fund. Our friends did well the past year; and we have books and pamphlets on hand to the amount of two hundred dollars or more, belonging to that department; but we have no funds to print more till these are sold, unless we receive donations or advanced pay, to get out new editions and new works.

Married, in Brooklyn, N. Y., by Geo. Storrs, John Reuben Hawkins, and Charlotte R. Fredell, Oct. 1, at the residence of the Editor.

Praying for an Enemy.

At an anti-slavery meeting, a minister related the following anecdote. The case occurred within the circle of his own acquaintance. A slave who could neither read nor write, heard the gospel, and the Spirit of God made it effectual to his conversion. Like all true converts, he felt a missionary spirit. He was anxious for the conversion of his brethren; and, at length, it became his uniform practice, frequently after the toils of the day were over, to walk two or three miles, and hold a meeting among the slaves. On one occasion, this meeting was discovered by the patrol, who are authorized to inflict summary punishment of ten lashes upon all slaves they find assembled together, for any reason. This was done immediately with all present, but "Old Gabriel," as he was the ringleader, they thought must be punished more severely; so they took him to the magistrate. As they were tying up his hands, he exclaimed, "Oh this is just the way Pontius Pilate did to my Massa!" Here his persecutors relented. One of them afterward was troubled in his conscience for what he had done; and after a long time, finding no peace, he went to "Old Gabriel," and asked him if he would forgive him. "Forgive you!" said Old Gabriel; "why massa, me have been praying for you ever since you tied me up!"

Selected by L. C. T.

Business Matters.

One Dollar each from—Anna Neill, Romane, Fox & Co., F. Winans, Eld. J. B. Cook, Wm. Lewis, B. F. Thompson, H. S. Hough, J. W. Whiting, Jonathan Lynn.

Two Dollars each from—J. W. McCagg Emeline Wood, Geo. L. Hart, Sylvester Havens, John Lightfoot, Horatio Hitchcock, A. A. Babcock, C. W. Safford, M. E. F. Young, Mrs. E. M. Dunbar, Ira W. Enos, I. W. Randall, Fred. Eversman, Charles Wolf, Eld. A. Guthrie, J. P. Brock, Wm. K. Melcher, Solomon Niles, Jared G. Benton, Mrs. Franklin Arthur, Mrs. Daniel Bush, Mrs. Lucy Gates, Jona Whitcomb, Frank Beach, Erastus D. Hutchinson, Eld. T. T. Jenks, D. Tower, S. T. Brown (pays to No. 24), C. H. Read (pays to No. 30), S. A. Kemp, A. A. Thatcher, K. Kemp, Geo. W. White, E. D. Adams, Eld. Henry Perkins, Geo. D. Banta, Henry S. Bowman, W. Reading, Albert E. Spencer, Erastus A. Whitford, John S. Rodgers, Wm. Allison, Geo. Flint, Chas. A. Hastings, M. Goldthwait, Chas. B. Goldsmith, Thomas Metcalf.

Five Dollars each from—Wm. Cooper, Wm Floyd, Ann M. Dickenson, Wm. Roworth, Capt. W. Chandler, John F. Roworth, Anna A. Keach, Wm. Montgomery, Wm. Delano, Joseph L. Sewall, John I. Collins, Lory Jencks, E. Binns.

Various Sums—Daniel Westervelt, $4; John Hamilton, Sen'r, $3; E. G. Allen, $2 50; Wm. Stark, $15 on pledge; R. E. Ladd and J. C. Hancock, $2 50 each; O. O. Rogers, $2 50; Edward Hall, $1 50; Geo. W. Pearson, $2 50; Jarius Gilbert, 50 cts.; Mrs. D. Bush, 50 cts.; D. B. Salter, $25 on pledge; W. S. Olmsted, $4; Peter Banta, $3; Edwin Z. Harrington, $4; LaFayette Norris, $4 25; A. O. Hillstream, $4; Vincent J. Dickerson, $3; Mary Winchester, $2 20.

For Tract Fund.

J. R. Brock, Manchester, N. H.,	$1
Wm. Cooper, Cambridgeport, Mass.,	$5
Chas. A. Hastings, Springfield, Mass.,	$1

Pledges to Support Herald of Life.

Fred. C. Upson, Westville, Conn.,	$15

This pledge, though made in Aug., did not reach us till Sept. 29.—Ed.

Parcels sent since last issue.

E. G. Allen,	per mail
Clamor Franke,	" "
M. C. Converse,	" "
Eld. A. Guthrie,	" "
Wm. K. Melcher,	" "
S. S. Call,	" "
James Albon,	" "
Jonathan Whitcomb,	" "
E. D. Adams,	" "
Abel Larkin,	" "
W. Reading,	" "
Mrs. R. W. Pierce (letter not received),	" "
J. W. Whiting,	" "
Wm. Cooper,	" "
Charles Hope,	" "
Sam'l Mason,	" "

Poetry.

"CAST ALL YOUR CARE ON HIM."

O COME to Jesus, weary one,
Whate'er the load you bear;
Before the Cross just lay it down
And trust it to His care.

Nor cast it down to take again,
But sweetly leave it there;
He knows your every grief and pain,
And will not spurn your prayer.

Leave there the anxious weight of care
For dear ones far away;
His watchful love is everywhere,
Though dangers crowd the way.

Leave there foreboding thoughts of ill;
Believe his promise sure,
Whose loving kindness surely will
All needful good secure.

Ye hearts bereaved, o'ercast with gloom,
O come with all your grief,
And he who wept o'er Lazarus' tomb
Will give you sweet relief.

Lay down a burdened, sinful heart,
Repent and be forgiven;
Life, joy and peace will he impart
Who died to purchase Heaven.

There is no care too great or small
For His exhaustless love;
On him then freely cast it all,
And look in faith above.

—*Selected.*

Children's Department.

A TRUE STORY.

"ONCE upon a time," as stories were generally begun in my childhood days, there lived two little sisters in the town of T——t. They loved each other dearly, as sisters and brothers should always do. As they were playing one evening on the pavement before their father's door, the little one, whom we will call "Brown-eyes," threw a pebble, which, unfortunately, hit the elder sister, whom we will call "Blue-eyes." Several gentlemen standing near, seeing the accident, expected to hear a loud scream and an angry voice saying, "You ugly thing; I'll just tell mother! You did it a-purpose—I know you did—you mean, ugly thing," and so on, as angry children will talk. But these gentlemen heard nothing of the kind. For a moment little Blue-eyes stood, ready to cry—for to be hit by a pebble hurts. As I said, Blue-eyes stood for a moment looking at poor, dismayed Brown-eyes, then she ran to her, threw her arms round her, and said, "Don't cry, little sister; I *know* you didn't mean to hit *me*. Kiss me, dear," and the sisters kissed and embraced each other fondly. The gentlemen who saw the little ones told their father of it, adding, "We never saw any thing like that before." Alas! and is sisterly and brotherly love and forbearance so rare a thing that the loving sisters' conduct should call forth a remark like that? Dear children, *do* be kind and loving to all, bnt especially to your sisters and brothers, whom God has given to you to love. Try to be like Jesus, who not only loves those who love him, but he loves his *enemies*. He *died* that his enemies might *live*.

MARY'S PRAYER.

LITTLE Mary's mother had occasion to correct her the other night. Mary was angry, and when she said her prayers, instead of asking God to bless papa and mamma, as she was wont to do, she said: "God bless papa, and don't bless mamma."

Her mother took no notice, and Mary jumped into bed without her good-night kiss. By-and-by she began to breathe hard, and at length she whispered: "Mamma, are you going to live a great while?"

"I don't know," was the answer.

"Do you think you shall?"

"I cannot tell."

"Do many mothers die and leave their children?"

"A great many."

"Mamma," said Mary, with a trembling voice, "I am going to say another prayer;" and clasping her little hands, she cried: "God bless papa, and the *dearest*, *best* mamma any little girl ever had in the world."

That's the way, children. If you knew your mothers were going to die very shortly, you could not be half kind enough to them. But do you not know that, be they long or short-lived, there lies before you, written so plainly that he who runs may read, "Honor thy father and thy mother?"

Remember that every wrong committed against loving parents will, when they shall have passed from earth, bite like a serpent and sting like an adder.—*Well-Spring.*

"THE WORST OF IT."

"Do you want to buy any berries to-day?" said a poor little boy to me one afternoon.

I looked at the little fellow, and saw that he was poorly dressed. In his hand he held a large basket full of ripe raspberries.

I told him I should like some; and taking the basket from him, stepped into the house. He did not follow me.

"Why don't you come in and see if I measure your berries rightly?" said I, "How do you know but I may cheat you, and take more than I agreed for?"

The boy looked up at me and smiled. "I am not afraid," said he, "for you would *get the worst of it*, ma'am."

"Get the worst of it!" I said. "What do you mean?"

"Why, ma'am, I should only lose my berries, but you would be stealing. Don't you think that would be the worst for you?"

Let us think of this when we are tempted in any way to cheat another. How often do we hear persons pity any one who has had his property stolen from him. Yet, though a man lose all, and keeps honest, he is rich indeed compared with the man who had robbed him.—*Winning Words.*

A FRIEND TO FLY TO.

A SHORT time since, I was awakened by the sound of footsteps in my chamber, and a confused noise in the streets. I soon became aware that an alarm of fire was lending its peculiar terrors to the dead of night, and that a startled child was hurrying to nestle in a parent's arms. A few gentle words, and a few loving caresses, and the tumultuous throbbings of that little heart were soon again in a sweet, sound sleep. "What a blessing to have a friend to fly to!" was the thought that came at once to my mind; and what a lesson for us all is this simple incident. "For we have not a high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin. Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need." We may not always have an earthly parent or friend to fly to. But a sympathizing Saviour we have always. Times of need will come, when neither father nor mother will be able to help us. He always will, who has gone to appear in the presence of God before us; Reader. remember your Friend. He has given you this gracious promise, "I will *never* leave thee nor forsake thee."

THE BENEFIT OF PRAYER.

[The following article, which we take from the *Am. Presbyterian*, is so replete with sound and scriptural sense, that we take pleasure in transferring it to our columns:]

THE MEDICINE OF PRAYER.

A celebrated surgeon of this city, of the generation just past, not a professor of religion, nor much like one, has been known to beg the earnest prayers of a minister of the gospel visiting one of his patients, who had just submitted to one of those heroic performances with the knife for which the surgeon was famous. "Give us," said the worldly, but anxious surgeon, "one of those effectual prayers of faith for the recovery of the sick, which have such promises of reward." The prayer was offered, but the patient died. Singular stories were told, some seven years ago, of Dorothea Trudel's Refuge, in Germany, for the sick, who were cured by her persevering prayers, and a book was published, detailing the circumstances, some of which were certainly remarkable.

Thus there is an uncertainty about the *direct* remedial efficacy of prayer, while, nevertheless, the promise, James v., 15, does encourage us to use it a means of recovery in connection with other and more ordinary means. Believing prayer for the sick has just as good a warrant for expecting an answer, as prayer for any other temporal good, it must be offered in humble submission to the divine will, and with. unshaken faith, although the answer may not be in the very line of our desires. "It cannot be taken," says Mr. Barnes, in commenting on the passage "in the absolute and unconditional sense, for then, if these means were used, the sick person would always recover, no matter how often he might be sick, and he need never die. The design is to encourage . . . to the use of these means, with a strong hope that it would be effectual."

We may not be clear, therefore, on this point; but in the general position, that prayer deserves a place as a remedial agent, as truly as any famous herb or mineral, in the materia medica, there ought to be the most unwavering confidence. The physician himself needs it to guide and clear his mind, and steady his nerves in critical cases; to guide him through the often profoundly obscure region of experiments which the uncertainty of his profession compels him to make; to give him that elevation and courage which his work, as a foe of the arch-enemy death, requires. At that scene of languishing and pain, of uncertainty and peril, that borderland of the grave, that vestibule of the house of mourning, that spectacle of human weakness and of the creature made subject to vanity—the sick-bed—what exercise so appropriate as that of humbly acknowledging dependence on God, and of pleading for His favor in restoration to health, in forgiveness of sins, in the sanctification of trials, in calming the mind, in preparation for death if it is to come? The right sort of medical practice will always encourage the right sort of prayer at the sick-bed, as part of its own instrumentality.

For the secondary, reflex effects of believing prayer are incontestibly of a character to relieve, comfort, refresh and restore the sick. Prayer calms the disturbed mind by rolling its burdens upon God; prayer gives rise to a sense of the Divine presence and sympathy; prayer is felt somehow to bring the Divine omnipotence and wisdom upon the field where the powers of man are so soon exhausted and baffled. If there be any value, in the judgment of the physician, in a calm, composed, hopeful frame of mind and elasticity of feelings, and in the absence of vexation and restlessness from the patient, then believing prayer, as the great instrument in producing these results, must be reckoned as holding a high place among real remedial agents.

In these periods of intense exertion of the nervous energies, perhaps the type of disease most widely prevalent, is Nervous. Disorders attack that part of the bodily system which lies, as it were, on the very borders of the mind. Disease is, in fact, very often almost a direct result of the want of a praying, *i. e.* trustful, spirit. It is because men forget God, forget their dependence upon him for wealth and worldly comfort, forget that man does not live by bread alone, but by every word that proceedeth out of the mouth of God, that they so often "break down." The punishment of prayerlessness, the natural consequence of prayerlessness, runs in a dark line through a large part of the sickness of our day. A return to prayers must, therefore, be of the nature of a specific for just the prevalent type of sickness. It is by returning to God that the nervous ague and fever-will, most likely, be soothed, the unwhole some ardor of the brain cooled, and the whole brood of anxieties that are preying on the nervous system be put to flight.

We are no advocates of an anti-worldly unenterprising style of piety, in or out of the Church. We ask not for any abatement of business energy. To pray well is to work well. But we verily believe that the quietism of the Quakers has not a little to do with the general superiority which they have hitherto enjoyed in health, in good development of body, and in longevity. We shall fare better, every way, for living in that daily, hourly trust in, and submission to God's will and wisdom, which is called "prayer without ceasing." We ask only for the abandonment of the godless eagerness with which men pursue worldly ends; we protest, in the interests of bodily health, against enterprise or pleasure which has not time to give one day in seven to prayer, which excuses itself from family worship from want of time, and which recklessly drives on the machinery of body and soul, without waiting to drop upon it that oil of prayer which is to save it from grinding, and jarring and crushing upon itself until it becomes a hopeless ruin.

Letters and Extracts.

FROM ELD. A. GUTHRIE.

TRUMANSBURG., N. Y., Sept. 23, 1868.

BR. STORRS: My health is improving slowly, through the blessing of God upon the means used for my recovery and the prayers of his children. I am so much better that I can walk half a mile with the use of a cane, and can talk some. I gave the HERALD OF LIFE to a Methodist brother, and he read the long article entitled "The Living Soul," and said he would take the paper for one year. I have furnished him with reading before, but nothing brought him to a willingness to take the paper until this article. I think it would make a good "Campaign Document." My heart overflowed with gratitude, so much that I could not refrain from weeping, when I saw the names of the benevolent ones and the sums attached to them to sustain the HERALD OF LIFE.

May the Lord give them his' rich, saving grace as a compensation. Your Br. in hope.

REMARK BY EDITOR.—We rejoice that the Lord has been so gracious to our very dear Br. Guthrie; and hope he may be able to continue in the blessed work of proclaiming "Life through Christ alone."

FROM GEO. L. HART.

NEW BRITAIN, CONN., Sept. 23, 1868.

BR. STORRS: Inclosed I send $2 for the ensuing year. Also accept my best wishes for the good that may appear in the columns of the HERALD OF LIFE. I will cast in occasionally my mite by way of contribution. And all shall be sent with this desire, only to glorify our heavenly father; and if rejected, I will not meditate displeasure.

To our dear Brethren in the Life view: We rally only to conquer. Our Captain gave command "Overcome": and *retreat* never was in the gospel. I am learning of him who giveth liberally. As I view the future by the spirit's ken, I hail the glorious morn that giveth exaltation to Judah's King in this world. And I ask myself, even now, if the marshalling of the mighty angels is not signalled by the shaken foundations of the earth that now is, that the Apostle in Hebrews seems to teach as the sign of removal? the shaking of heaven and earth agreeing with Haggai and Habakkuk. The tidal wave that sets in upon the shore of old ocean, gives us to understand that the law of order in the established boundary of the deep, is also among the affected in the kingdom of man. O, how we need Jesus and his kingdom. Thanks be to our God, salvation is at hand. When I read the account of the recent earthquake, and how the sea and waves roared, and tossed the large ocean steamers upon land like surf boats, the poetical prayer of Habakkuk, like the electric battery, sent a thrill of joy into my heart. Thinking that even now the beginning of the mighty end was announced, Truly the Lord is marching through the land in indignation. Man has about cast away JEHOVAH'S cords, little thinking that if left to themselves they perish. I long for the age of perfection, when wisdom will be accessible to all; when in the fulness we approach the Divine Invisible; when grace will abound in all as each promise comes to mind. Ye saints patiently labor under their inspiring influence. I love to multiply them to the weary ones who wait. What is earth, as we receive it from the earthy? life by generation, so short, compared with that of regeneration? Everlasting ages roll on: we live only to advance; undying, eternal. Would you be educated and talented? The disadvantages of the present time are gone. Memory divine gathers up from untold resources the knowledge we adore; all that is worthy of our efforts. Is honor a temptation among the titled, who are forgotten at last? Think of the honor of that age when men are equal to the angels! when God dwells with them! ever present to them. Ye kings, ye presidents, thy courtiers comparenot with the Sovereignty of Jerusalem. Each attribute extolled. One more brilliant than all will be the guiding star of eternity, *Love*. This bond of perfectness has achieved it all. In the world this blessed Love has mingled with the vile and wretched to alleviate and save. Then sin and all its consequences will be gone, and the vibration of those lofty stanzas of the redeemed can tell how wondrous that loved Redeemer was armed to save.

Each saint adorned; each member of the new creation responds in every exertion to please, either in blooming flowers with fragrant odors inviting, or sounds melodious to charm. And our occupation to do His will that loved us, and washed us from our sins.

FROM EMELINE WOOD.

ALBANY, N. Y., Sept. 22, 1868.

BR. STORRS: I thought that I would send you $2 for my HERALD OF LIFE now; but poor sister H. cannot send you any for the continuance of her paper. I felt as though I would say, put one dollar for each of us now; and when I can, I will send you more for my paper, for I want you to have no embarrassment in funds; and if I had money I would send to all the poor that have no means to get it; for I truly feel that it would be more blessed to give to all than to receive; for if all felt as I do, there would be no lack of funds for publishing such glorious truths as it contains; and for the knowledge of the Scriptures which is able to make wise unto salvation, and which is food to the hungry soul, and to the weary, rest. When I think of all the blessed things laid up in store for God's children, who will come out of great tribulation and will have washed their robes in the blood of the Lamb, and be made pure and spotless and free from all the ills of this life, I am lost in wonder, love and praise; and how can we praise our dear precious Saviour enough for coming to atone for such sinners as we were? My cup runneth over with such blessings as He alone can bestow. How many times I have praised God for letting me live in these days of light and knowledge; for it seems too wonderful for me. May you be spared until Jesus comes. Only just think of all the prayers of the people in your behalf, and how God encourages your heart by the means to sustain our dear HERALD OF LIFE, tracts, and books; and may our dear Father in heaven grant that you may have health, strength, and all needed wisdom to carry forward his great work. My daily prayer for you is, that you may have many Aarons and Hurs to hold up your hands. May God bless you in all things needful. Oh, how my heart runs out to God for blessings on all his children; that they may be kept unspotted from the world, and have grace for every trial, and come off more than conquerors through him that loved us and washed us from all sin with His own blood, and sanctifies us by his word; and has promised never to forsake us, if faithful to him. Bless his holy name, He verifies his promises to me every day; and the promise is, if we trust Him we shall want no good thing. But how I want to do good. My heart is full to overflowing with gratitude to God and love for his people: and when at the camp-meeting, Oh, how many of the dear *ones* I got acquainted with; to meet with them here and then to live with the dear saints in God's everlasting kingdom forever. I can say, I long for the time to come when we will meet to part no more, and to be free from sorrow, pain and sin; and to be made immortal, to die no more, is worth enduring to everlasting life; and my heart says, Come Lord Jesus, and come quickly. Yours, in hope of life.

FROM J. HAMILTON.

FREDONIA, N. Y., Sept. 22, 1868.

BR. STORRS: I have not lost my interest in the all-important truths advocated in the HERALD OF LIFE. As many others have said, it is all the preaching I have; although I live in a village of steeples and sectarian churches. Their teaching is not preaching to me; therefore the HERALD is received with increasing interest. I have been trying and will try to add one new subscriber for the paper; and it does look as though so small a thing could be accomplished; and I think it can; but the advocates of error are numerous and powerful, being the teachers of the people. I was very much interested in the article the "LIVING SOUL," in the HERALD. I think it should come out in a tract. It cannot but open the eyes of some. Oh how glad I am that God has raised up such firm and able friends to the HERALD OF LIFE. I felt to thank God with all my heart when I read the proceedings of the annual meeting; and may the blessing of God rest upon all those noble brethren that subscribed so liberally for the support of the paper, and upon our beloved Br. Storrs and his family. Please find inclosed $3 for the next volume. I hope to send more.

FROM J. W. McCAGG.

WARSAW, N. Y., Sept. 21, 1868.

BR. STORRS: Your welcome paper greets me every Friday evening, and a rich treat it is to a soul hungering and thirsting after the Bible truths. It was through the HERALD OF LIFE I first saw the doctrine of No Life out of Christ; and how clear that stands out before my mind to-day. It is like apples of gold in pictures of silver. I have never had any opportunity of hearing it preached, or conversing with any one who believed in the eternal sleep of the wicked dead, as all the adventists in our vicinity are believers in a resurrection of the wicked dead; and then each to suffer before he is dead, just in proportion to the amount of sin committed.

I can see no life from the dead except by the same Spirit that raised Jesus from the dead; and if that Spirit raises the wicked into life why are they not as well off as the righteous? I must confess, to my mind, I see not any prospect of a resurrection unless raised immortal and incorruptible. Oh how I bless the Lord for His wonderful goodness in breaking this glorious truth to my mind at so late a period of my life! How can any person expect to live again unless they believe God and obey him? He that believeth not in me, shall not see life. To believe in Christ is to receive every word of his sayings; every declaration of Jesus' words rejected, is one steps back into darkness. It is unbelief in the word of God which brings damnation to men. But God's truth is marching on. Many are searching the Scriptures. They are searching deep; and, if faithful, will find treasures which they will be willing to give all they possess in order to secure. We must be faithful a little longer. Our Jesus is sure to come; then you will meet that dear Son of yours, and I hope to meet that dear Wife of mine. Glory to God for such a faith that takes hold of God's promises, and believes He will do all he has promised. Your Brother, waiting for Jesus.

FROM A. A. BABCOCK.

ALBION, MICH., Sept., 1868.

BR. STORRS: I find the subject of life and death is making some advance in the *Gospel Banner* and the *Prophetic Times*, though it is hard for people to give up but what there must be some torment for the wicked in a future life; but they cannot tell what use it is, as there is no chance for them to improve; nor can they tell us how it can benefit the redeemed.

Let me ask one question. If I have sinned in my answer, please say so. I have said, If the theological hell is a reality, and God sends the wicked there and gives them a *constitution* to endure as long as He endures, can they not stand it better there than in this life with all the blessings of God and the kindness of friends? and if they can stand it, is not their condition better there than in this life where men have to get their bread by the sweat of their brow, with thorns and thistles to plague them, till they wear out, and so die and return to the ground from whence they were taken?

Immortal beings cannot suffer: that is both impossible and a contradiction. All pain indicates a partial interruption of the life principle; and if not arrested must end in death. —EDITOR.

FROM ELD. D. J. WEAVER.

WESTFIELD, MASS., Sept., 1868.

TO THE SCATTERED FLOCK OF CHRIST: How goes the battle? Well, says one, it goes well with me; but says another, it goes hard, yet I feel like holding on to the truth, let the consequences be what they may.

That shows wisdom; for the God of hosts will be with you, to care for you and keep you from falling, if you put your trust in him. Let the winds blow and the storms beat, it will only make you the brighter to shine in the future, if only faithful.

There is one consolation, to think that our Father knows how much we can bear; so let us never give up. So long as we trust in the great I AM, the stronger our faith will be to overcome all obstacles that may be placed in our way.

It is quite a lesson to learn, to be patient and wait, and let the Lord bring all things around for us; but He will do it, if we will be submissive to his will and not let our will get in opposition to his; for some times we think things ought to move faster than they do, and we begin to hurry and press them along; thus we get into trouble which we might have avoided if we had been patient and let every thing have worked easy in God's own way.

But sometimes our zeal for the truth is not what it should be, but we have to learn things by experience; and when we have learned that our will is not so much love for the truth as to have our own way, we see we are not in the place we ought to be.

Our motto should be, for the truth and to present it in love, for the love we have for it, and for the best interest of all that may have a chance to hear it. Let love be the ruling element in all things. Let our enemies see we do not mean to kill them with hard sayings, but kill them by carrying out the gospel principles, as Jesus commanded in his Sermon on the Mount.

JAMES W. SMITH, Chester, Pa., writes for some "Campaign Documents," and says: If I had the means, I would scatter a cart-load of these tracts around me. Some will read, but others will not. Some ask, why don't you let us alone? why do you interfere with us? I tell them, the Scribes and Pharisees said the very same thing. But Jesus kept interfering, and so did his apostles, and so do I. Much might be said of what I meet in my little missionary town, but I have not time now. I rejoice with all that rejoice that the HERALD OF LIFE still lives. May God bless all who have so nobly sustained it, and may they have their reward; and if my wish and prayer could be granted, I would pray that you, myself, and all that love the appearing of our Lord might be spared to see the consummation of that glorious event; for, I believe it is near. Accept my love in the "blessed hope."

BOOKS AND PAMPHLETS

FOR SALE AT THIS OFFICE.

ON all books and pamphlets sent by mail, the postage has to be *pre-paid.*

SIX SERMONS on the Inquiry. *Is there Immortality in Sin and Suffering?* To which is added a sermon on *Christ the* LIFE-GIVER, or the faith of the Gospel, by GEO. STORRS; with an Introduction defending the Bible and its Author against Infidels. This work contains double the amount of matter of the original Six Sermons. *Price*, in paper covers, 30 cents. Postage 4 cents.

The original Six Sermons were first preached and published in Albany, N. Y., in 1842. Since then they have passed through many editions and been improved and enlarged as the author received more light; but the last alterations and enlargements were made near fourteen years since, and the author has seen little reason to make any material change in the matter since, but will do so when he sees cause, if he ever does.

THE WATCH TOWER: OR, MAN IN DEATH; AND THE HOPE FOR A FUTURE LIFE.—A Pamphlet of 96 pages. A thorough cure for the modern necromancy, misnamed "spiritualism," which is really animalism. Price 20 cents. Postage 2 cents.

This work is one of the first importance, and should follow the Six Sermons in all cases where there is a desire to understand the question of inherent immortality and the state of man in death, as only the knowledge of man's nature and state when dead can prepare our minds to comprehend the work of Christ in our redemption. Let none therefore fail to read this pamphlet.

LIFE FROM THE DEAD; OR, THE RIGHTEOUS ONLY WILL LIVE AGAIN. BY GEO. STORRS. Price 20 cents. Postage 2 cents.

The author believes this subject is one of vast importance. It illustrates the whole Gospel scheme, and shows the mercy of God in its true light, while man is seen to be wholly mortal. It cuts up the modern man-worship, which is hurrying so many on to rank atheism. This work should be read after the two preceding ones, with which it will be seen not only to harmonize, but it is the climax to the doctrine of those works, and is the inevitable result to which they lead. The three works together form the author's "body of divinity" as he understands the Scriptures of truth.

LIFE ONLY IN CHRIST.—This embraces the whole of the three previous named works, and the Tract on Atonement, bound in one volume of 360 pages, and lettered on the back. It contains a full view of the doctrine of "No life out of Christ," as held by the EDITOR of the HERALD OF LIFE. Price $1. Postage 16 cents.

This volume has been prepared for the convenience of those who wish to know the author's views on the Life theme, in the order in which they rose in his own mind, and as the subject naturally arises in a thinking mind. 1. Is man immortal? If not—2. What is his state in death? If unconscious in death—3. Who will live again? These questions are taken up in this order, and we do not see how an impartial mind—willing to follow truth wherever it leads—can come to any other conclusion than the one arrived at in these combined works. Examine them and see if this is not so.

MAN'S DESTINY.—Immortality: The Arguments from Nature and Scripture, by Rev. T. M. POST, D. D., St. Louis, Mo., Reviewed by GEO. STORRS. Price, in pamphlet, 30 cents. Postage 4 cents.

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Herald of Life

AND OF THE COMING KINGDOM.

"They which shall be accounted worthy to obtain that world, and the resurrection from the dead . . . are the children of God, being the children of the resurrection."

GEORGE STORRS, Editor. NEW YORK, WEDNESDAY, OCTOBER 14, 1868. VOLUME VI.—NUMBER 2. WHOLE NUMBER 240.

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THE GLORY OF GOD IS LOVE.

[THE above sentiment will be found in the following sermon which we take from the *Sunday Magazine* (English) for Sept. The main things in it are so near in harmony with our sermon on "GOD IS LOVE," in last week's paper, that we take pleasure in laying it before our readers.]

WHEN Jesus Christ, the Son of God, and therefore our elder brother, was going about on the earth, eating and drinking with his brothers and sisters, there was one family he loved especially—a family of two sisters and a brother; for, although he loves everybody as much as they can be loved, there are some who can be loved more than others. Only God is always trying to make us such that we can be loved more and more. There are several stories—oh, such lovely stories!—about that family and Jesus. And we have to do with one of them now.

They lived near the capital of the country, Jerusalem, in a village they called Bethany; and it must have been a great relief to our Lord, when he was worn out with the obstinacy and pride of the great men of the city, to go out to the quiet little town, and into the refuge of Lazarus' house, where every one was more glad at the sound of his feet than at any news that could come to them.

They had at this time behaved so ill to him in Jerusalem, taking up stones to stone him even, though they dared not quite do it, mad with anger as they were—and all because he told them the truth—that he had gone away to the other side of the great river that divided the country, and taught the people in that quiet place. While he was there, his friend Lazarus was taken ill, and the two sisters, Martha and Mary, sent a messenger to him to say to him, "Lord, your friend is very ill." Only they said it more beautifully than that: "Lord, behold, he whom thou lovest is sick." You know when any one is ill, we always want the person whom he loves most to come to him. This is very wonderful. In the worst things that can come to us, the first thought is of love. People, like the Scribes and Pharisees, might say, "What good can that do him?" And we may not in the least suppose that the person we want knows any secret that can cure his pain; yet love is the first thing we think of. And here we are more right than we know; for, at the long last, love will cure everything; which truth indeed, this story will set forth to us. No doubt the heart of Lazarus, ill as he was, longed after his friend, and, very likely, even, the sight of Jesus might have given him such strength that the life in him could have driven out the death which had already got one foot across the threshold. But the sisters expected more than this. They believed that Jesus, whom they knew to have driven disease and death out of so many hearts, had only to come and touch him—nay, only to speak a word, to look at him, and their brother was saved. Do you think they presumed in thus expecting? The fact was, they did not believe enough; they had not yet learned to believe that he could cure him all the same whether he came to them or not, because he was always with them. We cannot understand this, because our understanding is never a measure of what is true.

Whether Jesus knew exactly all that was going to take place, I cannot tell. Some people may feel certain upon points that I dare not feel certain upon. One thing I am sure of—that he did not always know everything beforehand, for he said so himself. It is infinitely more valuable to us, because more beautiful and godlike in him, that he should trust his Father than that he should foresee everything. At all events he knew that his Father did not want him to go to his friends yet. So he sent them a message to the effect that there was a particular reason for this sickness, that the end of it was not the death of Lazarus, but the glory of God. This I think he told them by the same messenger they sent to him; and then instead of going to them he remained where he was.

But oh, my friends, what shall I say about this wonderful message? Think of being sick for the glory of God! of being shipwrecked for the glory of God! of being drowned for the glory of God! How can the sickness, the fear, the broken-heartedness of his creatures be for the glory of God? What kind of a God can that be? Why just a God so perfectly, absolutely good, that the things that look least like it are only the means of clearing our eyes to let us see how good he is. For he is so good that he is not satisfied with *being* good. He loves his children so that except he can make them good like himself, make them blessed by seeing how good he is, and desiring the same goodness in themselves, he is not satisfied. He is not like a fine, proud benefactor, who is content with doing that which will satisfy his sense of his own glory, but like a mother who puts her arm round her child, and whose heart is sore till she can make her child see the love which is her glory. The glorification of the Son of God is the glorification of the human race, for the glory of God is the glory of man, and that glory is love. Welcome sickness, welcome sorrow, welcome death revealing that glory!

The next two verses sound very strangely together, and yet they almost seem typical of all the perplexities of God's dealings. The old painters and poets represented Faith as a a beautiful woman holding in her hand a cup of wine and water, with a serpent coiled up within. High-hearted Faith! she scruples not to drink of the life-giving wine and water; she is not repelled by the upcoiled serpent. The serpent she takes but for the type of the the eternal wisdom that looks repellent because it is not understood. The wine is good, the water is good, and if the hand of the supreme Fate put that cup in her hand, the serpent itself must be good too, harmless at least to hurt the truth of the water and the wine. But let us read the verses.

"Now Jesus loved Martha, and her sister, and Lazarus. When he had heard therefore that he was sick, he abode two days still in the same place where he was."

Strange! his friend was sick; he abode two days where he was! But remember what we have already heard. The glory of God was infinitely more for the final cure of a dying Lazarus, who, give him all the life he could have, would yet, without that glory, be in death, than the mere presence of the Son of God. I say *mere* presence, for, compared with the glory of God, the very presence of his Son, so dissociated, is nothing. He abode where he was that the glory of God, the final cure of humanity, the love that triumphs over death, might shine out and redeem the hearts of men, so that death could not touch them.

After the two days the hour had arrived. He said to his disciples, "Let us go back to Judea." They expostulated because of the danger, saying, "Master, the Jews of late sought to stone thee; and goest thou thither again?" The answer which he gave them I am not sure whether I can thoroughly understand, but I think, in fact I know it must bear on the same region of life—the will of God. I think what he means by walking in the day, is simply doing the will of God. That was the sole, the all-embracing light in which Jesus ever walked. I think he means that now he saw plainly what the Father wanted him to do. If he did not see that the Father wanted him to go back to Judea, and yet went, that would be to go stumblingly, to walk in the darkness. There are twelve hours in the day—one time to act—a time of light and the clear call of duty; there is a night when a man, not seeing where or hearing how, must be content to rest. Something not inharmonious with this, I think, he must have intended; but I do not see the whole thought clearly enough to be sure that I am right. I do think further that it points at a clearer condition of human vision and conviction than I am good enough to understand, though I hope one day to rise into this upper stratum of light.

Whether his scholars had heard anything of Lazarus yet I do not know. It looks a little as if Jesus had not told them the message he had had from the sisters. But he told them now that he was asleep and that he was going to wake him. You would think they might have understood this. The idea of going so many miles to wake a man might have surely suggested death. But the disciples were sorely perplexed with many of his words. Sometimes they looked far away for the meaning when the meaning lay in their very hearts; sometimes they looked into their hands for it when it was lost in the grandeur of the ages. But he meant them to see into all that he said by-and-by, although they could not see into it now. When they understood him better, then they would understand what he said better. And to understand him better they must be more like him, and to make them more like him he must go away and give them his spirit—awful mystery which no man but himself can understand.

Now he had to tell them plainly that Lazarus was dead. They had not thought of death as a sleep. I suppose this was altogether a new and Christian idea. Do not suppose that it applied more to Lazarus than to other dead people. He was none the less dead that Jesus meant to take a weary two days' journey to his sepulchre and wake him. If death is not a sleep, Jesus did not speak the truth when he said Lazarus slept. You may say it was a figure, but a figure that is not like the thing it figures is simply a lie.

They set out to go back to Judea. Here we have a glimpse of the faith of Thomas the doubter. For a doubter is not without faith. The very fact that he doubts shows that he has some faith. When I find any one hard upon doubters I always doubt the *quality* of his faith. It is of little use to have a great cable, if the hemp is so poor that it breaks like the painter of a boat. I have known people whose power of believing chiefly consisted in their incapacity for seeing difficulties. Of what fine sort a faith must be that is founded in stupidity, or far worse, in indifference to the truth and the mere desire to get out of hell! That is not a grand belief in the Son of God, the radiation of the Father. Thomas' want of faith was shown in the grumbling, self-pitying way in which he said, "Let us also go that we may die with him." His Master had said that he was going to wake him. Thomas said, "that we may die with him." You may say, "he did not understand him." True, it may be, but his unbelief was the cause of his not understanding him. I suppose Thomas meant this as a reproach to Jesus for putting them all in danger by going back to Judea; if not, it was only a poor piece of sentimentality. So much for Thomas' unbelief. But he had good and true faith notwithstanding, for *he went with his Master.*

By the time they reached the neighborhood of Bethany, Lazarus had been dead four days. Some one ran to the house and told the sisters that Jesus was coming. Martha, as soon as she heard it, rose and went to meet him. It might be interesting at another time to compare the difference of the behavior of the two sisters upon this occasion with the difference of their behavior upon another occasion likewise recorded; but with the man dead in his sepulchre, and the hope dead in these two hearts, we have no inclination to enter upon fine distinctions of character. Death and grief bring out the great family likenesses in the living as well as in the dead.

When Martha came to Jesus she showed her true though imperfect faith by almost attributing her brother's death to Jesus' absence. But even in the moment, looking in the face of the Master, a fresh hope, a new budding of faith, began in her soul. She thought—"What if, after all, he were to bring him to life again!" Oh, trusting heart, how thou leavest the dull plodding intellect behind thee! While the conceited intellect is reasoning upon the impossibility of the thing, the expectant faith beholds it accomplished. Jesus, responding instantly to her faith, granting her half-born prayer, says, "Thy brother shall rise again;" not meaning the general truth recognized, or at least assented to by all but the Sadducees, concerning the final resurrection of the dead, but meaning, "Be it unto thee as thou wilt. I will raise him again." For there is no steering for a fine effect in the words of Jesus. But these words are too good for Martha to take them as he meant them. Her faith is not quite equal to the belief that he actually will do it. The thing she could hope for afar off she could hardly believe when it came to her very door. "Oh, yes," she said, her mood falling again to the level of the commonplace, "of course, at the last day." Then the Lord turns away her thoughts from the dogmas of her faith to himself, the Life, saying, "I am the resurrection and the life; he that believeth in me, though he were dead, yet shall he live. And whosoever liveth and believeth in me, shall never die. Believest thou this?" Martha, without understanding what he said more than in a very poor part, answered in words which preserved her honesty entire, and yet included all he asked, and a thousandfold more than she could yet believe: "Yea, Lord; I believe that thou art the Christ, the Son of God, which should come into the world." . . . .

But look how this declaration of her confidence in the Christ operated upon herself. She instantly thought of her sister; the hope that the Lord would do something swelled within her, and, leaving Jesus, she went to find Mary. Whoever has had a true word with the elder brother, straightway will look around him to find his brother, his sister. The family feeling blossoms; he wants his friend to share the glory withal. Martha wants Mary to go to Jesus too.

Mary heard her, forgot her visitors, rose and went. They thought she went to the grave; she went to meet its conqueror. But when she came to him, the woman who had chosen the good part praised of Jesus, had but the same words to embody her hope and her grief that her careful and troubled sister had uttered a few minutes before. How often during those four days had not the self-same words passed between them! "Ah, if he had been here our brother had not died!" She said so to himself now, and wept, and her friends who had followed her wept likewise. A moment more, and the Master groaned; yet a moment, and he too wept. "Sorrow is catching," but this was not the mere infection of sorrow. It went deeper than mere sympathy; for he groaned in his spirit and was troubled. What made him weep? It was when he saw them weeping that he wept. But why should he weep when he knew how soon their weeping would be turned into rejoicing? It was not for their weeping, so soon to be over, that he wept, but for the human heart everywhere swollen with tears, yea, with griefs that can find no such relief as tears; for these, and for all his brothers and sisters tormented with pain for lack of faith in his Father in heaven, Jesus wept. . . . .

The Jews saw herein proof that he loved Lazarus; but they little thought it was for them and their people, and for the Gentiles whom they despised, that his tears were now flowing—that the love which pressed the fountains of his weeping was love for every human heart, from Adam on through the ages.

Some of them went a little farther, nearly as far as the sisters, saying, "Could he not have kept the man from dying?" But it was such a poor thing, after all, that they thought he might have done. They regarded merely this unexpected illness, this early death; for I daresay Lazarus was not much older than Jesus. They did not think that, after all, Lazarus must die some time; that the beloved could be saved, at best, only for a little while. Jesus seems to have heard the remark, for he again groaned in himself.

Meantime they were drawing near the place where he was buried. It was a hollow in the face of a rock, with a stone laid against it. I suppose the bodies were laid on something like shelves inside the rock, as they are in many sepulchres. They were not put into coffins, but wound round and round with linen.

When they came before the door of death, Jesus said to them, "Take away the stone." The nature of Martha's reply, the realism of it, as they would say now-a-days, would seem to indicate that her dawning faith had sunk again below the horizon; that in the presence of the insignia of death, her faith yielded, even as the faith of Peter failed him when he saw around him the grandeur of the high priest, and his Master bound and helpless. Jesus answered—oh, what an answer! To meet the corruption and the stink which filled her poor human fancy, "the glory of God" came from his lips: human fear; horror speaking from the lips of a woman in the very jaws of the devouring death; and the "said I not unto thee?" from the mouth of him who was so soon to pass worn and bloodless through such a door! "He stinketh," said Martha. "The glory of God," said Jesus. "Said I not unto thee that if thou wouldest believe, thou shouldest see the glory of God?"

Before the open throat of the sepulchre Jesus began to speak to his Father aloud. He had prayed to him in his heart before—most likely while he groaned in his spirit. Now he thanked him that he had comforted him, and given him Lazarus as a first-fruit from the dead. But he will be true to the listening people as well as to his ever-hearing Father, therefore he tells why he said the word of thanks aloud—a thing not usual with him, for his Father was always hearing him. Having spoken it for the people, he would say that it was for the people.

The end of it all was that they might believe that God had sent him—a far grander gift than having the dearest brought back from the grave—for he is the Life of men.

"Lazarus, come forth."

And Lazarus came forth, creeping helplessly, and with inch-long steps of his linen-bound limbs. "Ha! Ha! brother! sister!" cries the human heart. The Lord of Life hath taken the prey from the spoiler! he hath emptied the grave. Here comes the dead man, welcome as never was child from the womb—new-born, and in him all his brethren new-born from the grave! "Loose him, and let him go," and the work is done. The sorrow is over, and the joy is come. Home, home, Martha, Mary, with your Lazarus! He too will go with you, the Lord of the Living. Home, and get the feast ready, Martha. Prepare the food for him who comes hungry from the grave, for him who has called him thence. Home, Mary, to help Martha! What a household will yours be! What wondrous speech will pass between the dead come to life, and the living come to die!

But what pang is this that makes Lazarus draw hurried breath, and turns Martha's cheek so pale? Ah! at the little window of the heart, the pale eyes of the defeated Horror look in. What! is he there still? Ah, yes, he will come for Martha, come for Mary, come yet again for Lazarus—yea, come for the Lord of Life himself, and carry all away. But look at the Lord. He knows all about it, and he smiles. Does Martha think of the words he spoke, "He that liveth and believeth in me shall never die?" Perhaps she does, and like the moon, before the sun, her face returns the smile of her Lord.

This, my friends, is a fancy in form, but it embodies a dear truth. What is it to you and me that he raised Lazarus? We are not called upon to believe that he will raise from the tomb that joy of our hearts which lies buried there beyond our sight. Stop. Are we not? We *are* called upon to believe this. Else the whole story were for us a poor mockery. What is it to us that the Lord raised Lazarus? Is it nothing to know that our Brother is Lord over the grave? Will the harvest be behind the first-fruits? If he tells us he cannot, for good reasons, raise up our vanished love who sleeps in him to-day, or to-morrow, or for all the years of our life to come, shall we not mingle the smile of faithful thanks with the sorrow of present loss, and walk diligently waiting? That he called forth Lazarus showed that he was in his keeping, that he is Lord of the living, [and of the dead,—EDITOR *of Her. of Life*], that he has a hold of them, and can draw them forth when he will. If this is not true, then the raising of Lazarus is false—I do not mean merely false in fact, but false in meaning. If we believe in him, then in his name, both for ourselves and for our friends, we must deny death and believe in life. Lord Christ, fill our hearts with thy Life.

"THE SMOKE OF THEIR TORMENT."

No watchful observer of the great political events that are transpiring among the nations of the earth, can fail to notice how conspicuously the dark form of Papacy stands out as a grievous sufferer. Few of those fierce struggles that shake the vast structure of society to its very foundation, deposing monarchs; snatching sceptres from long reigning lines; sending haughty tyrants into miserable oblivion; annihilating kingdoms and empires; and establishing freedom and tolerance upon the ruins of wicked oppression and bigotry, fail to affect, more or less directly, that hollow-hearted and diabolical but doomed system. Almost every step in the march of human progress throughout papal domain is a development which eats, canker-like, into the very vitals of the harlot power, consuming her flesh, her substance, and so bitterly tormenting her, that her arrogant, blasphemous head and would-be protector, warns, threatens, denounces, and at last, vainly casting about for a strong arm of assistance, pronounces what he fain would constitute withering curses; but his anathemas fall as harmless as if uttered by a child, instead of by one who but a few short years ago, was accustomed to command obedience at the hands of earth's powerful potentates. A destructive invasion of the papal power has just occurred in Europe, resulting in the probable complete overthrow of Isabella, Queen of Spain, her flight into France, and an attempt, now being prosecuted, to convert that long and notoriously misgoverned kingdom into a republic. There seems not now to exist any possible chance for a re-enthronement of the Queen; and so successful have been the insurgents that it is improbable the throne itself will be permitted longer to exist. But it may be said Spain will continue Catholic, and hence no damage to that power will necessarily result. Not so, for in centralization consists its chief strength. Every departure from that principle in the government of state detracts from the influence of the Pope, and adds to his embarassment as the great centre and supreme director in the government of the church. It may be comparatively easy to control superstitious occupants of thrones, but a more difficult matter is it to sway representative assemblies to the injury of their constituents. That the movement of God among the nations brings increasing torments to her who is "drunken with the blood of the saints and with the blood of the martyrs of Jesus" is a fact of so general recognition, that we need not now discuss it. Let us, however, briefly enquire whether, in the hands of Omnipotence, the very elements, the secret forces of nature, do not conspire against the hosts of Papacy and contribute to cause the smoke of their torment to ascend up forever and ever. Of a long list of earthquakes comprising about all the important ones that have occurred during the present and foregoing centuries, with a few of earlier date, let us see what proportion have taken place in papal countries.

Lima, the capital of Peru, has been visited by more than a dozen tremendous earthquakes since the conquest of the country by the Spaniards. It was founded by Pizarro in 1535, the year of the subjugation. The first university was established in 1570. In 1586, the city was nearly destroyed and many lives lost by its first recorded earthquake. In 1687, it was entirely destroyed. In 1746, it was nearly destroyed in three minutes. In 1828, another occurred by which one thousand persons perished, and property amounting to $6,000,000 was destroyed.

Callao, the original, another Peruvian town, was demolished in 1746, and sunk beneath the sea. Its ruins are still visible at low water. The established religion of Peru is Roman Catholic, little toleration being extended to any other. Quito, the capital of Ecuador, was destroyed in 1755; and in 1839, it was nearly so. The inhabitants of Ecuador are almost without exception Roman Catholics. Lisbon, the capital of Portugal, was visited by an earthquake in 1755, and 60,000 persons are supposed to have perished in a few minutes. The scene must have been frightful in the extreme. Neighboring mountains were rent and thrown in fragments into the valleys below. The sea retired, leaving the bar dry, and soon returned in a great wave fifty feet high. Multitudes of the citizens sought safety from the falling buildings by crowding upon the marble quay, which had just been constructed at great expense. It suddenly sank with them; and when the waters closed over the place where it stood, no fragments of the wreck, none of the vessels that had been drawn into the whirlpool, nor one of the thousands of people carried down, reappeared upon the surface. On the spot the water stood 600 feet deep; and beneath this, deep down in the bowels of the earth, in chasms of unknown depth, lie what was the life and wealth of this part of the earth's surface. Roman Catholic is the state religion of Portugal.

In 1793, Guatemala, with about 8,000 of its inhabitants, was destroyed. Roman Catholic, the state religion, is established by law to the exclusion of all other forms of worship.

In 1797, the whole line of country from Santa Fe to Panama was convulsed, when about 40,000 people lost their lives, and a vast amount of property was destroyed. That country was then entirely under Roman Catholic rule, the establishment of which by the Spaniards was attended with shameful persecutions.

An earthquake is recorded as having occurred in the latter part of the last century in Calabria, the southern part of the kingdom of Italy, by which 40,000 persons perished. Calabria was at that time a part of the kingdom of Naples, now no more, and its religious character is well known.

Caracas, the capital of Venezuela, was visited by an earthquake in 1812, which demolished the town and killed some 12,000 of its inhabitants. In 1826 it was again visited, and many people and much property destroyed. Roman Catholic is the state religion.

In 1692, Port Royal, on the island of Jamaica, was destroyed by an earthquake. Jamaica is a British province, but was first conquered from the Indians by the Spaniards in 1509; and with such inhumanity were the natives treated by them, that in fifty years the native population entirely disappeared. England had possessed the country but a few years when the above mentioned catastrophe took place.

Valparaiso has suffered severely from earthquakes. In 1822, it was nearly destroyed. Another destructive one happened in 1831. The religion of the country is Roman Catholic, the laws tolerating no other.

The island of Java was the scene of an earthquake in 1772, by which many lives were lost. Java is a Dutch province.

In 1839 the island of Martinique was visited by an earthquake, by which many hundreds of lives were lost, together with a vast amount of property. In 1843, in the island of Guadaloupe, occurred the only severe earthquake that has happened there since the discovery of the island. Martinique and Guadaloupe are French provinces. How predominant is the Roman Catholic religion in France the existence of her 36,800 priests sufficiently attests.

The island of Santo Domingo has on several occasions suffered severely from earthquakes. The most disastrous ones on record were those of 1564, 1684, 1691, 1751, 1770, and 1842. By that of 1751, Port au Prince was destroyed, and the coast for sixty miles submerged; and by that of 1842, many towns were laid waste, and thousands of persons perished. The whole island is Roman Catholic.

San Salvador is the capital of the republic of that name. In 1853, it contained 30,000 inhabitants. In 1854, it was completely destroyed by an earthquake, and many lives lost. Roman Catholic is the state religion.

In the winter of 1857, '58 occurred a great earthquake in Naples; and though the city suffered but little, the surrounding country was devastated, and lives, variously estimated from 22,000 to 40,000, were lost. A part of Italy; its religion is well known.

In 1858, the valley of Mexico was terribly shaken, and property to the amount of millions of dollars destroyed. The religion of Mexico is Roman Catholic; and the exercise of any other is prohibited by law.

In 1861, Mendoza, in the Argentine Republic, was well nigh destroyed, and 7,000 lives lost. Roman Catholic is the predominant religion.

The earthquakes of St. Thomas and the Sandwich Islands are fresh in the memory of all. The appalling one that has just occurred in South America, resulting in the destruction of untold wealth, and the loss of how many thousands of lives may never be known seems to have swept the coast line of Ecuador, Peru, Bolivia, and Chili; reaching back to the Andes. Roman Catholic, untempered by any very considerable advancement of the the people in civilization, is the religion of all those countries.

What a picture of desolation and death is this! and of the more than forty fearful disastrous convulsions here recorded, if we except four or five of the less notable ones, all occurred in papal countries.

It almost seems that old earth, wearying at times of its heavy burden of bigotry, of hypocrisy, of tyranny, and of soul-harrowing injustice and outrage practised in the name of Him who taught men to love one another, had in insuppressible indignation roused all its forces into mighty efforts to shake it off; and fierce with anger, had opened its mouth to plunge into unfathomable, burning depths the works of the wicked, blasphemous children of the "*Mother of Harlots and Abominations of the Earth,*" sparing not the children themselves.

But it may be urged that Papacy has suffered in unequal proportion because its devotees are occupants of those parts of the earth's surface peculiarly subject to those dangerous phenomena. Well, how came they to occupy just such portions? Does not God control the destinies of nations? How is it that great antichristian system has been driven from most other regions that it possessed? Has the unaided power of man accomplished it? Is it not rather the work of him who is putting "down all rule and all authority and power?" Behold the harlot, the beast and the false prophet. Mark them well. View them closely on all sides. Does not "the smoke of their torment" ascend "up forever and ever." L. C. THORNE.

NEW YORK, October, 1868.

PLEDGES TO SUSTAIN HERALD OF LIFE.

L. C. Thorne	Paid	$250
W. H. Thorne	Paid	250
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Roswell Glass		5
Mrs. L. J. Beach		5
Cash	Paid	5
Mrs. D. Andrews	Paid	5
Cash	Paid	5
Mrs. M. A. Belt		5
E. Holt		5
A. S. Whitney	Paid	5
Mrs. E. Boyd		5
Total		$2,603

* Br. Caldwell had said he would give $100 and double if necessary; so we put him down $150, subject to his final decision.

SANDFORD HART, Unionville, Conn., writes: I write that you may know I still live. The HERALD OF LIFE comes a welcome visitor each week and cheers me amid the gloom of earth's perilous night. I thank you for sending it to me while I have nothing to return for its support. If I thought you published for the sake of money I would ask you to stop it. But I know you do not; therefore continue it for the sake of my eternal interest until I can send something. I send one new subscriber and $1 for him.

D. SHERBURNE, Waterville, Me., writes: I have had the privilege of reading your valuable paper occasionally the past year, and have come to the conclusion, I cannot do without it; so I send $2 for it for one year. There is nothing that cheers my heart so much as to contemplate the time when all the faithful will meet where congregations never break up, and Sabbaths never end. But O, the poor sinner! he is doomed never to awake if he dies in his sins. Your brother, in hope of eternal life.

THE HERALD OF LIFE.

NEW YORK, OCTOBER 14, 1868.

NO IMMORTALITY NOR FUTURE LIFE, EXCEPT IN JESUS CHRIST ALONE, AND BY A RESURRECTION AT THE LAST DAY IF DEAD, OR A CHANGE IF ALIVE.

RESPONSIBILITIES.

The Editor holds himself responsible for none of the sentiments of Correspondents. The Editor's articles do not all appear under what is called the "Editorial Head." Any articles without a signature, or which are not credited to another source, the Editor is responsible for, without saying whether he wrote them or not he leaves the reader to judge of their authorship. Let these things be kept in mind in reading the Herald of Life, and the praise or blame will rest where it ought.

THE HERALD OF LIFE.

WE are glad to know that our friends are moving in the matter of increasing the number of subscribers to our paper. We are printing several hundred more than we have ever done before, so that those who "guess" how few or how many subscribers we have, will have to *guess* again, and move a good ways in advance to overtake us. We shall supply all new subscribers from the commencement of the present volume so long as we have any papers left to do it. Let the work go on without relaxing the effort to increase the circulation of the HERALD OF LIFE.

Now is the time to do a work that shall tell on the Life cause with a power that shall wake up our opponents. They have no idea yet of the power of this *life-giving truth*: "Life only in and through JESUS CHRIST."

This grand and glorious truth generally received, would sweep away a world of superstition and error which has retarded the advance of the love of God and man. Men have regarded God as an object of dread, to be worshipped in order to escape the dreadful theological hell of inexpressible torture; and viewed Him in that way till they can see nothing in Him to love, and have given themselves up to be carried into all manner of superstitions, forms, and inventions of men, to appease a revengeful Deity, or to drown all thoughts of Him; and thus to abandon all true religion by substituting forms and ceremonies in the place of love to God and delight in His service.

Let men be made to see and feel that they are *mortal*, dying creatures, and that God has so loved them that He has provided a glorious LIFE-GIVER, that whosoever will accept Him as such shall receive the remission of all his past sins, and have life from the dead, never to die again; that life being a free gift of the love of God through his Son Jesus Christ, who is constituted the Head of a new creation. Such a view of God and of his good will to men has an attractive power, well calculated to disarm the enmity of the human heart, and win men to God and his Christ, and thus end in life eternal.

A WORD TO SUBSCRIBERS.

IF any have failed to receive the first number of this volume, please let us know, and we will send it, or, if you would like one or more of that number, for a sample to procure new subscribers, we will cheerfully supply them; but please let us know at once. Money for this volume we will accept as *advance* payment if sent by January next. Of course, we prefer it now, but wish to be as accommodating as possible to such as find it difficult to advance the money immediately.

We advise those sending money, not to be at the expense of "Registering" their letters. It is no safer, nor hardly as safe to do so. Seal your letters well, and direct simply as we have stated in our paper, and there is very little risk. But be sure you write the number of our "Box 4,658" plain, so that there can be no mistake.

"THE LIVING SOUL."

THE article on the above subject will be issued in a *Tract* in a few days. It has been revised by the author, and some addition made on one or two points. The probable cost of it will be $2 per 100. The funds have not been received to pay for its issue, and we look to our friends to send donations for this purpose, or that they purchase all they can use, and thereby meet the first cost of the two thousand that will be ready in a short time. Let us have your response as early as possible.

THE DEVIL'S "PHOTOGRAPH."

WATERBURY CENTRE, Vt., Sept. 28, 1868.

BR. STORRS: In your last issue of the HERALD is an article entitled—"*Fugitive Thoughts on the Devil.*" In the article the writer asks, "Is the devil a person?" Then, on the supposition that an affirmative answer is given, says, "If so, and you describe him to the life, and send me his photograph, you'll do me a favor."

I draw from the above this inference: That if the photograph can be obtained, and the description given, the writer will believe in the *personality* of the devil, otherwise he will still reject the view. Now, in all candor, I wish to know if the writer, or yourself, rejects the personality of God? for, surely, it would be as difficult to obtain the photograph, and give the required description of one as the other. Please reply through the HERALD OF LIFE.

Respectfully yours,
TIMOTHY WHEELER.

RESPONSE BY THE EDITOR.

Br. Wheeler is what some would call "an extreme literalist." We did not take the term "photograph," in the article referred to in a literal sense. Photography is the art of taking the image of a thing by the action of sunlight. Our friend in North Carolina, as we understood him, did not use the term with the idea of a literal impression on steel; but that such sunlight should be produced as should establish the personality of a spirit-devil as clearly as it has the existence and "personality of God." God, so to speak, has "photographed" himself on all the works of creation; but especially in the person of his Son, "Who is the *image* of the invisible God;" Col. i., 15; "The express image of his person;" Heb. i., 3; so that, "He that hath seen me hath seen the Father," saith Jesus. John xiv., 9.

Let Br. Wheeler, or any one else, "photograph" the supposed spirit-devil with the same "sunlight," and we will admit he is a real, everywhere-present, almighty, or all-powerful, literal being. If we go to heathenism or to Romanism, we may get a photograph of his satanic majesty, because both are the worshippers of devils, and "sacrifice to devils and not to God." 1 Corth. x., 20. But if they get his "photograph" among those idolators, let them be sure to take his "cloven foot" in the picture, or we might not be sure it was genuine.

AN ENGLISHMAN ALARMED.

"Suppose Western mankind in general got into its head the idea, which many English clergymen have got into theirs, that the prize offered by Christianity *is* eternal life, that the phrases eternal life and eternal death are literally true, that man either joins Christ or dies like a flower—would not that act as a pretty rapid solvent of institutions? We think we could advance some strong reasons for believing that of all the heresies current among us, that is, perhaps, the most enticing and the most dangerous."

BR. STORRS: The foregoing extract is from the London *Spectator*, and shows how the truth is attracting the attention of the *literati* in England. What the writer calls "dangerous," we call not only "enticing" but safe. It may be "a rapid solvent of institutions" that are merely human, but the institutions of God will be preserved by the very agency used to dissolve the works of the flesh. "Wherefore, we, receiving a kingdom which cannot be moved, let us have grace, whereby we may serve God acceptably, with reverence and godly fear; for our God is a consuming fire" to the "institutions" of the first Adam. Yours in Christ. J. T. C.

BOSTON, Oct. 8, 1868.

REMARKS BY THE EDITOR. We suppose it is alarming to the devotees of stereotyped human dogmas and human institutions founded on them, to find the doctrine of "NO LIFE OUT OF CHRIST" is advancing in spite of all opposition. The notion of inherent immortality is the basis on which many of the "institutions," called "churches" are built. Take away this one idea and the Romish church would go to wreck in a day; and how many of her "daughters" would go to pieces with her, it is not for us to say; but the "shaking of heaven and earth"—ecclesiastical and civil governments—must come; yea, has already begun, and they will be *dissolved* that the *immovable* kingdom may be established. Then, if not before, will men see "that the offered prize by Christianity *is* eternal life," and that the man who is not joined to "Christ dies like a flower." LIFE, future and eternal, is only to those who are joined to the Lord Jesus Christ. All others perish utterly and hopelessly in death.

Let this truth be engraven on every heart; a truth which will stand when the heavens and earth are "dissolved," and all merely human organizations shall have perished by its "solvent" power: a truth which no human power or arrangements can hereafter turn back, however alarming its appearance may be to sincere but timid minds.

The word of God has long enough been corrupted by the baseless notion of inherent immortality, making all men to possess an "endless life" by creation or natural generation; thus robbing the Lord of Glory of the honor of bestowing it as a free gift on those, and those only, who are united to Himself by the communication of the Holy Spirit of God. "The wages of sin is death. But the *gift* of God is eternal life through Jesus Christ our Lord." Rom. vi, 23. Glorious truth. Let it stand, though all things else are shaken by its power.

This "solvent" will utterly dissolve all such poisonous schemes as "Spiritism;" which is one of the offsprings of the doctrine of inherent immortality; or, it is that doctrine gone to seed and pouring forth its venom against true, Bible immortality; immortality by a resurrection from the dead, through Christ, "at the last day."

That system of doctrine which talks of man's inherent "Spiritual nature" has produced "Spiritism;" destroyed in the human mind all consciousness of the need of the resurrection from the dead, and made the second advent of "Christ *from* heaven" a useless affair; and has destroyed all desire for such a return; because, fancying themselves in possession of endless life without a resurrection "at the last trump."

We exhort fearful Englishmen, and fearful Protestants everywhere, to put away their alarm at the progress of that doctrine which is so clearly the teaching of the Prophets of the Old Testament, and of Christ and his Apostles in the New.

"Search the Scriptures; for in them ye think ye have eternal life, and they are they that testify of me," said Jesus; and yet, inherent immortality denies this fact, and prevents men from seeking a future, an endless life by coming to Christ. "Ye will not come unto me that ye might have *life*," added the blessed Jesus. All such testimony is made a mere figure of speech by the "solvent" of inherent immortality.

Let all the friends of the truth of "Life future and eternal *only* in Christ" come up anew to the work, and take a lesson from the political campaigns so far as sacrifice, earnestness, and perseverance are concerned; and "Come up to the help of the LORD against the mighty" flood of human superstition which has so long deluged the world. The day dawns; the day star seems to be about to arise, when those evil geniuses, that have been produced by the fable of inherent immortality, are, like most other wild beasts who prowl abroad only in darkness, to be expelled from the theology of Christendom to take refuge in their native den—heathenism—and there to be attacked and slain by the torchlight of God's eternal truth, that *man* is "mortal," and "Life and immortality" are not only "brought to light by the gospel," but that "God hath given unto us eternal life, and this life is in His Son; and he that hath the Son hath life; and he that hath not the Son of God *hath not life*." 1 John v., 12, 13.

RESPONSE TO SAMUEL MASON.

[See his article on the last page.]

THE "new covenant," emphatically, is as Br. Mason says, a covenant of eternal life to believers, without regard to nationality. It is a covenant to bestow that which the law covenant, given to Adam, and enlarged and renewed by Moses, could not do, viz., give life from the dead. The law as a covenant of life is dead by the cross of Christ. Life is not to be sought, and cannot be found by the deeds of the law. Only one ever did find life by that covenant, viz., Christ; and he voluntarily gave his unforfeited life, under the law, to redeem us from the curse of the law, which is death. "By the deeds of the law," now, "no flesh shall be justified" unto life. The law covenant has done its work, so far as justification unto life is concerned. In this respect it is at an end.

But because this is so, does it follow that none of the prophecies concerning Judah and Israel, in their national character, are to have a fulfilment in the future? Of course, there is a difference of opinion on this point among brethren equally sincere and honest in their search after truth, and there will continue to be till events shall develop the exact truth on the subject. We have thought it was better to say but little on this question, as it was liable to cause division where no essential benefit might arise to those holding diverse opinions on the subject. If, however, it is desirable to discuss it, we are willing to take our part in it, provided it can be done with the single object to elicit truth. If it is to run into a partisan controversy, it had better be let alone, because it has no importance compared with the Life question. We say not this because we are indifferent to the subject; nor because we have no opinion on it; for our mind was deeply exercised on the subject more than twenty years since, and the conclusion we came to then has never been shaken by anything we have heard or read; but we have no wish to force our views upon others. We have not regarded it as essential that we should all see alike on the question.

We are free to state what our belief is, but will not do so to draw out a long discussion. Whatever may be said of "conditional promises" is of no force in our mind, if the attempt is made to apply that principle to prophecy. Prophecy is *history* foreseen; and is just as true of the future as the history of the past. Prophecy foretold of Babylon's overthrow centuries before the event. The event was just as certain when the prophecy was uttered as it is to-day. Prophecy foretold the rising of mystical Babylon. It has risen. Prophecy has foretold the overthrow of this same mystical Babylon. The latter is as certain as the former, though it has not yet occurred. He who doubts it shows a lack of faith. Prophecy foretold the depression and persecution of the true church of Christ. It has also foretold its final deliverance and exaltation. The former has occurred; shall the latter be a doubtful event? or be called a "conditional" one?

These remarks or illustrations might be greatly extended; but enough has been said to fix the principle. Promises and threatenings may be *conditional*: prophecy never is; in the nature of the case it cannot be. It would be to say that God sees a thing and does not see it, at the same time. What would be thought of the man who should seriously maintain that the prophecy of Christ's second advent is conditional? But what is the difference, in principle, between this prophecy and many unfulfilled prophecies of the Old Testament? If these latter can be disposed of as conditional, or be transferred to another people not named, why may not the same principle be applied to New Testament prophecies? and thus Bible revelations of the future be like the heathen oracles, which were so constructed as to make nothing certain; only let things turn as they would, the credit of the oracle was preserved; for its announcement would fit any way. We cannot admit any such uncertainty in the oracles of JEHOVAH, whether found in the Old or New Testaments. Hence, we cannot admit of the transfer or annulling of prophecies made concerning Judah or Israel, but believe they will surely come to pass "in the latter days." Hosea iii., 4, 5.

Our object in the foregoing remarks has not been to argue the case from specific texts, but to enforce the principle which is to govern us in the study of prophecy. If we abandon this principle, then we are left to the fancies of different interpreters, and may be kept in the region of doubt perpetually, till faith in all prophecy may be so weakened that we find ourselves without helm or compass in passing the sea of life.

One or two items in Br. Mason's concluding remarks we will briefly notice. He says, "If the Jews had kept the covenant, they should not have been scattered; and then there would have been no necessity of a prophecy of their return." Our brother will admit the scattering did not occur till after what he calls "the new covenant" was established. The prophetic eye saw that such would be the fact; and yet that prophetic spirit looked beyond their "scattering" and "prophesied of their return." That is, the prophecy informs us that, after "the new covenant is made" Judah and Israel will "return" and become "one nation on the mountains of Israel." Ezk. xxxvii., 22. It will not be denied that this event is after their dispersion or "scattering," which had not occurred, so far as the Jews or Judah were concerned, till after the time our brother says "the new covenant" was made. This prophecy, then, of the return and rebuilding the "one nation," reaches into the new covenant, if that covenant was established eighteen hundred years ago.

If, as our brother seems to believe, prophecy is "conditional," it may not be difficult to show that the fulfilment of the conditions is as clearly a subject of prophecy as any other part of it. For example:

"I will take you from among the heathen, and gather you out of all countries, and bring you into your own land. Then will I sprinkle clean water upon you, and ye shall be clean: from all your filthiness, and from all your idols will I cleanse you; a new heart also will I give you, and a new spirit will I put within you; and I will take away the stony heart out of your flesh, and will give you a heart of flesh; and I will put my Spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do them; and ye shall dwell in the land that I gave to your fathers," etc. Ezk. xxxvi., 24–28.

It seems to us, this can have no application except to literal Israel, still in the flesh; and clearly shows the talked of "conditions" God foresaw would be complied with; and, therefore, speaks of the matter not as an uncertainty, but as a fixed fact in the future, after "the scattering," and consequently still future, and corresponds with Paul's statement, Heb. viii., "Behold the days come, saith the Lord, when I will make a new covenant with the house of Israel and with the house of Judah" (the Jews.) "For this is the covenant I will make with the house of Israel" (the "*one* nation,") "after those days, saith the Lord, I will put my laws in their mind, and write them in their hearts; and I will be to them a God, and they shall be to me a people," etc:

How exactly this agrees with the language of God by Ezekiel, just before quoted; and the prophecy shows that this change, with Judah and Israel, is after they are "gathered out of all countries" where they had been scattered. Compare all this with the following prophecy, Ezk. xi., 14–20.

"Again the word of the LORD came unto me, saying, Son of man, thy brethren, even thy brethren, the men of thy kindred, and all the house of Israel wholly, are they unto whom the inhabitants of Jerusalem have said" [now for 1,800 years], "Get you far from the LORD; unto us is this land given in possession. Therefore say, Thus saith the Lord God; Although I have cast them far off among the heathen, and although I have scattered them among the countries, yet will I be to them a little sanctuary in the countries where they shall come. Therefore say, Thus saith the Lord God; I will even gather you from the people, and assemble you out of all countries where ye have been scattered, and I will give you the land of Israel; and they shall come thither, and they shall take away all the detestable things thereof, and all the abominations thereof, from thence; and I will give them one heart, and I will put a new spirit within you; and I will take the stony heart out of their flesh, and will give them a heart of flesh; that they may walk in my statutes, and keep mine ordinances, and do them; and they shall be my people, and I will be their God."

Br. Mason says, "If there is a single prophecy in regard to the Jewish nation that is not involved in the covenant, then that prophecy cannot be conditional,' etc. This statement suggests several things. It seems to imply that the Jews include the whole nation of Israel, which is not the fact; for, they comprehended only the two tribes of Judah and Benjamin, with fragments from the other tribes. The nation of Israel—the "one nation"—became divided in the reign of Rehoboam, the son of Solomon, into two distinct nations, called Judah and Israel; the latter embracing ten tribes, and the former two, with fragments from the others. See 1 Kings xii. Judah, at a later period, was called, indifferently, Judah and Jews. They alone constituted the "Jewish nation," but were only one fifth of the original nation of Israel.

Another point we may notice is this: Israel did not become a nation by the covenant from Mount Sinai. Their nationality commenced long before that. They were such when God took "him a nation from the midst of another nation, by signs and wonders" in Egypt. Deut. iv., 34. There are prophecies, therefore, in relation to the nation of Israel, as a whole, which are not involved in the Sinaic covenant. Such prophecies, then, "cannot be conditional," Br. M. being judge. We might trace these prophecies through God's dealings with Abraham, Isaac, and Jacob; but we will confine ourself mainly to two, one in the Old, the other in the New Testament.

To a "wicked prince [king] of Israel this language of prophecy is addressed: "Thus saith the Lord God; Remove the diadem and take off the crown:" . . . . "I will overturn, overturn, overturn it; and it shall be no more, until he come whose right it is, and I will give it him." Ezk. xxi., 25–27. Thus "the throne of David," or kingdom of Israel, was to be vacated till Messiah should come; and after that the throne was to be re-established; for God had said to David, "I will raise up of thy seed after thee, which shall be of thy sons" . . . . "I will settle him in my house and in my kingdom forever; and his throne shall be established forevermore." 1 Chron. xvii., 11–14.

Thus we have prophecies concerning David's throne which are not conditional; and the promised Son of David is to reign on that throne; not on some other. If Christ is to reign on that throne, then he must also reign over that nation; not merely over some other nation or nations. Whatever else he reigns over, that nation of Israel must be included, or he does not reign on David's throne, any more than the son of the Queen of England would reign on his mother's throne if he merely ruled over France.

But here we are not left in doubt, and we turn to the New Testament, or "New Covenant," and what do we find? The very first announcement, or prophecy, runs thus: "Fear not, Mary; for thou hast found favor with God: and behold thou shalt conceive in thy womb, and bring forth a son, and shalt call his name JESUS. He shall be great, and shall be called the Son of the Highest; and the Lord God shall give unto him the throne of his father David: and he shall reign over *the house of Jacob* forever; and of his kingdom there shall be no end." Luke i., 30–33.

This is no conditional prophecy, and is brought forward from the old prophets' announcements into the "new covenant" with "the house of Jacob." Mary believed this prophecy; and Elizabeth, "filled with the Holy Ghost, spake out with a loud voice, and said" [to Mary], ... "Blessed is she that believeth; for there shall be a performance of those things which were told her from the Lord." Thus the "Holy Ghost" confirmed the prophecy of the angel Gabriel to Mary; and the two unimpeachable witnesses, viz., Gabriel and the Holy Ghost, make sure this word of prophecy that JESUS shall reign over the house of Jacob, and that, on the throne of his father David; and, it seems to us, we might as well say the whole prophecy was conditional as a part of it. The most improbable part of the whole was the conception itself. If that was literal and unconditional, so is all the rest; and "Blessed is" every one that "believeth" that "there shall be a performance of those things which were told" Mary "from the Lord," and confirmed by the "Holy Ghost."

When God has spoken, it is our part to be-

lieve, and not to be speculating *how* these things can be. Such a state of mind is not like Mary's, who, because she believed, cried out, "My soul doth magnify the Lord, and my spirit hath rejoiced in God my Saviour." Luke i., 46, 47.

This speculating about the impossibility of a thing being done literally, because we cannot see *how* it is to be accomplished, brings no rejoicing to the heart. Such examples of unbelief are numerous in the Bible, and we may some time dwell on them, and notice how they contrast with that faith which took God at his word, and "believed in hope against hope."

Let it be kept in mind that JESUS has not yet received "the throne of his father David;" and many professed Christians do not believe he ever will. We, believers in the second advent of JESUS, condemn their unbelief; shall we at the same time disbelieve the prophecy that "He shall reign over the *house of Jacob* forever?" In that case are we not in the same condemnation? How can we escape it?

"LIGHT" FURNISHED.

BR. STORRS: I noticed in the HERALD of Sept. 23d that "*Light is wanted*" concerning the relation the Life and Advent Union brethren sustain to the late camp-meeting in Springfield. As one of the camp-meeting Committee I would say that no one, to my knowledge, ever applied to us for the "privilege" of pitching the Mission Tent there; but Br. J. C. Day and myself went to Br. Munger, of the Committee, to ascertain from him where it should be located, he being in charge of that department. Br. Munger aided us in selecting the very pleasant and desirable spot where it was pitched, and generously offered us our choice of any unoccupied place. It should be understood that we were not fully assured that Br. Wolcott's tent could be had until very near the time of the camp-meeting, and all the large tent locations had been selected. But I believe our brethren were well pleased with the spot selected, and would prefer it to either of the others on the ground.

I wish to say, in behalf of the brethren of the Committee, that they have *never* intimated, directly or indirectly, to my knowledge, that we had not the same rights and privileges on the camp ground that others had; and when they change their position in this respect I shall be among the first to know it, and "will sound the alarm." *But it will not come.* The "feeling" among brethren is surely becoming modified, and kindness and courtesy will subdue and overcome the opposition to the views we hold. It is *only a question of time* with every true child of God. They will *all*, sooner or later, "come to the knowledge of *this* truth," and rejoice in it as we rejoice. Only let us be patient, "forbearing one another in love."

There is but one sentiment respecting Br. Pratt's remarks at the close of Br. Storrs' discourse, and that is, it was improper, uncourteous, and out of place; but although it was designed to prevent any influence favorable to the doctrine of "Life only through Christ" being accomplished by that sermon, it had directly the opposite effect, for two or more persons, to my knowledge, who had previously doubted the truth of the non-resurrection of the unholy dead, and relied upon John v., 28, 29, for their proof, were convinced by its quotation by Br. Pratt, at the time and place, and with the spirit manifested, that it was not in harmony with the doctrine that "God is love," and therefore could not be the teaching of that passage, and they are now firm believers of "Life only through Christ."

RANDOLPH E. LADD.

SPRINGFIELD, Mass., Oct., 1868.

DYING TWICE.

OUR opponents assert that "all impenitent men who have died, and all who may die before Christ comes, must die again." When we ask for proof, they reply, "All mankind, infants and adults, believers and unbelievers alike die the first death: hence *it* cannot be the penalty for transgression, but rather a calamity brought upon the entire race through Adam's sin. The wicked must die again for their own sins."

Against this view there are serious objections, some of which are herewith presented. The New Testament records the resurrection of five person from the dead, three of whom we know were believers, the fourth a child, and the fifth the widow's son. Our friends on the other side tell us that "these five persons were brought again to the grave," which would be their *second* death. This being the case, all these persons have suffered the penalty for sins, as our opponents have it, for they all died *twice.* But three of the number we know to have been *disciples.* How can this twice dying on the part of these *believers* be harmonized with the aforementioned penalty? What did they die the second time for. We might argue that the wicked must die thrice, with as much propriety as we could argue from such premises that they must die twice, because these saints died twice, and the wicked must die once more than they, else the righteous will have suffered as many deaths as the sinner.

If all these five were sinners, having died twice, non-resurrection must be pronounced upon *them*, else, instead of dying *two* deaths they will die *three*, and their punishment will be one death more than all other dead sinners will receive. It would be rather unjust, would it not? And all this because our opponents are so strenuous upon the point that the wicked must endure at least one death more than the good. What a strange theological medley! One would be almost inclined to think that our opposing friends who claim to be Christians, have never been sinners. They are so very careful that justice, strong and free, shall be meted out to the ungodly, that they have forgotten the pit from which they themselves have been dug.

Another assertion is, that "The wages of sin is to be burned up alive; hence the wicked must be made alive from the dead in order to suffer the penalty of the law." Yet, these same friends assure us that "the wicked who may not have experienced the first death at the time Christ is revealed, will have to die but once, and that death will be sudden, by means of fire and brimstone, which is the second death." Here they admit that the second death to that class is not the second in *order* but in *kind.*

With our friends we have yet further difficulties. There are the Sodomites and other inhabitants of the Plain who were burned with fire and brimstone. They did not die a natural death, but as we have recorded. Did they die "the second death" in kind? If they did, all *infants* and little *children* died the same. Did *they* die for their sins? You say that "they were not sinners." Did they suffer the vengeance of eternal fire? There is no record that they escaped it. But you say that all will be raised at the last day, when the infants and the children will be saved, while the others will be burned up once more. That does not look like justice. The *living* wicked at Christ's advent are burned but *once*, while the inhabitants of the Plain are burned *twice.* Then *that* class will suffer no more than the infants of Sodom who were burned once.

Again if the Sodomites are not raised, our friends would say that that would be unjust, for they would then have suffered no more than their infants. But how about the martyrs of Jesus who have been incarcerated in dungeons, who have been imprisoned for years, and suffered terribly, and who finally were burned to death by slow fires? If the living wicked are burned but once, it might be argued that the martyrs suffered as much as the wicked will suffer, therefore in order to equalize matters it would be better to make alive the wicked ones once more, and burn them up *again* very slowly. Then we could conclude that eternal fire isn't eternal fire after all, as the Sodomites could all come to life again after having suffered the vengeance of eternal fire; then those who are alive when Christ comes could follow the ensample and be burned twice too.

All this comes from the desire to have the wicked made alive again from the dead to die once more for their sins. Strange it is that our forgetful friends show such a spirit toward the wicked. All alike are of the earth, earthy. All were conceived in iniquity. All are by *nature* the children of wrath. No Christian has more claim upon God's salvation naturally than the worst sinner living. All are alike found guilty and condemned. Pardon and peace are found only in the merits of a Saviour's blood. All have to be divested of their own righteousness before Christ's can be given. None but naked and empty sinners can find peace by faith through a glorious and full Christ. It is the free, unmerited love and favor of God that saves poor sinners. Why should such feel any other spirit than George Whitefield manifested when he espied a drunken man in the gutter? Turning to a friend he said, "There is George Whitefield but by the grace of God." But instead, they bring to my mind very forcibly the parable of the two debtors. They are for seizing the wicked dead by their throats to bring them to life again in order that they may see *justice* done them by way of having them burned up, some say "at once," others, "slowly." As though these fierce friends were always holy, and just, and good! Lord deliver us from such a wrong spirit, and help us to recollect what we are naturally, and how much has been forgiven us.

Some of these much-to-be-pitied friends think that "the wicked ought to come up and see what they have lost." How they can form an idea of what they never had it would be hard to tell. The Saviour says that "they shall *not* see life." Is anything to be gained by their coming up to see what you were never worthy of, and which is given through grace by faith. You are fearful that your wicked friends will not suffer more pain than you have or may suffer. Can't you be satisfied with the assurance of eternal life? which you know must be an infinite blessing. The unrepentant will be deprived of *that.* But you do not merit it any more than they. Let them remain in the congregation of the dead, for "the wrath of God abideth on them." Let them "sleep a perpetual sleep and not awake," for thus saith the Lord.

In conclusion I will submit to our opponents the following propositions for their prayerful study:

1. We are conceived in iniquity.
2. We are by *nature* the children of wrath.
3. The wages of sin is *death.*
4. Jesus died for *our sins.*
5. He was raised for our justification.
6. We are justified by *faith.*
7. If Christ be not raised—
    1. Our *faith* is *vain.*
    2. We are *yet* in our *sins.*
    3. Then they also which are fallen asleep in Christ are *perished.*
8. All who do not believe in Christ cannot live again after they die.

All of which are respectfully submitted by your affectionate br. in Christ.

F. H. BURBANK.

NEW YORK, Oct., 1868.

THE "CHRISTIAN" AND THE DEVIL.

IN the *Christian* for September we find the following:

"But those men who shine like burning lamps, and preach the living word with the unction of the Holy One, have too much experience with Satan's subtile wiles and fiery darts, to flatter their souls with theories which teach that Satan is a myth, and his angels are but figures of speech."

We do not wish to notice the above, merely for the purpose of advocating any set theory concerning the devil, but to speak particularly of the spirit and import of the paragraph. It has long been a settled principle with us never to censure, far less to unchristian any one barely because he differs from us on a point of doctrine. But to say, as the quotation above cited virtually does say, that the man who does not believe in a personal spirit-devil, cannot preach the living word with the "unction of the Holy One," is making such a test of Christian experience as is to us entirely new. It is inconceivable, to us, how a belief in the existence of a spirit-devil, even if true, can possess such sanctifying power. Under this, the gospel economy, God writes his truth on the hearts of his people by the Holy Spirit, and by being thus written it becomes in us a saving principle of power. But does God at once write all revealed truth on our hearts? In other words, when we are "begotten by the incorruptible seed, the word of God," and thus made to become the sons of God, is there any stipulated amount of truth necessary to be brought to the accomplishment of this work? To say that a certain portion of the truth, or any particular items of truth only are requisite to the accomplishing of the work of salvation, is to make all other portions of the truth of no practical importance.

Again, to say that a perfect knowledge of all the truth is necessary to make us Christians is to assume that those texts that inculcate the duty of a growth in the knowledge of the truth, after we have become Christians, are absolutely meaningless. Is not this then a true statement of the case? It is not the quantity of truth we are able to grasp intellectually, that brings us into a sanctified state of mind; but it is the manner in which we receive what of truth our minds are capable of fathoming? On this principle, is it not possible, after all, for a man who is truly called of God to preach, to do that preaching "with the unction of the Holy One" even though he might be ignorant with regard to the precise nature of the devil's existence? All preachers may not have had at hand the facilities for making themselves acquainted with the deep things and intricate mysteries of the devil as has H., of the *Christian.* And must they, on that account, be deprived in their ministrations of the "unction of the Holy One?"

Again, there are certain doubts that some of us cannot away with, even if we would, that tend to make our faith in the existence of a personal spirit-devil a very imperfect faith. Among them are the following: If there is a spirit-devil he must be either mortal, or immortal. If he is immortal, he cannot be destroyed, or die, consequently he must exist, duration without end. Such a devil would do very well for a believer in endless torture, but he would be a bad devil to dispose of, by men who like "H." of the "*Christian,*" believe that all wickedness and wicked beings will finally be destroyed. But if he is mortal, how has he managed to live almost six thousand years? Did God fore-determine that he should live thus long, and therefore create him possessed of this predetermined longevity? Or, being mortal, does God keep him alive by a constant display of miraculous, almighty power? Would not either of the above assumptions make God the direct author of all sins committed through the instigation of the devil? On this principle, is not the sentiment advocated by a certain misguided man entirely correct? His view was this: that the devil is just as necessary in God's plan of redemption as Jesus Christ. Consequently, he said, "Before I would vote to have this devil die, I would vote to have another made;" i. e., he would rather have *two* devils than none at all. And, indeed, if a man that does not believe in, and has not fought hard battles with a personal spirit-devil, cannot have a saving Christian experience, how can we possibly get along without the devil? No wonder that when Paul found himself to be possessed of one of the devil's angels, and prayed earnestly three times to have him cast out, the Lord told him he had best let him stay, for he would keep him humble; i. e., help perfect him in Christian experience. See 2 Cor. xii., 8. But in casting out so many devils, Christ must be working out of harmony with this plan.

Again, it has seemed strange to us how seven personal spirit-devils could take up their abode in one woman. And it is harder for us to solve the problem how a legion of such devils could get into one man. Now, because we are not sufficiently learned in the science of the devil to solve such doubts, must we, as a penalty for our imperfect faith in the true doctrine of devils, be refused "the unction of the Holy One" to assist us in preaching "the living word?"

But does Br. H. make the devil anything more than a myth? He says, in the article from which we have quoted, that these devils "throng the air around us;" that they are "wicked spirits." Now, what does he mean by spirits? If the atmosphere is so filled with these devils, or spirits, please tell us, Br. H., what sort of an existence they hold. Certainly, if they had bodies, we should see them. Has Br. H. seen them? If so, please tell us how they look. It is possible, if this theory is true, that *we* may have seen them, but did not know that they were devils, for we have in our time seen some singular looking creatures floating in the air. But if Br. H. has not seen them, how does he know that they are there? Where is the text that says the air is full of devils? But he says they are spirits. Does he mean that they are ghosts—phantoms? If they can neither be seen, handled, nor talked to, they are something less than myths, and a faith in them is more than mythical. If a faith in such devils is a pre-requisite to the bestowment of "the unction of the Holy One," God certainly offers His Spirit on exceeding hard conditions. But let me enlighten you, Br. H. Those who deny the existence of personal spirit-devils do not believe that satan is a myth, or that his messengers are figures of speech. No, no. They have learned by "experience" that there is something real in this matter; and when they have been overcome by an adversary, instead of making a scape-goat of a spirit-devil, behind which to hide from personal responsibility, they have believed what James says, viz.: "Every man is tempted when he is drawn away of his own lust and enticed." Believing this, they have sought help of God to enable them to overcome every propensity to sin, and by faith in God through our Lord Jesus Christ, attain unto a future life.

S. W. BISHOP.

OCEANPORT, N. J., Oct., 1868.

Letters and Extracts.

FROM JACOB GRIM.

PHILADELPHIA, Oct. 5, 1868.

BR. STORRS: According to my appointment, on Sunday October 4th, I went to the town of West Chester, and spoke in Horticultural Hall. The audience was not as large as one year ago; owing to a mistake in the printing of the notice for the meeting, was one cause; and another, that the country has run mad on politics. It seems to me that they are doing in a political point of review just what Jesus said the Pharasees were doing in his day, Compassing sea and land to make one proselyte, etc. So it seems in our day. If the children of the kingdom would act as these politicians act, the world would say, They are mad.

But the children of this generation are wiser than the children of light. I think we might all learn a lesson from these men. I was never more forcibly struck with the saying of our Saviour, "Seek ye first the kingdom of God, and his righteousness." Now just look at one of these office-seekers, and ask him what he understands by seeking? and he will tell you to look at his actions. He leaves nothing undone that will help him to accomplish his object. And if that is the meaning of our Saviour's words, how few of us are seeking the kingdom of God.

But to my subject. In the afternoon I spoke on the promise of God, that his children were to inherit the earth, and not heaven. I had a good hearing. In the evening my subject was, "The wages of sin is death, but the gift of God is eternal life," etc. I showed that God always paid the sinner his *wages;* and when he was dead God did not owe him anything more; and he had no right to demand it. I gave a number of cases where God had settled with the sinner and paid him off. I have reason to believe that some impression has been made, and hope that it bring forth fruit. I feel that I have been overtaxing myself for the present, and have returned home quite worn out; you will therefore excuse the brevity of my epistle.

FROM WILLIAM H. H. MCALLISTER.

ST. ALBANS, Vt., Oct. 9, 1868.

BR. STORRS: My mind is busy to-day with retrospection. No. 1, Vol. 6, of the HERALD OF LIFE, has come to hand, and its whole past history comes to mind with a singular vividness. For five years it has been a constant visitor. I believe I have seen and read, more or less thoroughly, every number from the very first. I well remember its first appearance, the motives which led to its publication, and the "old chestnut tree" at Wilbraham will ever remain sacredly connected with its incipiency. How I wished it could have been my privilege to have met with that little band of believers in that sacred spot; but not till four years after was that wish gratified, and then it was not the same; additions had been made to our ranks, and the work began in weakness and prosecuted in the face of difficulties had brought forth precious fruit.

I was in the hospital at Burlington when the first number made its appearance. It proved most timely. I was then in the transition state. I was investigating and trying to find the truth, but the work was difficult. I had received some assistance from Br. Green, but difficulty lay piled on difficulty, objection on objection, and darkness brooded over all. I well remember the influence of the first numbers upon my troubled mind. I had not read it long before I saw that order and harmony were being brought out of chaos Light was shed upon dark passages, objections removed, doubts dispelled, and convictions strengthened. In two short months I had made more progress, from the assistance thus received, than in a whole year without it. In that time I was able to say that I fully believed the doctrines it advocates, and, in my feeble manner, I began to defend them.

Then came a long winter of sickness, in which I was brought so near the gates of death that my friends thought my recovery impossible; but a voice within assured me that I should recover, and so I did. During those long, weary, painful weeks, the HERALD OF LIFE made weekly visits to see how I was getting along; and when I was too weak to read it myself, I had others read it to me. Words are feeble to express the consolation I received from divine truth in those trying hours. The 116th Psalm exactly expresses my experience, and the 12th of Hebrews and other passages were a comfort in deep affliction.

After about three months' constant confinement I began to recover, and as soon as I was able, one of the pleasantest occupations I could find was to read over the back numbers of my faithful friend. Many hours of my recovery that would otherwise have been long and dreary have thus been made short and happy, and their sanctifying influence will long remain. It was in those hours that John v., 28, 29, Acts xxiv., 15, and similar passages, came up for thorough investigation; and I must here acknowledge the assistance that I received from the early numbers of our paper.

And thus I might go on, but time would fail me to tell of all my indebtedness in various ways during the five years of its existence. I will only say that I am thankful that it was so opportunely established. I rejoice in its prosperity, and may it continue to dispense the truth as long as such means are needed in the earth.

During these five years some of our co-laborers have fallen asleep in the blessed hope of life, and we miss their words of cheer, but we "sorrow not even as others who have no hope," for we believe that when Jesus comes they will be raised to life eternal and receive their reward. Some of our fellow-laborers have fallen away, but most of them remain as strong in the faith and as active in labor as when first I knew them, and are determined to labor to the end. Besides, each year has witnessed new accessions to our numbers, and new writers have been added to the original few. All these we heartily welcome, and open our arms to receive more.

My own communications during these years have been very few, but I hope to labor more abundantly than hitherto, and thus lighten the labor of our editor, if I do not edify the brethren. I only pray to be led into all truth, and in it to labor to the end.

Yours in the hope of life.

FROM JOHN H. WILSON.

BLOOMINGTON, Ill., Oct. 1, 1868.

BR. STORRS: Although I know of no one, personally, who holds to the views of "No future life except through Christ," yet through your valuable paper I am satisfied that there can be found the seven thousand who do not bow the knee to the Baal of "Inherent Immortality;" and my prayer is, that that number may soon be seventy times seven thousand.

You have much to encourage you. The little cloud no bigger than a man's hand, which appeared unto you years ago, is fast covering all the land; and the occasional drops now falling in scattered places indicate plainly that there will be a gracious rain, in answer to your prayers and labors.

The death and resurrection of our blessed Saviour, when viewed scripturally, have a significance to me that I cannot obtain through the popular idea of death. Could men but be disrobed of that prejudice in which they have been clothed by their early religious education, the light of divine truth would shine luminous and cheeringly in many minds now impervious to the true object of Christ's death, and the necessity of a resurrection before dead men can see life.

Hoping that the HERALD OF LIFE may be published to the end of time, I remain. Yours, in Christ.

SALLY DILLINGHAM, West Brewster, Mass., sends $5 for her paper, and writes: I love the HERALD OF LIFE. It is my delight to read its contents. Almost alone here, but sometimes I meet with one who will own that the Bible teaches, "the dead know not anything." I hope the eyes of the blind will be opened to see the truth. I pray that I may be able to stand firm for the truth until my last expiring breath. I know not how soon I shall be numbered with those who have gone before. You see by my writing I am failing. May the Lord bless you, and continue your life for further usefulness. My brother in Christ, if I should not be able to write again, I hope we shall be raised up to eternal life. "No life out of Christ" is my firm belief. Remember me at the throne of grace. May all our trials in this present time prove blessings in the future. My trials are sore, but I trust to be brought off conqueror through my Saviour. He is my strong tower into which I trust to run and be safe.

NOTE BY THE EDITOR.—May our aged sister, who has passed through deep waters of affliction, find the grace of God is sufficient for all emergencies, even unto the end, and Jesus returns in His glory to wipe away all tears for ever. That day is near.

ELD. J. PARRY, Sandy Hill, N. Y., writes: The "*timests,*" it seems, have had another break down. Grieved I am that the advent cause should be so sadly wounded in the house of its professed friends, who have placed themselves, by time setting, in the position of the man who was so proverbial for his false statements that he was not credited, even when he spoke the truth. Who is responsible for the odium existing in the world, and in the churches, on the personal reign of Christ on the earth, in the present day? Can they be free from blame who have so often been the cause of reproach on the theme we love? If half the time that has been worse than wasted on the "sliding scale" about time, had been employed in the study of the nature, extent, subjects, and rulers of the coming kingdom of Christ, so fully revealed in the Psalms, the Prophets, and in the New Testament, we should not have quite so much blindness and prejudice on this all-important subject as we now witness, even among Adventists. In grasping at a shadow, they have lost the substance. Yours truly, in the hope of life at the resurrection of the just.

APPOINTMENTS.

Philadelphia,	Sunday eve,	Oct. 18.
New-Haven,	Sunday,	" 25.
New-Britain,	"	Nov. 1

Am at liberty to preach on Tuesday, Wednesday, Thursday, and Friday evenings at any place in the neighborhood of New York City, and on Sundays anywhere within a day's ride of the same.

F. H. BURBANK.

Box 4,658 New York, N. Y.

BUSINESS MATTERS.

One Dollar each from—G. H. Danforth, Carlton Ferris, Hubert Hart, Legrand Sherwood, Albert White, Frank Nelson, Mrs. Fannie S. Bradford.

Two Dollars each from—Wm. H. Simmons, Mrs. Dorothy Barber, Geo. Atkinson, D. Sherburne, Wm. M. Houghtaling, Bella Summers, M. A. Couillard, Eld. J. Parry, Joseph Harvey, O. E. Richardson, N. Richardson, P. Richardson, R. R. Bunnell, Mrs. Emma Johnston, Anson F. Cressy, Frank St. Amant, Judson Bradley, H. O. Page, Wm. P. Bond, Eli Hubbard, 2d, Fanny Calhoun, Harriet E. Phillips, W. F. Gardner, Richard Storrs, Theodore Handford, Mrs. Sarah Dearborn, Lucretia B. Lamb, Jeremiah B. Lamb, N. P. Brown, Jesse Negus, J. H. Kemp, Rev. A. F. Bailey, A. W. Grigg, P. Fish, William Lucas, Piere Mott, Mrs. L. A. Butler, John Marsh, Mrs. Volney Perkins, Peter Woods, Wm. Payne, A. B. Sweetser, John X. Wilson, Luther Wilson, S. A. House, Wm. Howe, B. B. Schenck, T. M. Sother, M. A. Battersby, Wm. R. Warner, Mrs. Z. C. Crane, Dr. J. N. Sprague, M. C. Harriman, Geo. A. Johnson.

Various Sums—Jas. L. Boyd, $3; Ezra Matteson, $7; Henry Mallery, $3; William Nichols, $20 on pledge, and $4 on subscriptions; Thos. M. Redhead, $50 on pledge; Wm. B. Davis, 50 cts.; B. F. Maxwell, 50 cts.; Joseph Elmore, $3; Alsop S. Sexton, $3 50; Mark E. Green, $2 20; Edwin Haynes $10; Mrs. P. A. Johnston, $3; Jasper Stone $4; Isaac S. Small, $3; Thos. Scott, $5; Mrs. S. J. Mowbray, $5; Z. McLester, $1 50; Israel Putnam, $5; Alfred Annable, $5; Jos. T. Howland, $2 50; Prof. J. F. Huber, $8; Sally Dillingham, $5; Geo. Powell, $1 50; Geo. W. Young, $5; Lewis Morgan, $6; John Kemp, $50 on pledge; Daniel Hawks, $5; Levi Boughton, $5; Amy Cobb, $4; S. A. House, $10 on pledge; Mrs. Margaret Robinson, $5; D. B. Salter, $6 50; J. Cadmus, $6 50; T. M. Sother, $20 on pledge; James Carless, $6 85; Mary Woodward, $2 50; B. D. Wolcott, $5; J. S. Jackson, $4.

Tract Fund.

Philadelphia,	$1
Levi Boughton, Victor, N. Y.,	3
B. Browne, Fairfield, Conn.,	1
S. A. House, Troy, N. Y.,	5
T. B. Crocker, Brooklyn, N. Y.,	2
M. A. Battersby, San Francisco, Cal.,	1

Parcels sent since our last issue.

Geo. Atkinson,	by mail
Ezra Matteson,	" "
Isaac S. Small,	" "
Hiram Drown,	" "
Frank St. Amant,	" "
La Fayette Norris, 4 parcels,	" "
P. Fish,	" "
Wm. Lucas,	" "
Mrs. L. A. Butler,	" "
Piere Mott,	" "
John Marsh,	" "
Eld. J. Lewes, to Grafton, Ill.	" "
Wm. Reading,	" "
J. W. McCagg, (no charge)	" "
B. Browne, (sent as you desire,)	" "
Henry R. Birdsall,	" "
Levi Boughton,	" "
G. H. Danforth,	" "
Wm. B. Davis,	" "
Nathaniel Richardson,	" "
George Elint,	" "

"LIFE FROM THE DEAD," "THE JUDGMENT," AND "A DEFENCE OF THE BIBLE."

WE have on hand a supply of these three "Campaign Documents," and trust the friends of Life only in Christ will continue the good work of scattering them everywhere; especially the two first named. Those present our advanced ground as Life believers, and set forth the crowning views of the Life theory. Thousands of them have already been sent forth on their mission, and thousands more are to be put in circulation. They are put to purchasers at cost; but many must be given away. To pay for these, we look for donations from such as can help bear the expense.

Those who wish to send these works to their friends or acquaintances, can have the first two sent by mail, postage paid, for *ten* cents; or the three together for fourteen cents. By the 100 copies, sent by mail, LIFE FROM THE DEAD will be $6 25. THE JUDGMENT, $2 25. DEFENCE OF THE BIBLE, $3 50. If sent by express, or taken at our office, $5 per 100 for the first named; $2 for the second; and $3 for the last. But send for which you choose, and as many as you desire, and we shall send them at the same rate.

Our object is to put the two first named, especially, in circulation as extensively as possible. The other, "A DEFENCE OF THE BIBLE," may or may not go with the two first, as you choose. Yet it may be well to have a few of them for some particular persons.

Poetry.

The Oldest Christian Hymn.

In Paed., Lib. iii., of Clement of Alexandria, is given (in Greek) the most ancient hymn of the Primitive Church. It is there (one hundred and fifty years after the Apostles) asserted to be of much earlier origin. It may have been sung by the "beloved disciple" before he ascended to his reward. The following version will give some imperfect idea of its spirit.

Shepherd of tender youth,
Guiding in love and truth,
Through devious ways;
Christ, our triumphant King!
We come thy name to sing,
And here our children bring,
To shout thy praise.

Thou art our holy Lord!
The all-subduing Word,
Healer of strife!
Thou dist thyself abase,
That from sin's deep disgrace
Thou mightest save our race,
And give us life.

Thou art wisdom's High Priest!
Thou hast prepared the feast
Of holy love!
And in our mortal pain
None calls on thee in vain;
Help thou dost not distain,
Help from above.

Ever be thou our Guide,
Our Shepherd and our pride,
Our staff and song!
Jesus! thou Christ of God!
By the perennial word,
Lead us where thou has trod,
Make our faith strong.

So now, and till we die,
Sound we thy praise on high,
And joyful sing.
Infants, and the glad throng,
Who to thy Church belong,
Unite and swell the song
To Christ our King!

The foregoing hymn we cut from *Zion's Herald*. It shows that the early Christians understood in what salvation consisted better than modern ones do. See the close of the second stanza. To "give us *life*" was Christ's grand mission into our world; and in order to this, to deliver us from "sin's deep disgrace." If there is no deliverance from sin, there is no life to be given us. The theology of this hymn harmonizes with *ours*, and with the Bible.

Children's Department.

Our Underground Neighbors.

"Did you ever see a mole
At home in his hole?"

It is a wonderful dwelling-place. It is all underground, and hasn't any outside to it, but it has chambers, passages, and a nursery for the babies. There are regular roads leading to it from all directions, and if you were down there you might mistake it for the grand railway depot of Moledom. You would not fancy it for a residence, the view being rather limited; but Mr. and Mrs. Mole, not being troubled with any eyes that are visible, are not particular about the prospect, and range about in its galleries with entire satisfaction.

Notwithstanding his blindness, the mole is, in his sphere, quite an accomplished little beast. Out of it the least said the better. He can run, fight, swim, pushing his way through the solid ground as if he did not know that any obstruction blocked up his path, and when he is thirsty, he just sinks a well wherever he happens to be. He looks very awkward and clumsy to us; but let him get his foot upon, or rather under his native heath, and he is a new mole altogether.

He is not a dyspeptic—munching a bit of dry toast with half a cup of weak tea for his breakfast. No, indeed. He eats like a famished panther, tearing and crunching his food, hurrying his meals as if he were a rich merchant instead of a poor mole. For dessert, he often swallows a snake twenty feet (not yards) long. Naturalists say that he makes nothing of devouring twenty or thirty serpents in a day. The story is bigger than the mole, but it may be true, notwithstanding. They don't tell us whether he is neat in his home-habits, but he always comes out of his hole with his fur as clean as a new ribbon. If he were not such a fighting character, we should like him better. He is a regular Ishmaelite—pitching into his own relations, killing and being killed from morning till night. That is his way of enjoying life.

We will leave him, and call on his neighbor, the fox. He has stolen his house, being too lazy to dig it out. He moved in one day when the owner was out, and he puts up with many inconveniences in his housekeeping rather than have the bother and fuss of building. The poor little rabbit or badger who was turned out only ventured to construct a tiny, humble home, and so the fox has had to enlarge it and patch it up a good deal—in fact, he has laid out enough on it to have built a new house. The lazy fellow sleeps all day, but at night he is off on a foraging tour, hunting for fat chickens and other dainties. It is pleasant to see him, on a summer evening, enjoying the fresh air with his wife and cubs. The little creatures are very playful, and their mamma plays with them, instead of drawing down her face and screaming: "O Reynard! see how you have soiled your new fur jacket."

Away out West there are large villages underground. They are built by a queer little animal called the prairie-dog. Many thousands of their dwellings are crowded together, and the tunnelled paths and avenues cross each other until the streets of the dog-village are like a great web of network. The inhabitants are very social, and are as inquisitive as human gossips; for, although they pop into their burrows on the least alarm, their heels are scarcely under ground before their bright brown eyes are peering curiously out to see what is going on outside. They seem to be a very hospitable people. The burrowing-owl and the rattlesnake visit them, and stay a year at a time. They make themselves at home, and do not scruple to eat up the tender doggies when they need a stimulant for the appetite. Ah! how grateful should we be that our long-tarrying visitors, self-billeted upon us, do not eat up their hosts!

Have you got a rabbit? Is it a white one or a gray one? Its relations are as social as the prairie-dog, and your rabbit doesn't enjoy a solitary life. He would scamper away to his dear old warren in a hurry if he could. You can't make any nest for him that he will think as nice as his natural home underground. He knows that, although he is helpless in your possession, things are going ahead in Rabbitland. Why, his sister Lightfoot was only a year old last autumn, and she is a grandmother.

But we will leave all the burrowing animals, though there are many more, for I want to tell you a little about the burrowing birds and insects. Perhaps some of you have been to England, and have seen there the sand-martin, with its little spear of a bill, boring its hole in the sandstone. It makes a sloping tunnel, at the end of which is placed its soft bed. There it hides it delicate, pinky-white eggs, and they are as safe as they can be anywhere. Venturesome boys are often in great danger when they try to steal the eggs, but they like the sport all the better for that.

The kingfisher and woodpecker are burrowers, the last boring for his home in decayed trees. You would not like to receive a blow from the ivory-billed woodpecker. Its beak is sharp and strong enough to splinter chips from mahogany.

There is a curious spider in Jamaica called the trap-door spider. It takes its name from the door of its nest. The spider digs a deep round hole in the ground, and fits into it a double silken tube. The trap-door at the top is round in shape, fitting the tube exactly, and is fastened by a hinge on one side. This is level with the surface of the ground, and nobody can find it when it is shut down.

You might be walking out in a meditative mood, and all at once start to see the ground open before you, and a horrible spider looking out at you. You take a step nearer to observe the wonder, and, before you fairly get your eye on him, he has seen you coming; down he goes, the little trap-door claps together after him, and you can't tell where he was. Nor a trace of either spider or door is left behind.

There is a great bee buzzing in the window, He is a humble or a bumble bee, whichever you please. What a racket he makes trying to force his way through the glass! The poor simpleton does not see that the lower sash of the window, where he came in, is still wide open. Grandmother says that his coming is a sure sign of company, and she starts off at once to inspect the jellies and cake. The children look at the great noisy bee with reverence. They don't know how he could have found out the intentions of our unknown visitors. Let us help the poor stupid insect out into the sunshine. His home is in the side of that warm bank of earth.

There is a mud-wasp living not far off. He is handsome, a real beauty of a wasp, but he has an awful sting, and he is as free with it as if it did not cost him a cent. He has been fitting up the hole of a field-mouse for himself; refashioning and refurnishing the whole concern. The *papier-mache* pillars and the shining cells crowd the house. But we can't stop to admire the work, because of that sting; so we will look at a couple of beetles and go home.

There is the sexton, so called because he buries the dead birds and mice that don't get eaten up. He works mostly at night. His nature is poetical, and the solemn darkness suits him. Before the dead bird is covered up, the sextoness lays some eggs upon the body—a custom borrowed from the Free-Masons, who throw in green twigs instead of eggs.

Most children have curiously watched the black beetle who goes about backward, with its heels against a round ball of earth, which it pushes first one way and then another, without any apparent object in view. But there are few children who know that she has a batch of eggs inside of the ball, and that she turns them over in the sunshine to warm them. She has a hole in the ground all ready for the ball, and she will have it safely buried there before the cool evening approaches.

We have only had a glance at our neighbors who live under the ground; but we will hope that what we have seen will excite a desire to know more of the wonderful works of God.—*The Methodist.*

A boy eight years old, in one of our public schools, having been told that a "reptile" is an animal that creeps, on being asked to name one on examination day, promptly and triumphantly replied, "baby."

We once heard of a rich man who was injured by being run over. "It isn't the accident," said he, "that I mind; that isn't the thing—but the idea of being run over by an infernal old swill cart, that's what makes me mad."

"Israel's Judicial Blindness."

Such is the title of a pamphlet by Joseph L. Lord, M. A., of the Boston bar; and which I have read with care, in hope of obtaining some new light upon the subject; but I must confess that from my stand-point, and with my understanding of divine revelation, I fail to see any hope for the return of the Jews to Palestine, either before or after the second advent of Jesus Christ.

If you have any light upon this subject, you will confer a favor upon me and some others in this locality, who are seeking after, and trying to obtain the truth, by giving through the Herald of Life your views on the subject.

Much, I am aware, has been said and written upon it years ago, but the subject is not yet exhausted; large fields of truth are yet open to be investigated, and of vast importance to the church.

If there is a promise of the return of the Jews that is valid now, it should to my mind be found in the new covenant. What do you think of that Br. Storrs? for when the Lord made the new covenant, He disannulled the old one, did He not? (Heb. vii., 18; and viii., 8–10.) Did not the old covenant end with Christ? And all the promises of the old covenant were forfeited by the Jews, as a nation, and cannot be obtained, from the fact that the new covenant does not recognize the Jews or Gentiles, as nations, but offers eternal life to all that fear God and work righteousness. No life to Jew or Gentile out of Christ.

If the old covenant is disannulled, as Paul said it was, then all promises to the Jewish nation, as such, have ceased; don't you think so? from the fact that all promises made under that covenant were on conditions, and the time for which the covenant was made has expired; and a new agreement entered into with the house of Israel and Judah.

But before we proceed any further let us examine the covenant from Mount Sinai, its stipulations, and the object to be gained by keeping it.

By referring to Exo. xix., we learn that the Lord called Moses up into Mount Sinai, and there gave him his law. Exo. xix., 5, we find the condition stated upon which Israel can become a peculiar people, and a kingdom of priests, an holy nation.

The conditions are that they *obey* his voice, and keep his covenant. The Lord's voice is his law, which was given to Moses upon the Mount, which we find recorded in chap. xx., and onward through the book of Exodus, embracing the *ten commandments*, and the ordinances of the church.

His covenant is what He promises to the people on conditions that they obey his voice, or law. By reading Exo. xxiii., 20–23, we learn that the Lord promised to drive out the nations before them, (Israel) until they inherit the land from the Red Sea even unto the Sea of the Philistines; and from the desert unto the river. In chap. xxiv., 7, 8, we find the following agreement of the people with the Lord, "And he took the book of the covenant, and read in the audience of the people, and they said, All that the Lord hath said that will we do, and be obedient. And Moses took the blood, and sprinkled it on the people, and said, Behold the blood of the covenant, which the Lord hath made with you, concerning all these words."

Paul speaking of this act of Moses, as the dedication of the first covenant, Heb. ix., 19–22. As they journeyed from Sinai to the land promised in the covenant, when they neared the land, Moses was directed to go up into the top of Mount Pisgah, that he might behold the land, but was not permitted to enter it. Deut. iii., 27. After Moses came down from the Mount, Deut. iv., he called the attention of the people to the *covenant* the Lord made with them at Sinai, and rehearsed it and the Lord's dealings with them from the time they left Sinai, until that time; also repeats the law and the promises or blessings they would obtain by keeping the law. Read Deut. xxviii., and notice that Moses states the conditions, in the first verse, upon which they can have the blessings; and notice, that among all the blessing, there is not one promise of *eternal life*. From the 14th verse to the end of the chapter, we have the judgments that would be sent upon them, if they did not keep the law.

Having found the covenant from Mount Sinai that gendereth to bondage, I wish to notice a few important points involved in this covenant.

1. This covenant is made with a *nation*. As a nation they receive the promises; and as a nation they suffer the judgments, "the iniquities of the fathers are visited upon the children, unto the fourth generation." Exo. xx., 5.

2. All promises contained in this covenant are of a temporal nature, and only to be enjoyed while they keep the law. Deut. xxviii., 13.

3. Whenever the nation repented of their transgressions, and kept the law, the promises would hold good, providing it was in their dispensation, or the time for which the law was given; which was until the seed should come. Gal. iii., 19. After the seed (Christ) came, it was impossible for the Jews to return under the promises of the *old* covenant, unless it can be shown that the same promises are put into the *new* covenant."

4. All prophecy to the Jewish nation, as such, is based upon the condition given in the covenant. Let it be remembered that all blessings promised in the covenant were on *conditions*; hence, when the prophets speak of the blessings that shall come upon Israel, it is on condition they repent; and when judgments are spoken of as coming, if they repent, the judgments are turned away. If the Jews had kept the covenant, they should not have been scattered; and then there would have been no necessity of a prophecy of their return. If there are no conditional prophecies, then the Jews can return without repenting. And if the Lord suffers them to return as a nation, without repenting, he breaks the covenant on his part; for he said, If they walked contrary to him he would walk contrary to them.

You will see, Br. Storrs, that I admit their is conditional prophecy. But some say, There is no condition stated by the prophets in many instances. That is true, and there was no necessity of stating conditions, from the fact they were speaking of things that were promised in the covenant, and the conditions were stated *there*. If there is a single prophecy in regard to the Jewish nation that is not involved in the covenant, then, that prophecy cannot be on conditions; but all predictions of blessings or judgments upon the nation, as long as the covenant is valid, are dependent upon the course the people pursue Read Jer. xviii., 7–10. There we have the conditions of prophecy to nations as such. If the Lord utter his judgments against a nation and that nation repents, the Lord must turn these judgments away, or his words fail. If the Lord has laid down a rule for prophecy under the old covenant, will he not abide by it in every instance? Certainly he will. If the nation is found in a scattered condition, when that covenant ends, must they not remain so, unless some new arrangement is made for their return? Does the new covenant make any provision for the return of the Jews, as a nation? No? From the fact that the covenant does not recognize Jew or Gentile as nations, but offers *eternal life* to all that believe.

I think I have said enough in regard to conditional prophecy.

Now we will look for a few moments at the law upon which the covenant is based. If the covenant is disannulled, then of course the law of the covenant cannot be in force; and hence the law and covenant from Mount Sinai are ended. Thus ends the old covenant, or agreement, between the people and the lord. It ends with Christ, the promised seed. It has done its work, it has filled its place. "It was added because of transgression, till the seed should come." He has come and nailed the law to the cross by his death. He has risen from the dead with all power in heaven and on earth; and became the "Mediator of a better covenant," which was established upon better promises. Heb. viii., 6.

Samuel Mason.

Beaver Falls, Pa., Sept. 23, 1868.

Letters and Extracts.

From La Fayette Norris.

Campton, Iowa, Sept. 27, 1868.

Br. Storrs: Enclosed please find $9. Four to pay for A. O. Hillstream's paper the coming year; and four to pay for mine; twenty-five cents to pay up for my last volnme. This leaves seventy-five cents, which I want in "Campaign Documents."

Brother and Sister Hillstream are old people, somewhere in their fifties, and they are sick a good share of the time, indeed they suffer a great deal, and are poor; yet they give more than many healthy people, who have more money than they have. My prayer is that they may be spared a good while longer, for they are doing a good work. If you could send them a few campaign documents, I think they would be well circulated.

God has prospered me this summer, notwithstanding my severe loss; and I think I shall be able to do something for the spread of the truth the coming year. I shall get a new subscriber, if I have to pay for the paper myself. If some one of the able preaching brethren will come this way, I will pledge him ten dollars; and if Brother Storrs will come I will double the amount. The live preacher will reach some minds that books cannot. I know of many people that are almost convinced of the Life views, but most of them are unconverted; others are in the different churches. I think a preacher would arouse them to a sense of their duty and danger. What advent preaching we have is so mixed up with fanaticism and mystical interpretations of Scripture, that it does more harm than good, and disgusts many thinking people; that is my opinion.

Br. Storrs, do you think the late earthquake in South America is the one mentioned in Rev. xvi., 18? A political paper called it the greatest earthquake since the Christian era. My love to all the dear brethren. Yours, as ever, desiring to spread the truth of life though Christ alone.

Remarks by the Editor.—We do not regard the earthquake in South America as the one spoken of in Rev. xvi. That is not a literal one, but relates to some political convulsion or revolution, or a series of them, which shall utterly destroy the great city Babylon. The late action of Austria in relation to the old harlot, and the revolution in Spain, shaking papal power to its very centre, and others which may soon follow, it seems to us are more likely to be the great earthquake spoken of Rev. xvi., than any literal one. Yet these literal ones may be, in the designs of God, a part of the "wine cup" of His judgment on the harlot—"the Mother of abominations." If we are not mistaken, most of the places visited hitherto with these literal earthquakes are mainly under the Roman Catholic power; or devotees of Romanism. The day of her perdition is at hand and cannot long be delayed. Let Protestantism be warned that it be not found with the harlot's garments on. "Come out of her, my people," saith the Lord.

From Henry S. Bowman.

Morstown, Vt., Sept. 27, 1868.

Br. Storrs: I had a desire to go to the Springfield camp-meeting, and went, a stranger to all, except a friend and fellow-traveller. Was there the last three days. Found the Life and Advent Mission Tent, and Life believers gathered therein; and for once in a life-time I felt at home. Sweet, sweet *home*; and more; found harmony, peace, order, Christian-love, smiling and beaming faces that I did not find so fully elsewhere: and I think the remark that I heard from more than one, was true, viz., that a more intelligent company could not be found. I tell you I believe that the doctrine of Life only in Christ, if believed and accepted, makes people intelligent, and beautiful too; takes all the knotty, irritable, revengeful disposition out of people; makes God appear what he is, lovely, just and good. It wins, woos, and draws them nearer to the Father of mercies. Nothing can be more absurd than the talk heard in another quarter, that this doctrine never converts anybody. Every Life believer knows full well that it is the very height and depth of conversion. Why, it seems to me now, that I was not more than half converted till I embraced the good news and doctrine of "Life only in Christ." If the wicked dead are raised, then God appears a revengeful being. If I believed in the resurrection of the wicked now, I should believe in endless torment. If the Almighty has the disposition to raise the wicked dead, to put to death a second time, then He may have the disposition to raise and put to death any number of times, or torment at his pleasure; but He will not do it: and for that reason we can love and praise him for his great goodness and tender mercies.

I often think that if some of our Advent or Christian brethren would accept and believe the Life theme, they would not, as they sometimes do, manifest a revengeful spirit, in wanting the wicked dead raised to be punished, or tormented a little more; and seemingly would even compel God to raise and torment them, if they could. Ah, they need converting. Thank heaven, the truth makes us *free* from such a disposition. God is goodness in perfection, and never will raise the wicked dead to life: His sympathy for his children is too great to cause them to witness the agony of loved kindred and friends suffering death a second time. I dare not now think of God in that light. And I know of *one*, at least, that the doctrine of the non-resurrection of the unjust converted, and placed a radiant smile on the face, and who frankly declared that nothing else could or would; and the last I heard from this one, is this sentence, "I am trying to live a Christian."

Wm. H. Simmons, Potter, N. Y., writes: I am a cripple, confined to my room: can't do without the Herald, for it is all the preaching I get except my Bible. I like the paper for the truth it advocates—"Life only in Christ;" and I pray the Lord may spare your life to conduct the paper until He comes. I send $2, for Vol. VI.

Remarks by the Editor.—We have often thought of this excellent Br., at whose house we were entertained several years ago when on a preaching tour in that part of the State. He was, and we know not but he still is, a member of the Baptist church; but he early embraced the Life views, and has steadily supported the Herald of Life, and the *Bible Examiner* before it. We are sorry to hear of his confinement; but, "*All* things work together for good to them who love God." So, fear not, Br. Simmons; our warfare will soon end, and we shall have an endless rest, and an "eternal weight of glory." Let us keep our eyes on the things that are unseen except by faith, and soon "we shall see Him as He is, and be like him"—undying, immortal, and filled with unutterable joy.

Eld. J. Lewis, Oconce, Ill., writes: I have had a profitable tour, although a laborious one, having travelled twenty miles a day through Fayette and Clay counties, preaching and scattering the "Campaign Documents," etc. I am quite out of the one-leaf tracts, and wish I had another supply. We feel quite sure good will result, and has already resulted from our labors, and say, Amen, glory to God; but may it never enter our heart or mind to shout "glory to God," and "Amen" at the thought of seeing the wicked dead tortured into life to die again. God is too good for that. We love Him because He has said "Affliction shall not rise up the second time." Nahum i., 9. I pity the ignorance of those who can manifest joy at the idea of the resurrection of the wicked. But we "know that through ignorance they did it." We have received all the packages you have sent us. We respond to the call for help to publish the tract "Living Soul." It is the very thing wanted.

John Marsh, McKean, Pa., writes: Send me more "Campaign Documents." The previous lot you sent me are all out, doing a good work. I was at the Post-office when they arrived, and immediately announced the fact to the people assembled, which gave me an opportunity to distribute them all but one set, requesting them to read and give to others or return to me. May the good seed soon bring forth much fruit, is my prayer. Yours, in hope of a future life.

BOOKS AND PAMPHLETS

FOR SALE AT THIS OFFICE.

On all books and pamphlets sent by mail, the postage has to be *pre-paid.*

Six Sermons on the Inquiry. *Is there Immortality in Sin and Suffering?* To which is added a sermon on *Christ the* Life-Giver, or the faith of the Gospel, by Geo. Storrs; with an Introduction defending the Bible and its Author against Infidels. This work contains double the amount of matter of the original Six Sermons. *Price*, in paper covers, 30 cents. Postage 4 cents.

The original Six Sermons were first preached and published in Albany, N. Y., in 1842. Since then they have passed through many editions and been improved and enlarged as the author received more light; but the last alterations and enlargements were made near fourteen years since, and the author has seen little reason to make any material change in the matter since, but will do so when he sees cause, if he ever does.

The Watch Tower: or, Man in Death; and the Hope for a Future Life.—A Pamphlet of 96 pages. A thorough cure for the modern necromancy, misnamed "spiritualism," which is really animalism. Price 20 cents. Postage 2 cents.

This work is one of the first importance, and should follow the Six Sermons in all cases where there is a desire to understand the question of inherent immortality and the state of man in death, as only the knowledge of man's nature and state when dead can prepare our minds to comprehend the work of Christ in our redemption. Let none therefore fail to read this pamphlet.

Life from the Dead; or, the Righteous only will Live Again. By Geo. Storrs. Price 20 cents. Postage 2 cents.

The author believes this subject is one of vast importance. It illustrates the whole Gospel scheme, and shows the mercy of God in its true light, while man is seen to be wholly mortal. It cuts up the modern man-worship, which is hurrying so many on to rank atheism. This work should be read after the two preceding ones, with which it will be seen not only to harmonize, but it is the climax to the doctrine of those works, and is the inevitable result to which they lead. The three works together form the author's "body of divinity" as he understands the Scriptures of truth.

Life only in Christ.—This embraces the whole of the three previous named works, and the Tract on Atonement, bound in one volume of 360 pages, and lettered on the back. It contains a full view of the doctrine of "No life out of Christ," as held by the Editor of the Herald of Life. Price $1. Postage 16 cents.

This volume has been prepared for the convenience of those who wish to know the author's views on the Life theme, in the order in which they rose in his own mind, and as the subject naturally arises in a thinking mind. 1. Is man immortal? If not—2. What is his state in death? If unconscious in death—3. Who will live again? These questions are taken up in this order, and we do not see how an impartial mind—willing to follow truth wherever it leads—can come to any other conclusion than the one arrived at in these combined works. Examine them and see if this is not so.

Man's Destiny.—Immortality: The Arguments from Nature and Scripture, by Rev. T. M. Post, D. D., St. Louis, Mo., Reviewed by Geo. Storrs. Price, in pamphlet, 30 cents. Postage 4 cents.

The history of this work was this: Rev. T. M. Post D. D., of St. Louis, Mo., a well known and talented clergyman, was selected by certain ministers and others, in New England, to write a prize Essay on Immortality, for which a gentleman in New York paid $150. It was intended to have it the best that could be said or written in favor of the immortality of all men without regard to their moral character; that is, of their inherent immortality.

Dr. Post took up the subject under two heads of argument. First, "The Argument from Nature;" and second—" the Argument from the Scripture." The first of these appeared in *The New Englander* of February, and the other in May, 1856.

The Reviewer followed these arguments in their order. The Review of the argument from Nature was written before that from Scripture appeared.

The author of the Review wrote it by request, and with the expectation that it would be published with a reprint of the Essay. No one should fail to read it; and perhaps nothing better can be placed in the hands of Ministers of any denomination.

Bible vs. Tradition: in which the true teachings of the Bible is manifested: showing the true meaning of the terms Soul, Spirit, Hell, Everlasting, Eternity, Life, Death, etc. Price, bound, $1. Postage 16 cents. In paper covers, 70 cents. Postage 6 cents.

This work contains over 300 pages, and is an invaluable help to understanding the Scriptures. Many smaller works have been written by others on the subject; but they are little more than a compilation from this larger and more perfect work, which was the pioneer in this branch of the life views.

BIBLE EXAMINER TRACTS.

No. 1. Earth, not Heaven, is to be the inheritance of the saints. A Sermon by Geo. Storrs. Price 5 cents.

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No. 10. Letters to a Clergyman; or Life only through Christ not a heresy; by Dr. J. K. Finley, Pittsburg, Pa. Price 5 cents.

The foregoing tracts are 16 pages octavo. They will be sold at $3 per 100, or, fifty cents per dozen, free of postage.

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Herald of Life

AND OF THE COMING KINGDOM.

"They which shall be accounted worthy to obtain that world, and the resurrection from the dead . . . are the children of God, being the children of the resurrection."

GEORGE STORRS, Editor. NEW YORK, WEDNESDAY, OCTOBER 21, 1868. VOLUME VI.---NUMBER 3. WHOLE NUMBER 241.

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THE OBJECT of this paper is to promulgate the truth of "LIFE ONLY IN CHRIST:" or, a future life and a resurrection from the dead, are both conditional; and only bestowed at the second advent of Christ, "at the last day."—See our motto.

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THE LORD'S PRAYER. LUKE XI., 1–13.

[We take the following remarks on this subject from the *Sunday Magazine* (English.) They are by WM. HANNA.—ED. HER. OF LIFE.]

WITHOUT entering into a minute examination of the separate clauses of this prayer, let me crave your attention to three of the features by which it is pre-eminently distinguished.

1. Its shortness and simplicity. It is very plain; not a part or petition of it which, as soon as it is capable of praying, a child cannot easily understand. It is very brief, occupying but a minute or two in the utterance, so that there is not a season or occasion for prayer in which it might not be employed. There is no ambiguity, no circumlocution, no expansion, no repetition here. It is throughout the direct expression of desire; that desire in each case clothing itself in the simplest, compactest form of speech. In the Sermon on the Mount when Jesus first repeated this prayer, he offered it in contrast with the tedious amplifications and reiterations of which the Jewish and heathen prayers were then ordinarily composed. The Jews, as the heathen of old, as the Mussulmans still, had their set hours throughout the day for prayer; and so fond were they of exhibiting the punctuality and precision and devoutness with which the duty was discharged, that they often arranged it so that the set hour should find them in some public place. Such practice, as altogether contrary to the spirit and object of true devotion, as part of that mere dead formalism which it was the great object of his teaching to unmask, Jesus utterly condemned. "When thou prayest, thou shalt not be as the hypocrites; for they love to pray standing in the synagogues and corners of the streets, that they may be seen of men. Verily, I say unto you, they *have* their reward. But thou, when thou prayest, enter into thy closet, and when thou hast shut the door, pray to thy Father which is in secret, and thy Father which seeth in secret shall reward thee openly. But when ye pray, use not vain repetitions, as the heathen do; for they think that they shall be heard for their much speaking. Be not ye, therefore, like unto them, for your Father knoweth what things ye have need of before ye ask him. After this manner pray ye." It was as an antidote to the kind of prayers then generally employed, as well as a pattern specimen for after use within the church, that Jesus then proceeded to repeat the prayer which has been called by his name. It was not to lie by or be deposited as a mere standard measure by which other prayers were to be tried. It was to be used—to be repeated. When, many months after its first recital, it was said to Jesus, "Lord, teach us to pray, as John also taught his disciples," he was not satisfied with saying, "Pray generally in such a mode or style as this:" he prescribed the very words—"When ye pray, *say*," and he repeated the very prayer that he formerly had spoken. Not that he put much or any importance on the exact words to be employed. In three out of the six petitions of which the prayer is made up, there are variations in the words, not enough to make the slightest difference in the meaning, but sufficient to show that it was not simply by a repetition of the words that the prayer was truly said. With rigorous exactness, this prayer might be said over and over again till it became a very vain repetition—all the vainer, perhaps, because of the very excellence of the form that was so abused. But over and over again—day by day—it might be repeated without any such abuse. All depends upon how you use it. Enter into its meaning—put your own soul and their own sense into the words—let it be the true and earnest desires of your heart that you thus breathe into the ear of the Eternal—and you need not fear how often you repeat it, or think that because you say the same words over again you sin. Our Lord himself, within the compass of an hour, repeated the same prayer thrice in the garden. But use it as a mere form, with no other idea than that because it has been "authoritatively prescribed" it ought to be employed, a single such use of it is sin.

2. The order and proportion of the petitions in the Lord's prayer. It naturally divides itself into two equal parts; the one embracing the first three petitions, the other the three remaining ones—these parts palpably distinguished from each other by this, that in the former the petitions all have reference to God, in the latter to man. In the former the thoughts and desires of the petitioner are all engrossed with the name, the kingdom, the will of the great Being addressed; in the latter with his own wants, and sins, and trials. It would be carrying the idea of the Lord's prayer as a pattern, or model, to an illegitimate length, were we to say that because about one half of the prayer is devoted to the first of these objects, and one half to the other, our prayers should be divided equally between them. Yet surely there is something to be learned from the precedence assigned here to the great things which concern the name, and kingdom, and will of our heavenly Father, as well as from the space which these occupy in this prayer. You have but to reflect a moment on the structure and proportion of parts in any of our ordinary prayers, whether in private or in public, and especially on the place and room given in them to petitions touching the coming of God's kingdom, and the doing of his will on earth as it is done in heaven, to be satisfied as to the contrast which in this respect they present to the model laid down by Christ himself. Our prayers, such as they are, with all their weaknesses and imperfections, will not, we are grateful to remember, be cast out because we yield to a strong natural bias, and press into the foreground, and keep prominent throughout, those personal necessities of our nature which primarily urge us to the throne of grace. Our heavenly Father not only knoweth what things we need before we ask them, but he knoweth, too, what the things are, the need of which presses first and heaviest upon our hearts. Nor will he close his ear to any returning, repentant, hungering and thirsting spirit, simply because these are pressed first and most urgently upon his regard. But is it not well, nevertheless, that we should be reminded, as the prayer dictated by our Saviour so emphatically does, that selfishness may and does creep into our very prayers, and that the perfect form of all right approach to, all right address to the Divinity, is that in which the place of supremacy which of right belongs to him is duly and becomingly recognized? More especially should it be so in all prayers that go up from this sinful earth to those pure and holy heavens: for if it be true—as the whole body of the prayer prescribed by Jesus teaches us that it is—that we are living in a world where God's name is not hallowed as it ought, is often dishonored and profaned—in a world where God's kingdom of justice and holiness and love, is not universally established, where another and quite opposite kingdom contests with it for the empire of human souls—in a world where other wills than that of God are busily at work, not always consenting with or working under his, but resisting and opposing it; then surely if the name, the kingdom, the will of our Father which is in heaven were as dear to us as they ought to be, first and above all things beside we should desire that his name should be hallowed, his kingdom should come, his will should be done on earth as it is done in heaven. Let us, then, as often as we use this prayer, receive with meekness the rebuke it casts upon that tendency and habit of our nature which leads us, even in our prayers, to put our own things before the things of our heavenly Father; and let us urge our laggard spirits onward and upward from the sense and sight of our personal necessities, till filled with adoration, and gratitude, and love, before even we make mention before him of a single individual want, we be ready with a true heart to say, "Our Father, which art in heaven, hallowed be thy name; thy kingdom come; thy will be done on earth as it is done in heaven."

And while receiving the lesson clearly to be gathered from the place and space occupied by the first three petitions of our Lord's prayer, let its fourth petition, in its sequence, and in its solitariness, and in its narrowness, proclaim to us the place, even among our own things, which earthly and bodily, as compared with spiritual provisions, possessions, enjoyments, ought to have. Is it without a meaning that we are taught to pray first, "Thy will be done," and then, immediately thereafter, "Give us this day our daily bread?" The bread is to be asked that by it the life may be preserved, and the life is to be preserved that it may be consecrated to the doing of God's will. According to the tenor of the prayer and the connection of these two petitions, we are not at liberty to ask for the daily bread irrespective of the object to which the life and strength which it prolongs and imparts are to be devoted. It were a vain and hollow thing in any of us to pray that God's will be done, as in heaven, so on earth, if we do not desire and strive that it should be done as by others so also by ourselves. And it is as those who do thus desire, and are thus striving, that we are alone at all likely to proceed to say, "Give us this day our daily bread." A natural and moderate request, we may be ready to think, which all men will at once be prepared to present to God. Yet not so easy to present in the spirit in which Jesus would have us to offer it. Not so easy to feel our continued and entire dependence on God for those very things that we are most tempted to think we have acquired by our own exertions, and secured to ourselves and our families by our own skill and prudence. Not so easy to pray for a competent portion of the things of this life, only that by the manner of our using and enjoying them the will of our heavenly Father, his own gracious purpose in placing us where we are placed, and in giving us all that we possess, may be carried out. Not so easy to limit thus our desires and efforts in this direction, and to be satisfied with whatever the portion be that God pleases to bestow. Not so easy to renew this petition day by day, as conscious that all which comes each day comes direct from the hand of God—comes to those who have no right or title to claim it as their own—who should ask and receive it continually as a gift. Not so easy to narrow the petition to the day, leaving to-morrow in God's hands. The simplest and easiest, at first, as it seems, of all the six petitions, perhaps this one about our daily bread is one that we less frequently than any other present in the true spirit. It stands there in the very centre of the prayer—the only one bearing upon our earthly condition—preceded and followed by others, with whose spirit it must or ought to be impregnated—from which it cannot be detached. Secular in its first aspect, in this connection how spiritual does it appear!

[To be concluded.]

CHRIST'S COMING TO JUDGMENT.

SEEING I have no news to write at present, I will present this subject, a subject of the greatest importance and interest to all, and a subject of the most delightful nature to contemplate, if we are at ONE with God; but if otherwise, it will be very disagreeable; and if we find it to be so, we may reasonably conclude that we are still rebels to the government of God, which should lead us at once to that "God of Love"—who is "waiting to be gracious"—submit to his conditions, and be at peace with him, so that when we hear Jesus say, "Behold, I come quickly," we will reply with rapturous delight, "Even so, come Lord Jesus."

Since 1840 we have every once in a while been startled with the cry, Jesus comes, but the set times have as repeatedly passed by, and still he tarries. To one party it was a joyful cry, but they are disappointed. To the other party it was a dreadful cry; but they feel relieved, so that they will soon have their nerves braced to scoff at the idea, and hopefully cry out, "Peace and safety;" and tauntingly inquire, "Where is the promise of his coming?" while the other party, crestfallen by their repeated disappointments, are destined, like Gideon's little army, to further trial, which may diminish their number, so that when Jesus does come, the words that he uttered may have a significant meaning—"Nevertheless, when the Son of man cometh, shall he find faith on the earth?" But those "that endure unto the end" will be purified—purged from the calculations of men, and have their faith to rest upon the "sure word of prophecy," viz., "Watch, for ye know not what hour your Lord doth come"—"of that day and hour knoweth no man." Yet, for the encouragement of those who love his appearing, Jesus gave us signs that we may know "when it is near, even at the doors."

Now, among the many signs given, the fulfilment of which converges into our times, I will notice this one; that is, The disappointments of those who are looking for his coming. About the last time that Jesus left the temple at Jerusalem, his disciples called his attention to that beautiful structure. He informs them of its impending destruction; whereupon they anxiously inquire, "When these things shall be, and what would be the sign of his coming, and of the end of the world?" Among other signs that would precede his coming, he says, "*Then*," at the time of his coming, "shall the kingdom of heaven be likened unto ten virgins which took their lamps, and went forth to meet the bridegroom."

Now since 1843 to 1868, there has been a people fulfilling this prediction; they took their lamps, what light they had, and went forth to meet the bridegroom, expecting, confidently expecting his coming. Now what does Jesus say about them? Does he say they were all wrong? No; but he says some of them were wise, while some of them were foolish; so that they would still be put on trial, which would clearly determine the one class from the other, for the prediction goes on to say, "While the bridegroom *tarried* they all slumbered and slept." Now, after this going forth *at set times* to meet the bridegroom, there would be a *tarrying* time, during which the foolish virgins would get quite off their *time* excitement and go to sleep: the wise virgins may also be slumbering, but during this midnight state the cry is made, "Behold, the bridegroom cometh." "What I say unto you I say unto all, Watch." We are now entering upon the midnight time. I think the above sign is clearly defined in the history of our times. May we not be justified in looking upon that display of God's power on the western coast of South America as premonitory—as a prelude to the storm of God's wrath when he will arise "to shake terribly the earth?" During that earthquake, we read of some Indian mummies being cast out of the earth, making a ghastly spectacle; premonitory signs, when "the earth shall reel to and fro like a drunken man"—"when the earth shall cast out the dead." "For behold the LORD cometh out of his place to punish the inhabitants of the earth for their iniquity." "The earth also shall disclose her blood, and shall no more cover her slain." In the incidents of that late earthquake, we see how the wicked might literally have a resurrection without ever seeing life, while the living and dead could fulfil the conditions of God's word and become "ashes under the soles of the feet" of the redeemed. O, let us see to it that we now live by faith on the Son of God, above the strife, confusion, and allurements of this present time, that we may now lift up our heads in hope and with joy, knowing that our redemption draweth nigh.

WALTER PATTERSON.

DELHI, N. Y., Oct., 1868.

ABOUT VOTING.

[The HERALD OF LIFE, as such, sides with no political party. Its business is purely theological. The EDITOR does not determine the duty of others on the question of voting; yet, personally, he feels it his duty to cast his vote for civil rulers under such a form of government as gives the authority to the people to select rulers; and if we are bound to "pray for all in authority," it seems to us, it is a duty to accompany our prayers with our vote. With that view we have voted and shall continue to do so till the righteous Ruler we look for shall take the kingdom. In our paper, for the reason we have assigned, we have nothing to say as to what candidates we shall vote for. Not that we have no preference; for we most certainly have, and shall not belie our antecedents. These remarks have been drawn out by the following communication from one who was a Methodist Preacher years ago when we were connected with that church.—ED]

MARATHON, N. Y., Oct. 11, 1868.

BR. STORRS: Some weeks since the HERALD contained some remarks in reference to those looking for Jesus taking any part in civil government, which I confess appeared more like a sound argument than anything else I had seen bearing in that direction. I have patiently listened to many arguments of the sort, but have no prospect of being convinced of their soundness, until God by his word or Providence, shall call his people to a way of living entirely independent of these governments, as he did the Hebrews on their deliverance from Egypt.

If God should so order, it would seem to me a privilege to obey his order, as a special providence, but it must be *His* order, and *His* providence, as it was in the case of the Hebrews, not a case of their own wisdom, or devising, but His *specially*.

I do not look for any such order or providence previous to the coming of the Son of God; and if a hundred such should be devised by men, I am quite sure God would not adopt any one of them, however well meant by their devisers. Such, I think, was P. D. Armstrong's at Celestia, Pa.

As long as our heavenly Father leaves us so exposed to the governments of this world that our daily bread has to be portioned to us by human standards of reckoning, we are, at best, but sojourners in a strange land, and to a very considerable extent under bondage to the rudiments of this world, and not free, as God means his people shall be free in his exalted kingdom. I know while earthly governments are administered under the dominion of gold, the dead God of this world, its promises will ever be bland and inviting, but its performances will be cold and disappointing; for under its standards the good and true were always *persecuted;* never, as promised, *protected;* else the Son of God had not been crucified; yet it belongs to the good and true, according to their Master's word—"Returning good for evil," to push their influence in the direction of truth and sound government, that the condition of the poor and oppressed may at least remain *tolerable* while they sojourn for a time on this sin-cursed footstool.

Human state laws are confessedly made for the lawless and unruly—for murderers, thieves, and liars; for profane and perjured persons. I ask no pay for any good will I show it; I need no protection, and can endure its abuse if I persistently do well, while I stay here: yet I still find it harmonious with what I think a good conscience to vote with the party now probably in a majority, in the land that most agrees in purpose and practice with the nation's hated minority, you once so faithfully labored and suffered to advance; and I, if not you, so long voted with. The Republican party have much to be ashamed of, much to repent of; its cowardly, cosey compromise with oppression and iniquity, and that it will not repent of; its masses however seem less imbued with race-hating, color-hating, caste-loving mania, than does the party that confronts them for mastery in the political arena of this world representative nation. I therefore *co-operate* with them; but hope they both will soon have, for their wickedness, to give place to a better—a sinless and endless government, not to be passed away. With much esteem. Yours truly,

L. D. TANNER.

THE authority of Christ alone is to be regarded in everything purely religious, as he is the only judge to whom mankind are accountable.—*S. Bradburn.*

OUR TIMES.

IT is full of significance to students of the Divine word, who believe that the present dispensation is rapidly nearing its close, to find how clearly the Scriptural accounts of the depravities of the last times are being reflected in the current accounts of the condition and tendencies of modern society. When those who believe as we do, undertake to tell how things are, and to what they are drifting, it is set down to a morbidness of imagination and a morose cynicism, which are supposed to belong to the whole school. And yet, we find preachers, editors and observers of all classes expressing themselves just as strongly, without the slightest reference to the argument which we build upon the facts.

The notorious English divine, Dr. Pusey, has recently preached a sermon on the character of the Pharisee, in which, after remarking that there is not a character in the Bible more generally detested than the Pharisee, he went on to show that said Pharisee was yet greatly superior to the average citizen of our time, and that the world would be greatly better than it is, if that Pharisee were a more frequent type among us. The Pharisee was no adulterer, was ostentatiously charitable, and in every outward respect set a very good example. He might fairly be considered an absolutely model Christian of the nineteenth century; indeed, something rather higher, since he gave a tenth of his substance to God; a proportionate return to the Giver of all things, which would now-a-days be considered very inconvenient. According to Dr. Pusey, the most detestable character in Scripture is a trifle better than our loftiest type of general virtue; and that churchmen generally fall below this Pharisee, retaining all his self-satisfaction without any of his merits. He says, in fact, that it is the peculiarity of our age to unite the wickedness of the Publican to the self-complacency of the Pharisee—to violate all the commandments unblushingly, without ever having it enter our heads to kneel afar off. People thank God that they are not as other men, than whom they are, in many respects, a great deal worse. They pride themselves upon the virtues to which they have not the slightest just pretension, and call themselves a moral people and a domestic nation, when vice stalks unblushingly abroad, and the reciprocal pledges of conjugal life are frequently as lightly broken as they are oft lightly assumed.

The *Imperial Review* notes these sayings, asks whether the charge is true, and remarks, "In all honest seriousness, we much fear that it is. Still more shameless periods than ours can be pointed to in the history of the world, and epochs can be recalled when the public self-complacency was greater; but we are quite sure that there never was a time in which absence of virtue, and absence of self-reproach, were so completely and amazingly combined as they now are. The whole world sins overtly, and nobody is angry; or, if some individual raises his voice by way of protest, he is considered a very ill bred fellow. We refuse virtue even the homage of hypocrisy, and yet stoutly deny that we are vicious. We have all the shamelessness, without the simplicity of savage life. Our ladies dress indecently, and they know they do, but they go to church with religious regularity. We delight in practical falsehoods, and are never so much pleased with our own ingenuity as when we have invented a transparent cloak for wickedness."

The *Christian Intelligencer*, of August 6th, under the caption, "What are we coming to?" makes the following reflections touching the ethical and spiritual condition of American society:

"Every one who keeps his eyes open to the signs of the times must be impressed with the fearful tendencies to demoralization that are everywhere manifest. There seems to be a general relaxation of wholesome restraints, a deterioration of manly character, a disposition on all sides to run into almost every form of excess. In the pursuit of wealth, of fashion, of pleasure, of amusement, everywhere except in a strict adherence to the old time-honored principles of Christian virtue and morality, the intemperate spirit of the age is only too clearly seen. The simple integrity, the straightforward, sober industry in one's occupation, the patient waiting for success, and the calm content with the more moderate enjoyments of life, that once characterized our people, seem to have been lost with a generation or two gone by, and in their stead there have come into play a system of sharp practice, a style of fitful and galvanic energy, a feverish eagerness for the sudden acquisition of wealth and distinction in society, and a restless and insatiable craving for new and more costly pleasures, which are as detrimental to long life, true happiness and real dignity, as they are to the preservation of 'a conscience void of offence toward God and toward men.'

"Especially is this true with regard to society as it now exists in this city of New York. It is not only among the lower orders, as they are called, that we find the melancholy evidence of this degeneracy of spirit, and this unscrupulous indifference to the requirements of religion and pure morals. Further up in the social scale, in palatial residences where wealth ministers to the morbid taste for luxury, and surrounds itself with splendors that dazzle the eye, there are scenes and transactions, indulgences and practices, which if they could be uncovered to the sight of men as they are to the sight of God, would make every lover of his country and his race stand ghast with horror."—*Prophetic Times.*

I CAN TRUST IN GOD.

BY THE REV. J. G. BASS.

IN one of my missionary explorations, I called at a tenement-house, in the back basement of which I found an aged Protestant Irish woman living. The room was but scantily furnished, and the few articles of furniture were of the cheapest kind. Having met the old woman two or three times at prayer-meetings I held in a sick-chamber in her neighborhood, I needed no introduction, but engaged in conversation with her, and found that she had been a widow twelve years; that she had been left to struggle for the support of herself and a son, now twenty-two years of age, and a daughter, now eighteen years of age; that for many years before her husband's death she had been led by the Spirit of God to seek an interest in Christ as her personal Saviour; that her husband had lived a Christian life, and died a peaceful, happy death. Her son was a dutiful, well-disposed young man, on whom she now depended for support; but he was out of employ, and had been so for seven weeks.

On pressing my inquiries, I found that the young man had had a situation as driver or conductor on one of the city railroad cars; but when the Sabbath came, and he was preparing to leave the house for his work, his mother informed him that he must not work on God's holy day, that she would starve before she would eat bread earned by a violation of God's laws. The son endeavored to silence the scruples of his mother, but failed, and he was compelled to give up the situation; and now for seven weeks he was without work, with no income, with no means, with no credit, and want was staring them in the face, hunger was at the door.

I asked: "Under these circumstances, what can you do? What will you do?" The old lady raised her head, and with her eye intently fixed on me, while her countenance showed strong determination, replied:

"I can trust in God, and I will do it."

I felt abashed before this aged Christian whose faith in God was being so severely tried, and after reading and praying with her, handed her a dollar which a Christian lady had that morning put in my hand for the "suffering poor," and I left her.

A week passed away before I could again call at the house; when I did call, joy and gladness were in her countenance, and praise on her lips.

"Did not I tell you I can trust in God?" said she. "Oh! he hears prayer, blessed be his holy name! He heard our prayer that day. That very night a good man came to my door and inquired after my boy and engaged him, and he is now in decent employment, where he don't have to break any of the laws of the good God, and he is getting better pay too, and he is going regularly to church on Sundays, and to meetings at night, and he is trying to be a Christian, and I am so happy! Praise the Lord! Yes, I can trust in God. I will trust in him while I live."

Happy soul, she had found the true riches, the secret of happiness, the victory that overcometh the world—"faith in God." In times of trials and difficulty, are you able to say: "I can trust in God"?—*Selected.*

THE INDIAN'S TEMPTATION.

AN Indian, visiting his white neighbors, asked for a little tobacco to smoke, and one of them having some loose in his pocket, gave him a handful. The day following, the Indian came back, inquiring for the donor, saying he had found a quarter of a dollar among the tobacco. Being told that, as it was given him, he might as well keep it, he answered, pointing to his breast, "I got a good man and a bad man here; and the good man say, It is not mine, I must return it to the owner; the bad man say, Why, he gave it you, and it is your own now; the good man say, That not right, the tobacco is yours, not the money; the bad man say, Never mind, you got it, go buy something; the good man say, No, no, you must not do so; so I don't know what to do; and I think I go to sleep; but the good man and the bad kept talking all night, and trouble me; and now I bring the money back, I feel good."

Selected by L. C. T.

On Preaching.

A LETTER TO W. R., OF GROVELAND, MASS.

Dear Brother: Paul tells us to "Covet earnestly the best gifts." Then certainly it is right for us to qualify ourselves to instruct others in the things of God: yes, it shows a healthy state in Christianity to see one anxious to lead others to Christ. God's children are all called to be "living epistles, known and read of all men." But many, perhaps we might say the most, neglect to improve faithfully the gift within them, and thus dwarf themselves as Christians, and fail to accomplish much for the cause of God. Premising you are called to preach, the question arises, What shall we preach? Would it not be safe to take for a rule of conduct in this matter the example of John, Christ, and the apostles? Certainly: as they were measurably the originators and agents in this work, they would give us a correct example of teaching. They taught, and also enjoined others to teach, "All men everywhere to repent." "That repentance and remission of sins should be preached in the name of Jesus." All agree in this. But why preach repentance? Did John, Christ, or the apostles enjoin repentance or any other duty without giving a reason *why?* "Repent," says John, "for the kingdom of heaven is at hand." "Jesus began to preach and to say, Repent, for the kingdom of heaven is at hand." Matt. iv., 17. "Go ye into all the world, and preach the gospel to every creature," says Christ: and that there may be no doubt as to what this gospel comprises, he states it as "This gospel of the *kingdom* (which) shall be preached in *all the world*, for a witness, and then shall the end come." "Repent," says Peter, "and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord; and he shall send Jesus Christ which before was preached unto you; whom the heavens must receive (or retain) until the times of restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began." Acts. iii., 19–21. "And the times of this ignorance God winked at, but now commandeth all men everywhere to repent: because he hath appointed a day in the which he will judge the world in righteousness by that man whom he hath ordained: whereof he hath given assurance unto all men, in that he hath raised him from the dead," xvii., 30, 31.

In the above, we have the gospel system, as a whole, but as to its several duties and claims upon us, the word is filled out with these. Therefore, to enforce obedience, or as a regulator of Christian conduct, Paul, in his instructions to Timothy, his son, in the gospel says, "Preach the *word:*" and again, "Of these things put them in remembrance, charging them before the Lord that they strive not about words to no profit, but to the subverting of the hearers. Study to show thyself approved unto God" (see to it that he approves, not much matter about men, for Paul says, it is a small thing to be judged of men's judgment) "a workman that needeth not to be ashamed, rightly dividing the word of truth."

Seeing, then that it is God's word, and not Watson's Institutes, or Clarke's Commentary we are to preach, we should be careful in the selection and consultation of our text books; and the safest and best way, we think, is to make out our subject mainly from a good Bible and Concordance. With this help we can gather out of God's storehouse a host of harmonious truth, and then bring it forth to the people in all its native beauty and power; not as our word, but as it is indeed the word of the Lord. Remember, when you thus preach, it is in obedience to God; it is his preaching; but preaching *your* views is going outside the call. And whereas in presenting God's word you may feel strong in his power, and so present it that others shall also feel. But in presenting *your* sentiments, you will feel and others will think of them as only men's inventions.

As to success attending the presentation of truth, this depends a good deal on the manner. In this respect, take the same examples as in the doctrines to be taught, viz., Christ and the apostles; they used plain common place things to illustrate truth. Seek simplicity and godly sincerity in all your utterances; and be sure you will always succeed best when you appear the most original. Be yourself: or, in other words, give yourself to to the Lord and the Spirit's influence fully. Be content with the position and use he may make of you. Many have spoiled their usefulness by "appearing to be something, when they were nothing." Let us appear to be just what God makes us; being thankful and content that his will be done in the matter. As clay in the potter's hand is a good illustration of the true position of a gospel minister, so shall you have praise of God, "and doubtlessly will come again bringing your sheaves with you." Yours affectionately,

A. Boynton.

West Batavia, N. Y.

"The Living Soul."—We have been delayed a little in getting out this tract; but it will be ready early next week, we expect. We shall print two thousand to begin with. Send your orders, at once, and all the funds you can to enable us to scatter them by tens of thousands. We have added to it the article by Dr. Bond on "Vain Philosophy," the "Twenty Questions on Immortality," and two other pages. These latter can be separated from the main tract, if you wish it. Let us have your response immediately. The price will be $2 per 100, and postage 26 cts.

THE HERALD OF LIFE.

NEW YORK, OCTOBER 21, 1868.

NO IMMORTALITY NOR FUTURE LIFE, EXCEPT IN JESUS CHRIST ALONE, AND BY A RESURRECTION AT THE LAST DAY IF DEAD, OR A CHANGE IF ALIVE.

RESPONSIBILITIES.

The Editor holds himself responsible for none of the sentiments of Correspondents. The Editor's articles do not all appear under what is called the "Editorial Head." Any articles without a signature, or which are not credited to another source, the Editor is responsible for, without saying whether he wrote them or not he leaves the reader to judge of their authorship. Let these things be kept in mind in reading the Herald of Life, and the praise or blame will rest where it ought.

The Herald of Life.

Many are the expressions of satisfaction we have received at the appearance of No. 1, of Vol. VI. We cannot but thank the Lord and take courage. We feel assured our brethren and sisters have not prayed in vain for the blessing of God on this periodical. It was born of his providence, without previous calculation or forethought, and of no selfish purposes; but was the spontaneous result from the love of the truth of "*Life only in Christ.*" If any enterprise can claim for its origin an unselfish end or object, and an unlooked-for birth, the Herald of Life can.

The *Bible Examiner* had struggled through a life of twenty years, with a world of opposition; at times, life itself suspended because the cost of its printing could not be met, and with no compensation to its Editor. But, at last, in 1863, God raised up men who had hearts and means to say, the *Bible Examiner* (a monthly magazine) must not only live, but it must be exchanged for a weekly paper. This was an event unlooked for and unthought of by its Editor; and he confesses he was startled by the boldness of the attempt and the response the enterprise received. It came into life in the "open field," under a solitary "chestnut tree" in Wilbraham, Mass., in August, 1863. It was truly an infant then; nor has it grown like some precocious children; but has advanced slowly, yet fast enough for a healthy development, which gives signs of maturing into manhood with a voice which, through Divine inspiration, shall be heard, till the pillars of the heathen-born doctrine of inherent immortality and a future life of torment, shall fall, like Dagon before the Ark of God, and the moral Philistines shall do homage to the glorious truth of "*Life future and eternal* ONLY *in and through Jesus Christ our Lord and* Life-giver." Again, we "thank God and take courage."

While we thus speak, we do not forget, and may none of us ever forget, that all our success has been from the hand of God, to whom our friends have looked with much prayer; and the Editor feels, to-day, that his life has been prolonged, his health preserved, and his peace of mind continued and increased, in answer to the many prayers of his friends in Christ; and he rejoices to serve them and the cause of our common Lord with his lengthened out days. He has still need of their prayers, that his last efforts may be such as to help mature all who peruse the columns of this paper, for that life which will soon be *given* to all who love God and his Son Jesus Christ in truth, sincerely. "Without holiness no man shall see the Lord." Holiness is *harmony* with the Divine will. Let this be our constant object and aim. This is the secret of all true peace of mind. Let us trust in God in and for all things; and quietly, yea, joyfully, submit to him and his direction in all things.

Br. Burbank's residence, for the present, is in this city. He is at liberty to go to any place, within a day's journey, to preach on the Sabbath, if he is invited; but it will be expected those who invite him will see that his *travelling* expensive are met. He asks nothing for his preaching, but he is not in circumstances to pay his own travelling expenses. We have said thus much without his knowledge or request.

Take Courage.

We are not a little encouraged by the efforts of our well-meaning, but mistaken opponents to put down what they regard as heresy. As long as men are indifferent to a theme, or think it unworthy their notice, there is little hope of making advances; but when they become earnest in their opposition, there is hope of the advance of truth. Saul breathing out threatening and slaughter is quite as likely to be brought to the truth as an easy, care-nothing-about-it man. Indifference is to be feared more than strong opposition.

These remarks have been drawn out by a slip sent us by Dr. Buxton, of Worcester, Mass., cut from the *Spy* of that city. It is an account of a "Methodist Preachers' Meeting" in that place. Among other things, it speaks of a sermon or essay in the evening by Rev. N. D. George, on the "Annihilation of the Wicked." It speaks of his presenting "the views" of several of us who hold views opposed to his own; "and then," says the *Spy*, he "proceeded to *annihilate* their peculiar views by blow after blow, from reason as well as revelation." That sounds well; and it seems some things can be "annihilated." But as it is some fifteen years since our "Rev." Br. "N. D. George" first commenced the operation of attempting to "annihilate" our "peculiar views," by the use of *Zion's Herald*, the *Christian Advocate*, and then the "Book Concern of the Methodist E. Church," by a Tract against them, and they still live and spread, even in his own church, we rather think he may yet learn there is so much "eternal life" in our views, that himself, together with the help of the powerful church, of which he is a worthy minister, will find work enough to do for a long time to come to stay their onward progress. They are too deep rooted in "reason as well as revelation" to be annihilated by such logic as the *Spy* says he employed. It informs us that—

> He proves that the phrase "destruction by fire" cannot mean annihilation, but "a continuance of punishment," "an irresistible overthrow of the wicked by perpetual suffering."

Surely there must be a large amount of "reason" in such a position! or a man must possess the bumps of credulity, and marvellousness largely developed to swallow such statements, so easily as the *Spy* seems to have done. If our old friend "Rev. N. D. George" had said that fire could not burn, and that ice was hot enough to melt iron, his proposition would have been as true as that which the *Spy* tells us he put forth.

The *Spy* seems to have been carried away almost into ecstasies by the Rev. N. D. George's essay. It says, "He shows . . . that if the righteous exist forever, so must the wicked." We would like to see the logic by which that point was shown. Did he show that the wicked "dead are raised incorruptible?" If so, by what texts of "revelation?" Did he give chapter and verse for such an assumption? Will the *Spy* be kind enough to give us some of "the great number of texts" the essayist produced in proof of the immortality of the wicked, and that they will live forever "if the righteous" do? Because we are after the truth, and we have never been able to find any such texts in the Bible. Perhaps the *Spy* mistook quotations from heathen authors for Bible.

We are sure our old friend, Rev. N. D. George, did not mean to mislead the *Spy*; he is too good a man for that. We knew him well when he first started in his religious life. We know he was a student of the Bible; we have seen it lying by his side while working at his trade as a shoemaker, in 1830, when we were preaching on Great Fall's Station, N. H. An excellent and studious brother he was: yea, we had the honor of officiating at his wedding. We were then a believer in the same views now promulgated by him. He has remained where we were, but we have been striving to "forget the things behind," and press forward, to "grow in the knowledge of our Lord and Life-giver, Jesus Christ," as well as "in grace;" and we are enabled to rejoice in a more clear view of God's blessed character and government, and of the fountain of life and immortality, Christ Jesus; and we now give glory to "God and the Lamb" that the time is coming, and not far off, when "every creature in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them" shall be "heard saying, Blessing, and honor, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb forever and ever." Rev. v., 11–13.

We rather *guess* that when that time comes Br. Nathan D. George and his associates will find some of their ideas are *annihilated*, and all the wicked also, or else they must all have been converted; for their theological hell has disappeared, and the place thereof, if it ever had a place, is vocal with songs of praise to God and the Lamb. "Nathan" will join in praise as loud as the loudest to find he was mistaken in his views of God and his government of the souls He had made; and the *Spy*-man will wish N. D. G. had never read that "essay" in Worcester. The *Spy* concludes by saying,

> The essay ought to be read to be appreciated, and at the present time we think there is special demand for just such an essay or volume in print.

That is encouraging. The *Spy* spies a cloud rising that increases so rapidly the Ahabs must drive "furiously" or they will be overtaken with a Noachic flood, which will sweep away all their long-cherished nations of inherent immortality and eternal torments. Would not that be dreadful? How miserable the poor saints in heaven must feel not to have some of their children, husbands, wives, fathers, mothers, or old acquaintances in a hell of eternal torture, that they may look on them once in a while by way of contrast, and so kindle up anew their hallelujahs, which might die away but for this beautiful view, now and then, of the torments of the reprobates! "Reason as well as revelation" condemns such a heresy as Rev. N. D. George is said to advocate; and we envy no man his reason or knowledge of revelation who can persist, in these days, in attempting to uphold such offsprings of barbarism and papal superstitions. But we take courage by the sight of these death struggles of the dying monster. Let the "essay" be put in a "volume" and sent broadcast through the land. Such documents help us in our work, by way of contrast.

True Interpretation.

Phrases used by our Lord and his apostles on the end of the wicked are: 1st, Literal: Such as die—death—perish—destroy—destroyed, etc. Second, Figurative: Such as, the worm dieth not; the fire is not quenched, etc. These are always to be explained by the literal, and not the literal by the figurative. The literal are plain and positive; not preservation in any condition, but destruction, death, etc; see Matth. x., 28.

The same remarks will apply to the reward of the righteous and their state. Life—Eternal Life—Put on Immortaltiy—Put on Incorruption, etc., are the literal phrases used to express their condition and reward.

Immortal-soul-theorists reverse this order, and explain away the literal to make room for the figurative, because only by such substitution of the figurative for the literal can they give even a plausible appearance to their theory. Their course leads straight down the road to mysticism, and every fanciful interpretation and delusion, and results in a discredit of the Bible as a revelation from God. This course of theirs we firmly believe, is the cause of the deadness now pervading nearly all the churches in Christendom, and is opening wide the door for every species of unbelief. It shakes all confidence in testimony, so that professors of Christianity receive no quickening from promises, and the openly wicked have ceased to regard threatenings which they do not believe to be real. All this results from a departure from the literal principle of interpreting the words of promise and threatening.

Served Him Right.

Under date of Oct. 9th, A. G. Hudson, Lake City, Minn., writes, sending us an item which he cut from the *Winona Republican* of the 7th inst. It is as follows:

> Rev. Mr. Collins, M. E. minister, located last year at Monticello, this State, was suspended from the ministry during the sitting of Conference at St. Anthony last week, for believing and feeling constrained to teach that the wicked will be annihilated after death, instead of being endlessly miserable.

Some may fret and scold because the Methodist E. Conference "suspended from the ministry" Mr. Collins; but we say they "served him right." Why should Mr. C. be retained in the ministry of that church after he ceased to preach the doctrines of said church? If a man takes on himself the office of a minister in a man-made church, and is accepted by it to preach its doctrines, he should be faithful to it, or withdraw. If his mind has undergone a change, and he cannot preach as he agreed to when he entered that church, let him calmly tell the church so, stating his change, and then withdraw.

We are not sorry that Mr. Collins is out of the *Methodist* ministry, but we do regret that he should wait for the Conference to suspend him. If he is possessed of a good moral character, we hope he will now consider himself a member of the Church of Christ, and ask only the Head of that church what he shall preach; and let him beware of being "again entangled in a yoke of bondage" by a union with some other human organization, even though it should call itself an "*Advent* church." Let him keep himself the "Lord's free man," and preach the Lord's free gospel. We trust Br. Hudson will put himself in communication with him and encourage him—not to fight the Methodists, but to preach Christ as the Life-giver, and show the dying men that "God is Love;" so shall he win men to life eternal.

Inconsistency of Error.

Dr. Edwards, in opposing Dr. Taylor, says:

> "If Adam, by his persevering obedience, was to have had everlasting life and happiness in perfect holiness, union with his Maker and enjoyment of his favor, and this was the life which was to be confirmed by the tree of life; then, doubtless, the death threatened in case of disobedience, which stands in direct opposition to this, was an exposure to everlasting wickedness and misery, in separation from God, and in enduring his wrath."

Here is an attempt to force into the argument what does not belong to it. Life and Death were set before man. Life, as a matter of course, involved holiness, happiness, the favor of God and union with him; for, if man lost either of these, he must have lost it by sin; and sin is followed with death—eternal death is preceded by loss of holiness, happiness, the favor God, and union with him; but the loss of either of these, or all of them, is *not* death; it would be but the forerunner of death, which would be the result. To attempt to drag in, then, holiness, happiness, the favor of God, and union with him, as being the life that was to be the reward of man, if obedient, we conceive, is to confound ideas, and has no warrant from the Scriptures. Life and happiness are two entirely distinct things, though the latter cannot exist without the former The Scriptures uniformly make "eternal life" to stand without any qualifying term connected with it.

When Dr. Edwards had thus confounded something else with eternal life, he tells us, "the death which stands in direct opposition to this, was an exposure to everlasting wickedness and misery," etc. What an idea of death! The punishment of wickedness is "everlasting wickedness," etc. Pray, will the Doctor tell us what is the punishment for "everlasting wickedness?" After all, the Doctor makes the threatened death only an "exposure" to "everlasting wickedness," etc. Inspiration tells us, "the wages of sin is *death;*" i. e., says our author, "exposure" to everlasting life in "everlasting wickedness and misery, in separation from God, and in enduring his wrath"—which, of course, "is eternally satisfying, but never satisfied!" Our "bump of marvellousness" is large, but not large enough to credit such palpable contradictions as that.

Theology to be Revolutionized.

A Methodist wrote us, among other matters, as follows:

> "The questions you are discussing are of no trifling importance. The conclusions to which you have arrived, if true, will not merely *modify*, they *revolutionize* the theology of the age. If not true, the sooner they are scanned and exploded the better for the peace and safety of all concerned. "H."

We fully understand that the questions we "are discussing are not of trifling importance;" and also, that they "will not merely modify, but revolutionize the theology of the age." Surely the theology of the age needs revolutionizing; it grew out of the ignorance, superstition and despotism of past centuries, when men were kept in awe by terror and force, and civil and ecclesiastical despots found it necessary to convert their God into a fiend, like themselves, lest the people should throw off their government. But such despotism was not destined to last always, and the good providence of God has been steadiy pushing forward to the overthrow of such savagism, and the day of those tyrants is drawing to an end, and with their fall ends the savage character so long and so ignorantly, if not wickedly, attributed to the God of love. The day has already opened when every man's work is to be tried by fire, of what sort it is.

The fire of discussion will try it, and the free use of the Bible as the standard of appeal, will manifest the wood, hay, and stubble, that all sorts of despots have employed, while seeking their "own, and not the things which are Jesus Christ's." Many will suffer loss, even the loss of all their labor in building with perishable materials—"the doctrines and commandments of men," which are not of God, and hence will be consumed. Such theorists tremble to see their long-cherished theories and their labor to sustain them going into one common fire—a fire which shall not be quenched, but will utterly consume all that rubbish of human invention and tradition which has so long hidden the glory of the face of our gracious and loving God, and our blessed Life-giver, the grand characteristic of whom is, the apostolic truth, "God is Love." O, how has he been dishonored, belied, and his Spirit grieved by the false and erroneous theories of men!

In the burning process now going on, let us beware, lest by an obstinate adherence to the "wood, hay, and stubble" of human theories and traditions, we are not ourselves consumed in the fire of this burning day; remembering the words of Jesus, "If I had not come and spoken unto them, they had not had sin; but now they have no cloak for their sin." While the word of truth was locked up by Popish decrees and in an unknown tongue, and while, after its translation, men could not read it for the lack of learning to read, comparatively, there was "no sin" in receiving the God-dishonoring representations of man and his destiny which were imposed on us by the despots of earth. But those days have passed; and now God calls all men—saints and sinners—to put away their false theories and receive his love as manifested in his Son for life to the dying. Will we heed this call of the providence of God, and so escape the fiery judgment which is to consume error and its obstinate adherents? There is no time for delay. "That thou doest, do quickly," is an exhortation to which all will do well to take heed, "If the Lord be God, serve him:" let us neither serve Baal nor Moloch any more. Too long has the Christian world "sacrificed to demons." Let it cease, lest now we be, chargeable with the sin of the ancient Jews of whom Jehovah said—"They have built the high places of Tophet, which is in the valley of the son of Hinnom, to burn their sons and their daughters in the fire, which I commanded them not, neither came it into my heart.' Jer. vii., 31. The Christian church has invented or accepted a worse "Tophet;" where, for centuries, they have, in theory, burned their sons and their daughters to a Moloch god worse than that of the Jews whom God condemned. How long, O Lord, our Redeemer, shall this "abomination" be suffered to blaspheme thy name?

This Day and To-day.

BY CLERICUS.

1. "Then spake the chief butler unto Pharaoh, saying, I do remember my faults *this day.*" Gen. xli., 9.
2. "All the commandments which I command thee *this day*, shall ye observe to do." Deut. viii., 1.
3. "If you shall diligently hearken unto my commandments which I command you *this day*, to love the Lord your God." Deut. xi., 13.
4. "But turn aside out of the way which I command you *this day*, to go after other Gods." Deut. xiii., 28.
5. "His commandments which I command thee *this day*, to do that which is right." Deut. xiii., 18
6. "When ye be gone over Jordan, ye shall set up these stones, which I command you *this day*, in Mount Ebal." Deut. xxvii., 4.
7. "See, I have set before thee *this day* life and good and death and evil." Deut. xxx., 15.
8. "I have peace-offerings with me; *this day* have payed my vows." Prov. vii.., 14.
9. "Turn ye to the strong-hold, ye prisoners of hope; even *to-day* do I declare that I will render double unto thee." Zech. ix., 12.
10. "Therefore I command thee this thing *to-day.*' Deut. xv., 15.
11. "And he began to say unto them, *this day* is this scripture fulfilled in your ears." Luke iv., 21.
12. "And Jesus said unto him, Verily I say unto thee, (*semeron*) *to-day* shalt thou be with me in Paradise." Luke xxiii., 43.

The attention of the reader is called to the foregoing passages; the last one quoted being popularly supposed to teach that on that exact Jewish day, at some time between twelve at noon and sunset or even, the spirit or soul of our Lord and the spirit or soul of the penitent thief were to be together in what was vulgarly called Paradise, i. e., the elysian portion of *hades*, the under-world. It is claimed by critics and theologians that the comma must of necessity be placed after "thee" instead of after—"to-day," and that words of Christ will admit of no other interpretation than that the spirits of the two were to be in a disembodied, conscious condition as soon as they died. And that the adverb "to-day" cannot by any means qualify "I say," but must of real necessity qualify "thou shalt be," hence that very twenty-four hours, Paradise, already come, should by then be entered and occupied. Now touching this passage and the others quoted, we observe—

1. In the words of Dr. N. Webster, "The ancients were unacquainted with punctuation; they wrote without any distinction of members, periods, or words."

2. Appleton's Cyclopedia informs us that the modern points such as the comma, semicolon, colon, and period "came into use very gradually after the invention of printing," which the same authority affirms was in A. D. 1423.

3. Every speaker, composer, and writer knows that punctuating is a natural work of of the mind and voice, and that a written composition is to be punctuated or marked off into sentences with pauses, according to the sense of the passage. The punctuation does not determine the sense so much as the sense determines the punctuation.

4. If we had heard our Lord utter the words recorded in Luke, and distinctly noted a natural pause after "thee," and marked an emphasis on "to-day," then might we yield the argument to our opponents. But no man this side the cross listened to the sacred promise to the thief. Luke, and he only, recorded the sentence of the bleeding King. *It is written*—and the whole Bible must interpret it, aided by common sense applied to a correct division of his words.

5. Explained by the *usus loquendi*, or general usage of the word in Scripture, *we know* that Paradise, in the only passage that localizes it at all, is *not* in the bowels of the earth, but (is in or) *is* the New Jerusalem which is above, and is to come down on the New Earth. 2 Cor. xii., 4; Rev. ii., 7; Rev, xxii., 2, and xxi., 2, 3.

6. Explained by the thief's request, "Lord remember me when thou *comest* into thy Kingdom," this Paradise, where the poor penitent will forever behold his King, is not to be given to the saints until Christ comes the second time.

7. Explained in the light of historical fact, it is very doubtful if Christ and the thief died on the same current Jewish day. Their day ended and began at "even," which was sunset. Christ died at three o'clock in the afternoon, but the two thieves lived till even, and consequently till that day ended, and the Jews were obliged to break their legs to hasten their death, as malefactors often lived on the cross several days, unless dispatched by violence.

8. The sentence, punctuated and interpreted in the light of the eleven texts that lead off this article, need not of necessity teach the old Jewish notion of dying and going at once to an underground Paradise. If it was proper and grammatical for the butler to say that he remembered his faults *that day he spoke*, when every body knows he did not mean the day *before* or the day *after*—if it was proper for the greatest of the Hebrew Legislators to declare that he commanded a thing "*this day*,' when all know he meant no other day save the one on which he spoke—if it was proper for God to say "even *to-day* do I declare" a matter, which thing or matter related to the future, and all men knowing that God understood himself in the language used—then we

do no violence to the words of the Redeemer when we make his "*to-day*" qualify and describe and determine *his saying*, instead of qualifying, describing, and determining the *time when* the two should together reach Paradise.

10. Let it also be observed that there is no difference between "to-day" and "this-day," for the Greek word *semeron* found forty-one times in the New Testament, is in nineteen places rendered "to-day," and in twenty-two places is translated "this day;" so that to-day and this day are equal, one form of the adverb being no stronger or more definite than the other. Hence nothing is gained by playing fast or loose on "to-day."

11. And let no one fail to remember that the location of the Greek words that form the passage makes them read in successive order and with literal exactness: "AMEN I SAY TO THEE TO-DAY WITH ME THOU SHALT BE IN THE PARADISE," which read with the punctuating pause after "to-day," and with an emphasis on Paradise making it (not any body's Paradise but) "The Paradise," that is, "The Paradise of God, and we have the Lord's promise in perfect harmony with the thief's prayer; i. e., "Thy Kingdom"—"The Paradise," at His "Coming." There is nothing strained or forced in this view, neither does it compel us to wrest the Scriptures to favor a theory. On the contrary, it presents a natural, easy, consistent interpretation, one that long since compelled us to abandon the notion of our Lord's here teaching man's immortality in death. The Paradise is yet to come—is coming soon.

THE NEW COVENANT.
NOT MADE BY MOSES.

STRANGE does it seem that such a heading of such a subject should be needful among a Bible people. But as my letters to the authors and advertisers are ignored, I feel constrained to call public attention to it.

"*The Plan of Redemption*" by Messrs. Welcome and Goud, and advertised in *The World's Crisis*, as gospel truth, does make Moses the Mediator of "The New Covenant!" Of course it makes Moses to supersede the Messiah, as this connection with this covenant! See "Plan of Redemption," ch. 9.

They seem to have NO place for Christ's "everlasting covenant" Heb. xiii., 20; *no* "TIMES of Restitution," Acts iii., 21; no occasion for any more than this gospel age, with its gracious ministries. In other words, no time or opportunity for Christ's meditation of "the new, the better, the second covenant" as set forth Heb. vii., 22; viii., 6, 12; ix., 6; x., 1-16; Rom. xi., 27; Jer. xxxi., 31; Isa. lv., 3-5; Psa. lxxxix., 34-36; Luke i., 72. By consequence, they need some device to get rid of all such scriptures as teach us that Christ is the Mediator of this "New covenant!"

They have no place for "Israel or Judah," as parties to this covenant; of course they need to put Christ aside as "the Mediator and surety" of such a covenant.

Moses must be the sole Mediator of both covenants—the new and the old; the first and the second; and thus "the covenant of promise," confirmed by God's oath, is reduced down small enough to suit themselves—leaving Israel, the nations and Christ himself, so far, out of it all! But they fail to see that, "When the *foundations* are destroyed, what can the righteous do?"

"Behold the days come, saith the Lord, that I will make a New Covenant with the house of Israel and with the house of Judah." These days were to *come* in the future. They were to come "*after*" in the days of Paul. But these authors and their advertisers concur to make them *past!* Nay, they make both the old and the new covenant to have been made by Moses, in the SAME "days!"

Their argument in proof ignores prophecy, history, and chronology, and the laws of language alike. I can scarce conceive a greater error, a wilder theory, or more delusive course. It is so far removed from all ground common to intelligent men, that I feel restrained in my attempt to refute it. A notice seems all that the case allows.

However it should be noted that this attempt to clear the field of argument, as to Israel and Judah, and Christ and David's throne, and "the one thousand years" and "Day of the Lord," and the Church, the Bride with Christ reigning, to fill out the promise of "God's Covenant in Christ," is most consistent with the position assumed!

If true, it would be very opportune. But its utter UN-truth needs only to be stated to be seen and rejected by all believers not mislead.

J. B. COOK.

POULTNEY, VT., Oct., 1868.

THAT SINGING.

"WHEN they had sung a hymn they went out unto the Mount of Olives."—Mark xiv., 26.

Methinks I listen to that band of singers and hear the plaintive melody of their sad hearts. An undefinable foreboding possessed the minds of the disciples, and their voices were tremulous with emotion. They were one in spirit; for had not Jesus a short time before prayed to his Father that they might be one with him, as he and the Father were one? How sad must have been their feelings while mingling in the last song before the dreadful conflict? How could Jesus sing? Emotion, we may well suppose would have choked his utterance. Keenly alive to all the sensibilities of our nature—with love for those disciples surpassing the love of a mother for her children. What but love nerved him in this hour, so that he could sing, with the scoffs and derision of the multitude, the scourging of Pilate, the agony of the cross, the Roman spear, the Father's withdrawal in full view? How could the disciples with heavy hearts sing? I listen to those pathetic strains of harmony—would that I knew the tune, the measure and the verse. The sentiment, I doubt not, was in harmony with the heavenly host, ascribing glory to God, peace on earth and good will to men, even while nearing the dark valley and passing the hour of the power of darkness. The voice in imagination is that of my Beloved; yet not now leaping upon the mountains, and skipping upon the hills, that is a song of conquest and victory. In sadness it now rings out upon the night air, soon to be followed by the touching exclamation, "My soul is exceeding sorrowful, even unto death." The disciples but faintly understood their position, or what was before them. Sorrow had filled their hearts because Jesus had said he must leave them and go away. They had seen so much of his power, and the prophetic Scriptures so fully proclaimed his triumph and endless glory, that they overlooked the fact that he was to be a Man of sorrow, and be led as a lamb to the slaughter. Not, I conceive, as the teaching of the present day affirms, that the disciples were so mistaken when they inquired of Jesus if he would at that time restore again the kingdom to Israel; that his kingdom was a "sky kingdom," while they looked for earthly rule. Jesus had told them, they should sit upon twelve thrones, judging the tribes of Israel. How could they otherwise understand him? Such, I understand to be the truth, if there is any meaning in the prophetic utterances.

What union and harmony in the voices and hearts of that choir of singers! They had not a thought they would leave Jesus and flee: yet he knew it, and it lent bitterness to that sad hour. Peter had never thought of denying him: so intense was his devotion that he would go to prison and to death. Jesus knew his weakness, and prayed that his faith might not fail. Faith in what? Not in himself. He doubtless had less faith in himself from that hour. But an increase of faith in the power and love of Jesus. Suppose you, he ever forgot Jesus' melting look? or, did not the tender interrogation, thrice repeated, "Simon, son of Jonas, lovest thou me?" act as a talisman in scourgings, imprisonment, and death? When suffering the cruel agony of the cross, like his Master, but with his head downward, what look or words so strengthening, elevating, and inspiring?

So, also, the broken bread, an emblem of the broken body—the flowing wine, pointing to the shed blood, the thrilling tones and sentiment of the closing hymn—to the sensitive heart, what thrilling recollections, long remembered, cluster around the last farewell, the last look or words! So, also, the last hymn of praise; they, doubtless, were a motive-power ever afterward in the minds of the disciples, and have come down to us through all these eighteen centuries with a quickening and binding force. May our faith be strengthened, our love rise to an intenser flame every time we are favored with the privilege of uniting in the songs of redeeming love. We are nearing the time when a new song will be sung before the throne, in which none can join but those who are redeemed from the earth.

Jesus, we may suppose, looked forward to this scene as he led that small band of singers as they went to the Mount of Olives. The joy set before him was the motive power. He will see of the travail of his soul and be satisfied. Glory to God. Amen.

LUCRETIA B. LAMB.

ST. PAUL, MINN., Oct., 1868.

WHY MEN RATHER THAN ANGELS.

WE have somewhere read of a traveller who stood one day beside the cages of some birds that, exposed for sale, ruffled their sunny plumage on the wires, and struggled to be free. A way-worn and sun-browned man, like one returned from foreign lands, looked wistfully and sadly on these captives till tears started in his eyes, and turning round on their owner, he asked the price of one, paid it in strange gold, and opened the door and set the prisoner free; and thus he did with captive after captive, till every bird was away, soaring to the skies and singing on the wings of liberty. The crowd stared and stood amazed; they thought him mad, till to the questions of their curiosity, he replied, "I was once myself a captive; I know the sweets of liberty." And so they who have experience of guilt, have felt the serpent's bite, the burning poison in the veins, who on the one hand have the sting of conscience, and on the other the peace of faith, the joys of hope, the love, the light, the liberty, the life, that are found in Jesus—they, not excepting heaven's highest angels, are the fittest to preach a Saviour, to plead with man for God, or plead with God for man. Each Sabbath morning the gates of heaven might have been opened—and, sent by God on a mission worthy of seraphic fire, an angel might have lighted down upon this sanctuary, and flying into the pulpit when he had folded his wings, and used them to veil his glory, he might have taken up the wondrous theme of salvation and the cross. No angel would leave heaven to be a king and fill a throne; but I believe, were it God's will, there is no angel there but would hold himself honored to be a preacher and fill a pulpit. Another and very different messenger appears—a frail, dying, sinful man—one who is bone of your bone and flesh of your flesh; and if his humanity made Jesus the better Saviour, it makes his servants the better embassadors, that they also are touched with their people's infirmities, and are made in all points like as they are, and especially in this point, that we cannot add, "yet without sin."—*Dr. Guthrie.*

FROM N. PUTNAM.

SALEM, MASS., Oct 14, 1868.

BR. STORRS: I have enclosed $4 for HERALD OF LIFE, Vol. VI., $1 20 for LIFE ONLY IN CHRIST and postage. I now have the above as printed in pamphlet form, but I want the whole in *one vol.* Also $1 for printing the tract on the subject of *Living Soul.* That, if circulated, read, and well understood, will as much disturb the dogma of inherent immortality in man as any argument that can be offered, and should be read by those who are not afraid to read, by those who will receive truth wherever they can find it, and who will not make their belief of any doctrine the effect of choice. The great majority of persons, more especially in cities, are averse to reading what are commonly called advent books, lest they be furnished with proof that they are in error, or that, being ignorant of the truth, they deem such books heretical. The same influence by which a sinner is brought to Christ is necessary to dispose the mind to distinguish between truth and error. If a divine influence be resisted by men, those doctrines sustaining any relation to their future, will be modified after the prevailing fashion. They may be moral, and even godly in their lives, but it will be through the belief of doctrines not taught by the Bible, and which move only to fear. I am heartily glad that the HERALD OF LIFE is to be continued. And in order to its continuance with effect, I pray that the health and life of its editor may be preserved until his work is accomplished. I believe that the truths therein inculcated are to be more extensively made known, and that the time will come when they will savingly affect the minds of thousands of believers in the traditions of men. The declaration of truth, in order to be effective, must be frequent. Many may be satisfied for a time with a monthly, of a good character, but if it shall have produced the desired effect, a weekly will be much more preferable to them. The appetite being sharpened, food should be frequently supplied.

FROM D. M. MILLER.

ADELL, WIS., Oct., 1868.

BR. STORRS: I have lent and scattered those pamphlets you sent me. I attended an association some time since, by invitation of an old friend that I was acquainted with in New York State. I gave him one of your papers and sermons to read. After he had read them I asked him what he thought of the matter. He said the sermon was good for Christians. I said, Then it ought to be good for sinners. I told him our belief about the doom of the wicked. He replied, If that is all it is no punishment. I said, show me a man that thinks death eternal is no punishment, and I will show you a great sinner. I said, here is a line; you stand on one side with millions more: you come to know if you remain there you will go down in death and remain eternally in the congregation of the dead; but by changing to the other side of the line, you would secure a revival from the dead, and hear the Saviour say, "Come, ye blessed of my Father, inherit my kingdom," how would that thought affect you? He seemed amazed, but made no reply. He is a close communion Baptist.

I noticed the case of a brother in the HERALD, last March, who had used tobacco from sixteen years old to forty, and then broke off by degrees, and told how much better he was after he was fairly weaned. I thought I would try it. I had used tobacco forty-seven years, chewing it. I found it a filthy practice. When I read the statement of that brother I thought I would beat him, and immediately cleaned my mouth of tobacco. I had a a new box in my pocket, full of fine-cut. I kept it with me two days, and did not open it or use any of the weed. Then I took the box, and put it in the desk, and have not used it since, by the help of God. I am thankful to him for it, hoping he may ever give me sufficient of his Spirit to enable me to abstain from that slavish habit of using that poisonous weed. O, to be able to forsake all sins.

REMARKS BY THE EDITOR.—We are glad, Br. Miller, that you have put away that "devil;" but you had better cast him into a lake of fire at once, and not keep him locked up in your desk, for he may break out some day and look so "fine" that you may mistake him for "an angel of light." Cast him in the lake of fire bodily; no fear but that his burning will make "brimstone" enough. By thus doing you will get that "devil" out of your house and have your "box" for some useful purpose. Such a filthy devil is not fit to be kept in a coffin, and especially in a gentleman's desk. We congratulate you on your escape, so far. It is a happy deliverance; but do not forget that this kind of devil sometimes goes and takes with him seven other spirits more wicked than himself, and comes back again. Take care that you do not let him "enter in." Stand firm against him; watch him well; give him no quarter. Now you have cast him out, if you stand fast you will soon be warned of his approach, if he comes near you; he will carry his brimstone odor along with him. His slaves are insensible to this trait of his majesty. Poor victims! how we pity them. What will they do for tobacco when they get into the kingdom? It will never be tolerated there.

J. HAMILTON, Fredonia, N. Y., under date of Oct. 10th, writes: I have had a feast to-day reading the first No. of Vol. VI., of the HERALD OF LIFE. It is well filled with interesting matter, which is profitable for doctrine, for reproof, for instruction in righteousness. 2 Timo. iii., 16. The truth now, as ever, is unpopular; but, thank the Lord, that does not cause me to love it any the less, but the more; for the blessed Saviour prayed, "Sanctify them through thy truth; thy word is truth."

FROM J. W. McCAGG.

WARSAW, N. Y., Oct. 5, 1868.

BR. STORRS: Oh, that you may be kept by God many years is my prayer, the harvest is so great and the laborers so few. How I would love to fully engage in the preaching of the gospel; but it seems that I am so hedged in that I cannot as yet see the way. The last day of March, 1867, I lost my wife with consumption, leaving me with three little children—Georgie, six years old; Harry, four years; and my little Lizzie, 20 months. Oh, what an affliction. At that time I had but just commenced in the advent faith, and I really think nothing short of the grace of God kept me from sinking under it. But, blessed be His great and holy name, He fully sustained me. What a friend is the God of heaven. Before my wife died I calculated to arrange my matters and engage fully in presenting the plain truths of the Gospel to a dying world. Now I am alone in this town, my children at my father's house, and he opposed to my faith, believing honestly that I am led away by the evil one. I am willing to sacrifice myself fully for God's blessed truth, and am determined, by His assisting grace, to stand by His truth, though all the world should leave me. I am fully resolved that while my heavenly Father is true to me, I will try and be true to Him. I know I shall be tried. I am tried, and for the last year have had the sympathies of the Congregational church, to which I belong; they saying I was right at heart, but it was a failing of the head. Bless God for such a failing. I truly feel I am a pilgrim and a stranger, as I have no society—am looked upon as an infidel and dangerous to society. I am trying, in my feeble way, to gain *eternal life.* I may never see your face here, but I do expect to meet you when Jesus comes; and O, what a glorious time that will be for all who are so fortunate as to be welcomed by Him. Dear Brother, you have been long in the way; I have but just started, and I pray I may be as true as I believe you have been to the trust God has committed to your care. Be faithful a few days more and our blessed Jesus will come and save us. I am looking for Jesus every day, every week, and every year; and shall continue to look while I live; and if I shall be laid quietly away before He comes, I hope he will claim me when he comes. We must suffer persecution, if needs be, in this life. I sometimes think I could suffer death easier than to deny this blessed faith. I mean to be faithful a little longer, but how glad I would be to have a little band with the faith of Jesus. All I have, except enough to take care of my children, I cheerfully give to the Lord. I ask nothing but a comfortable living and plain clothing; all the rest I freely give to the cause of Christ.

God knows I do not mean to be bigoted or prejudiced; and I mean to love my brethren if we do not agree; but God has led me into the truth of No *life* from the *grave* but *immortal life.* At the time I saw it, I was among numerous ones of Br. Grant's belief, and by accident picked up one of your old HERALDS. I was interested immediately, and could not help it. I saw the whole race doomed to *eternal death* unless God provided some way to bring them from the grave. He did so, and made it conditional; all who conform to those conditions will see life. No others. Some passages of the New Testament seemed to contradict this view; but I can't forget Adam's condition, and must believe the Old Testament record.

Your brother, looking for Jesus, and hoping we may then meet, if not before.

LEVI BOUGHTON, Victor, N. Y., writes: I should be very much lost without the HERALD OF LIFE. There is no paper, that I know of, which could fill its place, as I read the Bible. Life only through Christ is the great crowning truth of Scripture. "No life out of Christ." All Protestants, and Catholics also, seem to think it spoils God's government and His character, if the great mass of humanity do not suffer endlessly; and they make death to mean dying but never dead; so the wages of sin, which is death, are never received. I am happy to think that the glorious truth is gaining ground everywhere it is promulgated.

A Druggist, in Vicksburg, Miss., writes: The works you sent me have been devoured, and I am constrained to beg you to continue to send me as many and as often as you can spare them. Some you sent are now being read with good interest; not only here, but in adjacent counties. I will continue to distribute them, God being my helper, as I have a splendid chance, when I send off bundles of medicine from store, to slip in some of those little whisperers. They want more, and ask when I am going to send for them. So it is. My Methodist brethren have got hold of them.

NOTE BY THE EDITOR.—We have sent you a large lot more, and some dozen HERALDS, No 1, Vol. VI. Please see if you cannot get some subscribers. We will help you all we can with tracts. Will not our friends, here at the North, help us to fill this opening.

WM. B. DAVIS, Rochester, N. Y., writes: How good it is to know the Lord, and to be known of Him; and thus in Him to know ourselves; then by Him know all others. How good thus to be, thus to live, and thus to wait His coming: also, to have each member of our family in the Lord, enjoying his favor and approbation, and knowing none but in the Lord. Thus living by faith in God through Jesus Christ our LIFE-GIVER. To be more Godlike; to live near to Him, how sweet. To be Christlike, no evil thoughts, no surmising; to be an heir of all things, in Christ. Lord help us to be perfectly conformed to thy will in all our ways; so that, after we are tried and made perfect, we may be accepted of Thee for eternal life. Brethren and Sisters, let us be humble, holy, watchful, patient, prayerful, and all to please and honor God. Then will He honor us; for, "Him that serveth me, saith the LORD, him will I honor."

NATHAN CALL, Dunham, P. Q., Canada, writes: I do not know how to do without the HERALD OF LIFE, for it is all the preaching I get. The same stiff opposition prevails in this vicinity that has for years, the blind leading the blind; but I rejoice that the Lord is prospering the work in other places, and that you are having new subscribers. My prayer is that your health and strength may be equal to your day, and for all the loved ones. May the Lord prosper His work, and so the gates of hell shall not prevail against it.

CHAS. E. PHILLIPS, North Hermon, Me., writes: I cannot do without the HERALD OF LIFE. I am blessed in its visits. It points to the foundation on which to build. Since I embraced the heavenly truth of "No life out of Christ" mine eyes have been opened so that I have been delivered from vain traditions. I often think, Lord how have we lived so long without this precious truth? But it has come, and I bless God with all my heart that I have been so favored as to receive it.

EDWIN LYMAN, Northfield, Mass., writes: I have received the HERALD OF LIFE since camp-meeting, and like it very much; have lent it to my neighbors, and by so doing have got three subscribers for it. I find a great deal of opposition to the Life views from old '44 Adventists; but how plain and positive the words of our blessed Saviour, "He that believeth not the son shall not see life, but the wrath of God abideth on him." But such positive sayings are passed by, and inferences taken from such texts of scripture as John v., 28, 29; but, blessed be the name of the Lord, the truth shines bright, and many are seeing and embracing it. I believe soon the LIFE-GIVER will come and give reward to all his waiting ones. May God bless you, and enable you so to conduct the HERALD that many may be led to embrace the truth and be saved in God's kingdom, is the prayer of your Br. in Christ.

"THE LIVING SOUL."

[The Author of the above named article has addressed the following letter to D. B. Salter, in whose house the article was originally written.—ED.]

ASHTABULA, OHIO, Oct. 5, 1868.

DEAR BR. SALTER: "One born in my house is mine heir." Abram. Gen. xv., 3. Abram complained to the Lord that he had no heir, and said unto him in the language of my text! "One born in my house is my heir." Now the "Living Soul," which Br. Storrs proposes to publish in a tract, was written in your house: it was, therefore, born in your house, and is your heir according to the faithful patriarch, whom we, that are in Christ, claim as father. You will not therefore disinherit your own heir, but give it something to enable it to live; for although it is a "living soul," it is a mortal soul, and will "surely die" without money to keep it alive. Br. Storrs says, it will take about forty dollars to immortalize it; and the last I heard of it, only about ten were raised.

Perhaps you will say, "Abram turned Ishmael and his mother into the wilderness without a penny." But it was not until Isaac was born, who was an heir of his own body. Now I do not see that you write any at all for the paper, and until you do, I see no prospect of your having an Isaac in your family; so, Abram like, you will not refuse to support Ishmael, or write something yourself, and let us hear a good word from you occasionally. Certainly you ought not to bury your talents in the earth. I know you have been very liberal in donating to the good HERALD OF LIFE; and I know, too, the Lord has bountifully bestowed upon you the means, and the will to do it; and great will be your reward; but you, as a Christian, know very well that your reward is not in this world, but in the world to come.

I have made myself acquainted among the Campbellites here abouts. They are generally very fair reasoners. Some of them have no belief in the immortality of the soul, but the greater part have; but still admit that the Bible does not affirm it: but they reason Platonically that the soul is immortal. But a short time since, one came to our school-house, and preached a whole sermon on the immortality of the soul; but gave us not one text from the Bible; but abundant quotations from Socrates and Plato. I want the "Living Soul" tract to scatter among them. On reading it, I think they will find more immortal soul than all the heathen philosophers ever dreamed of; if immortal it is; for the "Living Soul" finds it in man, beast, bird, fish, and insects; in plants and minerals, even in old hens and hop-vines. It should be stereotyped, published and scattered abroad in our benighted and Pagan United States. Every Platonic preacher ought to have one. Think of it, dear brother, and act according to your judgment; and do write to me once in a while. Yours, in Christ, the LIFE-GIVER.

Z. CAMPBELL.

FROM ELD. J. LEWIS.

OCONEE, ILL., Oct. 13, 1868.

BR. STORRS: I have just got the dear HERALD OF LIFE, of October 7th, and truly it has been meat in due season. The sermon on "God is Love" is worth bags of gold; and if I was able I would have one hundred thousand of it in a tract, together with the "Living Soul," and "Can you Believe?" all in one tract. The dear brethren and sisters have done well, as the contributions show, for the cause of truth; and we trust they will continue to cast their bread upon the waters, so they may find it after many days. Yes through all the endless ages. Keep good courage, brethren, and hold up the hands of our dearly beloved Br. Storrs in his labor.

Our opposers are fairly cornered, and condemned out of their own mouths in that article about killing twice; for "God don't kill men twice;" therefore the wicked dead will never see life. Amen, bless the Lord, O my soul. Amen and amen. Yes, their ammunition is all gone, and the splinters have recoiled upon their own fortifications, and fall they must, and fall they shall. Amen.

NOTICE.

PROVIDENCE permitting, the adjourned meeting of the believers in the speedy coming of the Lord, which was held at Enfield on September 24th, will meet at Paradise Hall in Bristol, Ct., on Thursday, November 5th, at seven o'clock P. M. and continue over the following Sunday.

For the brethren. E. M. CURTISS.
J. W. WHITING.

BRISTOL, CONN., October 12, 1868.

APPOINTMENTS.

I AM to preach in WILMINGTON, Del., Sunday, October 25th.
In PHILADELPHIA, Sunday, Nov. 1st.
ALBANY, N. Y., Sunday, Nov. 8th.
SALTERSVILLE, N. J., Sunday, Nov. 15th.
I will preach evenings at any places between these appointments, if brethren will notify me in season. S. W. BISHOP.
OCEANPORT, N. J.

THE *American Church Review*, for July, says: "No thoughtful man can behold without solicitude the low grade of domestic morals which seems to prevail to a large extent in our New England families. The general decay of public sentiment in respect to family religion, the parents' neglect of rudeness and arrogance of boys and girls, the great prevalence of untruth among the young, the license and familiarity of intercourse which is allowed between the growing youth of different sexes, the murder of living but unborn children, the number of illegitimate births—all these are sufficient to fill one with consternation."

COMMERCIAL MORALITY.

THE commercial morality of this nation is corrupted to a fearful extent. If I make any allusion to this melancholy fact, people say: "Oh! you do not understand business." Now, if business were a correct thing, I think I could understand it, if it were conducted upon perfectly honest and straightforward principles. I am not such a simpleton as not to be able to see when a thing is honest or dishonest; and if there be a mode of conducting business which is so intricate, shuffling, and complex, that I cannot understand it, and that no minister can understand whether it is honest or not, then, I say, it is something which needs looking into and requires alteration. When a common-sense Christian man cannot understand business, it is time that business should know that it has no business to be such business as it is.—*Spurgeon.*

BUSINESS MATTERS.

One Dollar each from—L. L. Bailey, Wm. Ferguson, E. Runyon, J. S. Otis, S. F. Doloff, Benj. T. Rogers, E. Mahan, J. B. Cook, A. S. Upson, H. L. Johnson, Jefferson Mayell, Mrs. R. A. Chatfield.

Two Dollars each from—Mrs. C. W. Richards, J. K. Winter, Wm. Steele, Wickliffe M. Baldwin, Dr. Willis, Jacob Deitsch, John R. Scott, D. M. Miller, Z. Adams, A. Boynton, Jas. Smith, K. S. Pettibone, Chas. H. Sutton, Wm. White, Nathan Call, S. S. Call, John Passmore, Henry Exley, E. A. Walker, Mrs. A. W. Crosby.

Various Sums—J. W. Priest, $2 50; Dr. Jos. Trevor, $3; Thomas Brown, $4; Wm. Hathaway, $10; Thos. Wallace, $10; Caleb Thompson, $3; Dr. John Kelly, on pledge, $10; Wm. Reading, $3; N. Putnam, $4; Wm. Sunter, $4 50; Mrs. C. R. F. Hawkins, $2 50; C. A. Hempsted, $2 50; James Stephenson, $3; A. G. Hudson, $5; J. G. Baldwin, $5; Isaac Fondey, $5.

Tract Fund.

Dr. Jos. Trevor, Lockport, N. Y., $2
Gro. Busby, Florida, Mass., $1

NEW PLEDGES TO SUSTAIN HERALD OF LIFE.

Chas. H. Sutton, Manayunk, Pa., $10

TO CORRESPONDENTS.

NATHAN CALL. The postage on your paper is *pre-paid* at the post-office in this city according to law. If you are charged "double postage" in Canada it is a fraud.

Parcels sent since our last issue.

Mrs. Z. C. Crane, by mail
Lory Jencks, " "
Rich'd S. Pryor, 3 parcels, " "
J. Hamilton, " "
Nathan Putnam, " "
Geo. W. Allhouse, " "
A. Boynton, " "
Mrs. E. Bennett, " "

Poetry.

Look to Jesus.

Jesus, Saviour, oh, my friend,
Still protect, and still defend;
Save from sin's enticing snare,
Save from every slavish fear.

Purify this sinful heart;
And thy saving grace impart;
In this hour of my distress
May I firmly on Thee rest.

Foes I have on every side,
Fears, and doubts, and sinful pride;
Let me triumph o'er them all,
Save me, Jesus, lest I fall.

In thine own appointed way
Lead my footsteps day by day;
In thine own appointed time
Let thy light within me shine.

Such a friend I have, indeed,
Who'll supply my every need.
In my hours of deep distress
I will firmly on Him rest.

Stamford, Ct., October 8, 1868.

Children's Department.

A Story of Rabat Joie.

Le Petit Journal has curious stories. This is one:

"Lately, a traveller passed in a carriage along the Avenue de Neuilly; the night was dark; all at once the horse stopped, and the traveller saw that the animal had met an obstacle. At the same moment a man raised himself from before the horse, uttering a cry. 'Why don't you take care?' said the traveller. 'Ah,' cried the man, 'you would do better, instead of hallooing, to lend me your lantern.' 'What for?' 'I had three hundred francs in gold on my person; my pocket has broken, and all is fallen on the street. It is a commission with which my master has intrusted me. If I do not find the money I am a ruined man.' 'It is not easy to find the pieces on such a night; have you none left?' 'Yes, I have one.' 'Give it to me.' The man hesitated. 'Give it to me, as a means of procuring the others.' The poor devil gave him his last coin. The traveller whistled; a magnificent Danish dog began to leap around him. 'Here,' said the traveller, putting the coin to the nose of the dog, 'look.' The intelligent creature sniffed a moment at the money, and then began to run about the road. Every minute he returned leaping, and deposited in the hand of his master a Napoleon. In about twenty minutes the whole sum was recovered. The poor fellow who had just got his money back turned full of thanks toward the traveller, who had now got into his carriage. 'Ah, you are my preserver,' said he; 'tell me at least your name.' 'I have done nothing,' said the traveller. 'Your preserver is my dog; his name is Rabat Joie.' And then, whipping his horse, he disappeared in the darkness."

Be Tidy.—"Now, my son," said a kind mother to her boy, "be tidy, fold up your night gown *again*; I *must* have it done *neatly*."

That little boy has grown up to be a man. A friend said to him one day—

"How is it you get through so much work as you do?

"Method, method," was the reply. "I am now reaping the fruits of my mother's lessons—Be tidy!"

Willie's Signal for Jesus.

The following touching incident is related by a lady in the East, in a letter to her brother, who is an esteemed minister in Illinois, and to whose kindness *The Little Corporal* is indebted for the use of it. It is copied word for word from her letter.

"I heard such a beautiful story, the other day, about a little child, that I must tell it to you. He was sick in St. Luke's Hospital, in New York, and the lady who told me the story was there.

"One day this child, about seven years old, was brought into the children's ward; he had been picked up in the street, where he had fallen from some building. His little leg was broken in two places, his head cut dreadfully, and his backbone so broken that it came through the flesh. He lay about a week between life and death, a fearful sufferer: but at the end of that time he began to mend, so that in a few days more his physicians concluded he could recover, but that if he lived they would have to cut off the splinters from his backbone.

"Well, they performed the operation, and the child lived and grew better. About a week afterward, the doctors found there would have to be another operation. So they told the nurse that she must tell little Willie that the next morning they would have to do it. The nurse was a noble Christian woman, and she talked to the little fellow, sitting by his bedside. She said: 'Willie, I have told you what the doctors think, and I want you to try and be a little man, and bear it as well as you can. It is hard for you, I know, and it is hard for me to see you suffer so much, and it makes my heart ache day after day to see all you dear little children suffer so, but it is God's will, my child,' she said, 'and he and his dear Son Jesus will help you through.'

"This was in the evening, and she left him till the morning, going from one little sufferer to another till her time was up. After she had gone, the little boy pulled the sheet up over his head, and began to cry as if his heart would break. In the little bed next to his was a little girl, and as she saw and heard him cry, she said:

"'Willie, what makes you cry so? Don't you know that Jesus can help you? This is his ward, they say, and he loves us all very much; don't cry any more, but let's pray to Jesus to take your pain away.'

"He then said: 'I have been praying, Susie, and I have been asking Christ to take me, for do you know they say that every night Jesus walks through our ward and takes one or two of us little children away with him—those that love him and want to go with him; and I have been telling him how much I want to go with him, and that I can't bear to think of all the pain I will have to-morrow if he don't take me. And I will tell you, Susie, what I am going to do, for fear I should be asleep when Jesus comes. I am going to hold my hand up so (and he held one hand by the wrist, just above the bed-clothes), so that when Jesus walks through our room to-night he will see it, and know I want him to take me, and he will see my hand and know I am the one that wants so much to go with him. I have told him I would, and he will look for me,' and the children went to sleep. And early next morning, when the nurse went to look at all the children, there she saw little Willie stiff and cold in death, with his hand just above the bed-clothes, held up by the other, as he had told Jesus he would find him."

Consistency.

It is an old adage that consistency is a jewel. One of the correspondents of the Herald of Life has, however, improved this saying by adding the word "ancient." If we adopt his improvement, the adage will read, Consistency is an *ancient* jewel. Judging from some things we see in print, we are led to conclude that, with some Adventists, this is their view of this matter.

Some two or three years ago, an article appeared in the *Voice of the West*, over the name of W. Sheldon, asserting, in very positive language, his belief that Christ, our Life-giver, would come the second time in the year of our Lord 1868. It seems, however, from articles of a more recent date, that on this particular point his faith begins to flag. Still, in this matter, it seems to us that consistency would require a square acknowledgment of his doubts, with the reasons why, without an attempt to make patch-work of his theory. He says now that "We claim all the time till 1875." But we modestly ask this champion of "*Adventism*" on what ground he sets up this claim? The argument on which he predicated his faith that the event would take place in the year 1868, was this: That the 1,335 years of Dan. xii., 12, do positively reach from a given event to the resurrection from the dead; that the given event is the setting up of the abomination of desolation, Dan. xii., 11; that the above-named power was set up by the letter of Justinian constituting the Pope of Rome sole and universal head of the church, and the only lawful corrector of heretics. That this letter was written in A. D. 533, every historian, who has ever said anything about it, positively asserts.

To this, Eld. Sheldon has always assented. Now, if this argument is good for anything in proving the definite time of the second advent, it cannot possibly be stretched beyond the present year. To make this arrangement of the period more clearly correct, it was urged by the same writer and his associates, that 1,260 of these years terminated at the point where infidel France made war on the two witnesses (Old and New Testaments) overcame them and killed them. All expositors who take this view of the prophecy, Eld. Sheldon among them, say that the witnesses were slain during the French revolution, in 1793; and that the three days and a half, each day for a year, during which these witnesses were to lie dead in the street of the great city, were fulfilled from November, 1793, to June 1797. This position being correct, no one can, with any show of consistency, attempt to extend the 1,260 years beyond November, 1793.

As the difference between 1,335, and 1,260 is only 75, it inevitably follows, that this calculation of the periods cannot possibly carry their ending beyond November, 1868. Now if Eld. Sheldon has any confidence in his own argument, why does he not squarely state his belief that the great consummation will take place at no point of time beyond next November? And if has abandoned this argument, why does he not say so plainly? Mark, this 1,335 years is the only prophetic period in the Bible that Eld. Sheldon believes ends at the resurrection. Whether Eld. S. and his associates admit it or not, the month of November, 1868, will test all the strength of this argument. If this argument brings the Lord from heaven, he will come before December. Eld. Sheldon and his associates see this just as plainly as we do. If they have any confidence in their own arrangement, why do they not talk it as they see it? Let consistency be a *modern* jewel. Then, if disappointed, own up like honest men. Indiarubber will do very well in its appropriate place, but it makes a very bad show in a religious faith. S. W. Bishop.

Night Musings.

BY POLLY G. PITTS.

When sleep fled my eyes, I mused on the time when, a little child, I stood and viewed the beautiful meadow on whose bosom stood the dwelling of my father. Under that peaceful roof I first drew the breath of life. Musing in the mornings when my busy feet ran through the tangled grass, wet with the dews of heaven, sent in mercy, and gathered my apron full of roses. Of all the meadows that I ever stood in to muse, this is the best; and the reason is, that I seem when there, in the vigor of life, though I am more than three score and ten years. I mused on the surrounding hills, and thought of the goodness of him who had weighed those hills in a balance. Then I mused on the lofty mountains, scattered over the earth, and thought of the Almighty power of the God of love that weighed the mountains in scales. O, what is man! These musings brought to my mind the saying of a man who stood on one of the great safety-valves of the earth—Mount Vesuvius—and with his glass he drew, or seemed to draw, the surrounding country to his feet, and its rivers seemed like silver threads thrown down at random, and its mighty forests reaching as it were to the boundless horizon; then looking at himself he exclaimed, "Pompous littleness."

Still my musing ran on to God's great measure in the which the dust of the whole earth was comprehended. Then came up for contemplation the mighty oceans, the great seas, the broad flowing rivers, the lakes, the brooks, the springs, whose every drop was measured in the hollow of the hand of its Creator, and he meted out heaven with a span. (O who would not be swallowed up in the contemplation of such a Being? O who would not be revived when they would say, "This God is mine?")

Next I mused on the Brothers Thorne of New York. I thought they had given liberally to support the Herald of Life, and God had blessed them much; then I said, It was "God that worked in them to will and to do of his own good pleasure, as he did in the poor widow who gave more than they.

I mused on the long useful life of our sleeping Br. Jonathan Wilson. How many times my heart had been cheered by his stirring communications. I mused on the mercy of God in lengthening out the lives of many of those that are looking for the coming of Jesus as nigh.

Then my thoughts turned on Br. Storrs, how God had used him as an instrument in his hand to fight the powers of darkness with; then came into my mind the sword of "Great Heart," in Bunyan's Pilgrim; how he fought the enemies of God till his sword grew to his hand. Thus may Br. S. be so united to the hand of God that one spirit may run through the whole body, and that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate him, or any of the elect, from the love of God, which is in Christ Jesus our Lord.

O how I mused on the inconsistency of the orthodox view of the penalty of God's law, eternal life in misery, though they call it death. O think of numbering every leaf of the forest that has grown since creation; every spear of grass that ever grew, and every drop of water on this globe; then call each of these a million of years, and when all these years have passed away, the penalty has only begun to be executed. Then to think of such men as H. W. Beecher, and other great men, or so styled, that preach from week to week such a penalty! O, for a while my muse was dumb; then I exclaimed, something like the man on Vesuvius, "O pompous nothing!" for such preaching is worse than nothing. O to think how they exaggerate God's wrath and vengeance, and his great love and mercy to a dying world is never magnified by them; they seem afraid to tell the sinner that God loves him.

Last I mused on myself, and the judgment day, or great assize, as held by the orthodox. I counted off from my life, thirty-seven years, for infancy, early childhood, my sleeping hours; and then there remained almost thirty-seven years, filled up, yes crowded to overflowing with words, deeds, and thoughts, and I said, It will take thirty-seven years to give an account for all these things, therefore I shall hold the attention of the assembled world thirty-seven years, if orthodoxy is right. And what shall I do till my turn comes, if almost all others are judged before me? The morning dawned, the musing ended for the time.

I now say, "O God give me wisdom to cease from man, whose breath is in his nostrils, for what is he to be accounted of? Thy word is truth.

Fredericksburg, Iowa, Oct., 1868.

Retrospection.

After a few weeks of recreation—attending camp-meeting, travelling, and visiting, I find myself at home once more, and somewhat benefitted by the change. Again I resume my cares and take up life's duties, looking for wisdom and help to Him whose promises are sure, and who hath said, "As thy day so shall thy strength be."

As I find time for quiet reflection, my mind turns back very often to the meeting at Springfield, to the pleasant and precious seasons of communion with the dear people of God, whose cheering and encouraging testimonies seem even now to be sounding in my ears. It was a time of deep interest and profit to me, and I doubt not to many others also. I am satisfied that much good will result from the meeting, that the truth will be honored and spread abroad and prejudice removed from many minds. We can see that considerable progress has been made during the past year, and to-day we certainly stand on advance ground. To use a very common expression, "The battle goes well." The seed long ago sown in tears and with many prayers, is springing up, and there is promise of a rich harvest. It is just like the working of truth always. The Lord be praised. It only needs faithful sowing and patient waiting to assure us that our "labor is not in vain in the Lord."

Yes, it was good to meet with the dear children of God—to look into the faces and feel the warm pressure of the hands of those whose hearts we know beat in unison with our own, and whose writings we have become familiar with through our much loved paper. It will repay one for the trouble and expense of attending such a meeting. And then, the home-feeling one experienced under our Life Tent. And this reminds me of the wish expressed by some of the sisters who found a home under its friendly shelter, that Br. Wolcott might be informed of the gratitude they felt to him and the Lord for such a provision. Although he was not able to be with us, which we all regretted, yet I know that many a blessing was invoked to rest upon him.

The tent was just the thing needful for the meeting. In it we listened to interesting and instructive sermons from ten of our preaching brethren, holding the Life views; who thus had opportunity to let shine the light of truth without restraint or hindrance, besides the excellent practical discourse of Br. Grant, which, under the circumstances, told upon the large number who gathered to hear it.

I did not intend to write a report of the meeting, but I wish to refer to the public sermon of Br. Storrs at the stand, which has before been noticed in the Herald of Life. I am satisfied that every heart that enjoyed the love of God, could but respond to the sentiment presented; and as far as my acquaintance and observation extended, I know this to be true. What if some, with minds perhaps contracted and crusted over a little under the influence of prejudice, should be stirred somewhat, and imagine they saw something to be feared! There is nothing but that the Lord can over-rule for good to His cause and truth; for He can make the wrath of man to praise Him, or restrain it as He will. Let us therefore wait and trust. The Lord imbue us with His blessed Spirit, so that if reviled, we may not revile again; and then if any of the household share the same fate as did the Master of the house, we shall not be disturbed, but rejoice that we are worthy to have fellowship with Christ in His sufferings, knowing that when His glory shall be revealed we shall also share in that.

My heart was made glad by the readiness manifested by the friends of the Herald of Life to make provision for its continuance. The Lord speed it on its mission of love to a dying world. Louisa J. Beach.

New Britain, Conn., Oct. 7, 1868.

The Devil and His Use.

[The following story shows the importance of a spirit-devil for some "brother minister;" especially for such as have not enough love for God and men to perform their duty from that heaven-born principle. If any prefer "Beelzebub" and "Pandemonium" to the school of Christ to be stimulated to duty, the following story is just the thing.]

A Shot From A Long-Bow.

Chritmas Evans, the famous Welsh preacher, toward the end of his days, labored to advance the temperance reformation. A brother minister who "condemned not himself in the things which he allowed," could not be brought over to the total-abstinence system. Christmas polished an arrow, and put it in his quiver ready for use. He was appointed to preach; and as usual there were gatherings from far and near to hear him. Mr. W———, of A———, the minister alluded to, was there also; but, as if in anticipation of an attack, he at first said he should not be present while Evans preached, yet such was the fascination that he could not stay away. By-and-by he crept up into the gallery, where the preacher's eye—for he had but *one*—which had been long searching for him, at length discovered him. All went on "as usual" until the time came when the arrow might be drawn, which was done slyly and unperceived.

"I had a strange dream the other night," said the preacher. "I dreamed that I was in Pandemonium, the council-chamber of Hades. How I got there I know not; but there I was. I had not been there long before there came a thundering rap at the gates.

"'Beelzebub, Beelzebub! You must come to earth directly.'

"'Why, what's the matter now?'

"'Oh! they are sending our missionaries to preach to the heathen.'

"'Are they? Bad news this. I'll be there presently.'

"Beelzebub came, and hastened to the place of embarkation, where he saw the missionaries, their wives, and a few boxes of Bibles and tracts, but on turning round, he saw rows of casks piled up, and labelled Gin, Rum, Brandy, etc.

"'That will do,' said he; 'no fear yet. These casks will do more harm than the boxes can do good. So saying he stretched his wings for hell again.

"After a time there came another loud call.

"'Beelzebub, they are forming Bible societies.'

"'Are they? Then I must go.' He went, and found two ladies going from house to house, distributing the Word of God.

"'This won't do,' thought he; 'but I will watch the result.' The ladies visited an aged female, who received a Bible with much reverence and many thanks. Satan loitered about, and when the ladies were gone saw the old woman come to her door and look around to assure herself that she was unobserved. She then put on her bonnet, and with a small parcel under her apron, hastened to the next public-house, where she pawned her new Bible for a bottle of gin.

"'That will do,' said Beelzebub; 'no fear yet.' And back he flew to his own place.

"Again came a loud knock, and a hasty summons:

"'They are forming temperance societies.'

"'Temperance societies! What's that? I'll come and see.' He came and saw; and again flew back muttering:

"'This won't do much harm to me or my subjects. They are forbidding the use of ardent spirits; but they have left my poor people all the ale and porter, and the rich all the wines. No fear yet.'

"Again came a louder rap, and a more urgent call.

"'Beelzebub! you must come now, or all is lost. They are forming teetotal societies.'

"'Teetotal! What, in the name of all my imps, is that?"

"'To drink no intoxicating liquors whatever. The sole beverage is water.'

"'Indeed! that is bad news. I must see after this.'

"And he did; but went back again to satisfy the anxious inquiries of his legions, who were all *qui vive* about the matter.

"'Oh!' said he, 'don't be alarmed. True it's an awkward affair; but it won't spread much yet, for all the parsons are against it, and Mr. W———, of A——— (sending up an eagle glance of his eye at him), is at the head of them.'"

"But I won't be at the head of them any longer," cried out Mr. W———. And walking calmly down out of the gallery, entered the table pew, and signed the pledge.—*Baptist Reporter.*

From Helen Robertson.

Hartford, Conn., Oct. 7, 1868.

Br. Storrs: Last issue of "our paper" informs the readers that the next will be the commencement of Vol. VI. It leads my thoughts back to five years ago, when we, a feeble little band, met under the "Chestnut Tree," and there concluded to issue a weekly paper. Since then many changes have taken place. A *very few* have gone out to walk no more with us, while hundreds have joined the ranks. The Lord, even our dear heavenly Father, has truly owned the work, and we praise his holy name for it. When a work is of man it comes to naught. When of God it cannot be overthrown. O that we may have grace always to be workers together with God; then we shall have works that shall stand the fire which will try every man's work of what sort it is. Just think of a man spending his lifetime erecting a building, and fixing it all up to look as beautiful as possible, and after it is finished, looking on it with admiration, thinking it just right, and then when it is tested, going all to ruin, and nothing left of it.

Thus will go the theology of many; yet if they are the Lord's honest, loving children, they themselves will be saved as by fire. The Lord help us to build on the foundation, gold, silver, and precious stones.

I send you two new subscribers from this city. One of them has been in the light, walking in it for over a year, and has steadfastly set his face Zionward. The other was undecided till last camp-meeting, still looking into the subject. Then I gave him Bible vs. Tradition, and some other pamphlets. The first of these decided him, and now he sees the light clearly, and subscribes for the Herald of Life. I trust many more new subscribers will soon be added, for the light of life is so precious.

My prayer is that our Father may long spare your life to spread the precious truth; and may his blessing rest on the tried but faithful few.

Your sister, in the hope that when Christ, who is our life shall appear, she, with all the redeemed, may appear with him in glory.

Eld. Henry Perkins, Plymouth, Me., writes: I send $2 for the Herald of Life, and would gladly send more. My health is poor and my means limited. The truth is gaining ground slowly in this region; but the influences are strong against it. Spiritism and other false isms operate to hinder its progress. But the truth is mighty and must triumph ultimately. May the Lord bless and strengthen you, and give wisdom that you may give the household meat in due season. Blessed is that servant whom his Lord shall find so doing. I believe He is soon coming to the Marriage Supper of the Lamb, which I think is not a literal supper, but a message of truth to prepare and strengthen the household for the trial they have yet to endure before deliverance comes. May the Lord bless all the dear saints is my prayer.

Mary Woodward, Albanville, Wis., writes: Gladly do I receive the weekly visits of the Herald of Life. It comes laden with precious fruit that feeds the hungry soul. I might have remained in darkness concerning the wicked dead had it not been for the Herald which was presented to me by Eld. H. Harris of Mt. Tabor. I believe it to contain the true gospel of the kingdom. I feel truly thankful to God for the blessed truths it contains. I meet with much opposition; still I feel encouraged, for I know what our Saviour has said, and He will perform these precious promises. How cheering to the lonely traveller. I wish to do all I can to spread the truth, and am willing to sit at Jesus' feet; and accept that good part that Mary chose, that I may have a welcome entrance into the everlasting kingdom. Yours in the hope of eternal life.

BOOKS AND PAMPHLETS

FOR SALE AT THIS OFFICE.

On all books and pamphlets sent by mail, the postage has to be *pre-paid.*

Six Sermons on the Inquiry. *Is there Immortality in Sin and Suffering?* To which is added a sermon on *Christ the* Life-Giver, or the faith of the Gospel, by Geo. Storrs; with an Introduction defending the Bible and its Author against Infidels. This work contains double the amount of matter of the original Six Sermons. *Price*, in paper covers, 30 cents. Postage 4 cents.

The original Six Sermons were first preached and published in Albany, N. Y., in 1842. Since then they have passed through many editions and been improved and enlarged as the author received more light; but the last alterations and enlargements were made near fourteen years since, and the author has seen little reason to make any material change in the matter since, but will do so when he sees cause, if he ever does.

The Watch Tower: or, Man in Death; and the Hope for a Future Life.—A Pamphlet of 96 pages. A thorough cure for the modern necromancy, misnamed "spiritualism," which is really animalism. Price 20 cents. Postage 2 cents.

This work is one of the first importance, and should follow the Six Sermons in all cases where there is a desire to understand the question of inherent immortality and the state of man in death, as only the knowledge of man's nature and state when dead can prepare our minds to comprehend the work of Christ in our redemption. Let none therefore fail to read this pamphlet.

Life from the Dead; or, the Righteous only will Live Again. By Geo. Storrs. Price 20 cents. Postage 2 cents.

The author believes this subject is one of vast importance. It illustrates the whole Gospel scheme, and shows the mercy of God in its true light, while man is seen to be wholly mortal. It cuts up the modern man-worship, which is hurrying so many on to rank atheism. This work should be read after the two preceding ones, with which it will be seen not only to harmonize, but it is the climax to the doctrine of those works, and is the inevitable result to which they lead. The three works together form the author's "body of divinity" as he understands the Scriptures of truth.

Life only in Christ.—This embraces the whole of the three previous named works, and the Tract on Atonement, bound in one volume of 360 pages, and lettered on the back. It contains a full view of the doctrine of "No life out of Christ," as held by the Editor of the Herald of Life. Price $1. Postage 16 cents.

This volume has been prepared for the convenience of those who wish to know the author's views on the Life theme, in the order in which they rose in his own mind, and as the subject naturally arises in a thinking mind. 1. Is man immortal? If not—2. What is his state in death? If unconscious in death—3. Who will live again? These questions are taken up in this order, and we do not see how an impartial mind—willing to follow truth wherever it leads—can come to any other conclusion than the one arrived at in these combined works. Examine them and see if this is not so.

Man's Destiny.—Immortality: The Arguments from Nature and Scripture, by Rev. T. M. Post, D. D., St. Louis, Mo., Reviewed by Geo. Storrs. Price, in pamphlet, 30 cents. Postage 4 cents.

The history of this work was this: Rev. T. M. Post D. D., of St. Louis, Mo., a well known and talented clergyman, was selected by certain ministers and others, in New England, to write a prize Essay on Immortality, for which a gentleman in New York paid $150. It was intended to have it the best that could be said or written in favor of the immortality of all men without regard to their moral character; that is, of their inherent immortality.

Dr. Post took up the subject under two heads of argument. First, "The Argument from Nature;" and second—"the Argument from the Scripture." The first of these appeared in *The New Englander* of February, and the other in May, 1856.

The Reviewer followed these arguments in their order. The Review of the argument from Nature was written before that from Scripture appeared.

The author of the Review wrote it by request, and with the expectation that it would be published with a reprint of the Essay. No one should fail to read it; and perhaps nothing better can be placed in the hands of Ministers of any denomination.

Bible vs. Tradition: in which the true teachings of the Bible is manifested: showing the true meaning of the terms Soul, Spirit, Hell, Everlasting, Eternity, Life, Death, etc. Price, bound, $1. Postage 16 cents. In paper covers, 70 cents. Postage 6 cents.

This work contains over 300 pages, and is an invaluable help to understanding the Scriptures. Many smaller works have been written by others on the subject; but they are little more than a compilation from this larger and more perfect work, which was the pioneer in this branch of the life views.

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Herald of Life
AND OF THE COMING KINGDOM.

"They which shall be accounted worthy to obtain that world, and the resurrection from the dead . . . are the children of God, being the children of the resurrection."

GEORGE STORRS, Editor. NEW YORK, WEDNESDAY, OCTOBER 28, 1868. VOLUME VI.---NUMBER 4. WHOLE NUMBER 242.

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THE FIFTH KINGDOM.

ALL religionists who take any interest whatever in the study of prophecy agree that Daniel, in his interpretation of Nebuchadnezzar's dream of the image, Dan. ii., brings to view the setting up of a universal kingdom by the "God of heaven," but differ widely as to its nature, whether already established as a human government, or whether yet to be established as a purely divine one. Most of onr readers are familiar with the prophecies respecting this and certain preceding kingdoms; but as some may not be, let us briefly examine the prophecy.

Nebuchadnezzar saw in a dream the image of a man. "This image's head was of fine gold, his breast and his arms of silver, his belly and his thighs of brass; his legs of iron his feet part of iron and part of clay." Dan. ii., 32, 33.

Corresponding to this dream, was a vision of Daniel, had some years later, in which he saw four great beasts, denoting, as declared by the heavenly messenger, "four kings which shall arise out of the earth." "Thus he said, the fourth beast shall be the fourth kingdom upon the earth, which shall be diverse from all kingdoms, and shall devour the whole earth, and shall tread it down, and break it in pieces. And the ten horns out of this kingdom are ten kings that shall arise: and another shall rise after them." Dan. vii., 23, 24. In his interpretation of Nebuchadnezzar's dream, Daniel declared to the king, "thou art this head of gold. And after thee shall arise another kingdom inferior to thee, and another third kingdom of brass, which shall bear rule over all the earth." And the fourth kingdom shall be strong as iron: forasmuch as iron breaketh in pieces and subdueth all things . . . "And whereas thou sawest the feet and toes part of potters clay and part of iron, the kingdom shall be divided . . . And in the days of these kings shall the God of heaven set up a kingdom which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand forever." Dan. ii., 38, 44.

The expression, "thou art this head of gold," fixes it beyond cavil that the Chaldean or Babylonian was the first of the line of kingdoms represented by the image. A part of the hand writing which Belshazzar saw was thus explained: "Thy kingdom is divided and given to the Medes and Persians." Add to this the affirmation of history that the Medo-Persian empire succeeded the Babylonian, and it is settled that the second power represented by the image was Medo-Persia. We come, then, to the "third kingdom of brass." What was it?

The Greek empire was founded by Alexander the Great. He conquered Greece, went into Asia, took Tyre, subdued Egypt, and finally overthrew Darius Codomannus at Arbela, 331 B. C. Thus terminated the Persian monarchy, and upon its ruins the Greek, or Macedonian empire became fully established. Alexander afterward subdued Hyrcania, penetrated India as far as the Ganges, and conquered all the countries that lay between that river and the Adriatic Sea. After his death, the empire was divided among his four great generals. Cassander had Macedon and Greece; Lysimachus had Thrace, and the portions of Asia which lay on the Hellespont and Bosphorus; Ptolemy had Egypt, Lybia, Arabia, Palestine, and Cœlosyria; Seleucus took Babylon, Media, Susiana, Persia, Assyria, Bactria, Hyrcania, and other provinces reaching to the Ganges; and thus the empire was said to have "rule over all the earth."

But are we dependent upon history for light in identifying the "third kingdom?" Years after Nebuchadnezzar's dream of the image, Daniel had a vision in which he saw a ram pushing westward, and northward, and southward. While he was considering the ram he beheld a he-goat, having a notable horn between his eyes, come from the west to the ram "and break his two horns" and "cast him down to the ground." Therefore the he-goat waxed very great and when he was strong, the great horn was broken; and for it came up four notable ones toward the four winds of heaven." Dan. viii., 8. From an angel, Daniel received this interpretation of his vision. "The ram which thou sawest having two horns are the kings of Media and Persia. And the rough goat is the king of Grecia." Dan. viii., 21, 22. Revelation and history harmonize, then, in pointing out the Greek empire as the "third kingdom of brass."

Although revelation does not furnish the name of the fourth monarchy, certain considerations enable us to fix it with a degree of certainty little less than positive. It was to follow immediately the downfall of the third, the Grecian power. No power was to intervene between Greece and itself. Rome is generally supposed to have been founded by Romulus about 750 B. C. It seems to have matured about the time the Grecian monarchy terminated. Octavius, afterward called Augustus, subdued Egypt, about 30 B. C., an event which finished the Grecian empire, Egypt being the last of its four divisions, denoted by the four horns of the "rough goat.' No power, therefore, could have possibly existed between the downfall of the one and the rise of the other. The fourth kingdom, of the image, was to be "strong as iron: forasmuch as iron breaketh in pieces and subdueth all things;" and as the "fourth beast," it was to devour the whole earth, and "tread it down, and break it in pieces." How true was this of the Roman empire is evidenced by the fact that at the time at which Gibbon dates the commencement of its decline it consisted of Italy, Spain, Gaul, Britain, Rhætia, Noricum and Pannonia, Dalmatia, Dacia, Thrace, Macedonia, and Greece; Asia, Syria, Phœnicia and Palestine; Egypt, Africa, and the Mediterranean with its island. These facts, in connection with other well known ones which we have here neither time nor space to consider, leave no doubt as to the Roman being the fourth power represented by the image, the two legs of which fitly denoted the eastern and western divisions of the empire.

We come now to the last division of the image, the feet and toes. That they correspond to the ten horns, the ten kings that should arise out of the "exceeding dreadful" fourth beast is apparent. Bible students may differ as to what powers are denoted by these last symbols of the image, and the ten horns of the fourth beast, but they are generally agreed in this that whatever they are they exist in some form at the present time. This must be so, since it is conclusive that the iron kingdom of the image—the fourth beast of Daniel's vision—is the Roman empire. What follows then? Why, that we are living in the time when the everlasting kingdom is to be established; for the prophecy is "in the *days of these kings* shall the God of heaven set up a kingdom."

Here let us consider the view, obtaining somewhat among students of various sects, that this power is already established, it being no other than the United States, in which we live. What are named as some of the characteristics of the kingdom which God shall set up? Purity is one. It "shall be given to the people of the saints of the Most High." Was this country given to the saints? Yes, is the reply, our Puritan fathers sought here the enjoyment of that freedom in the worship of God which was denied them at home. True, but they established no government, being still ruled by Great Britian, a power claimed by some to be one of the ten horns of the fourth beast; one of the toes of the image. But it may be urged, they threw off the yoke of that despotism and established a free government, thus securing justice and equal rights to all men. Did they? When they declared themselves free from monarchical rule they proclaimed the right to life, liberty, and the pursuit of happiness inalienable to all. On that basis they struggled and prayed for freedom; on that basis God granted it. They gained the priceless boon, but were recreant to the righteous principle in the name of which they sought it. *They* were free but they drew tighter the chains of human bondage. Professing to offer an asylum to the oppressed of all lands, strong as death they riveted the yoke of one of the most terrible species of slavery the world ever saw, upon the necks of millions of fellow-mortals whom they had acknowledged before God as endowed with the inalienable right to liberty. The pure and perfect kingdom of our God foster for more than three quarters of a century such stupendous fraud, and strive to hide behind the flimsy plea of authority such deeds of shame and infamy as were all that while enacted under cover of law? Perish the wretched thought. Aside from this dark, accursed blot, had our government some semblance of purity in its youth? Alas, how quickly it became whelmed in corruption! We need not trace its course. What is its present condition. Who need be told that every legislative assembly from the lowest in city or county to the highest council of the nation is polluted by fraud, perjury, and theft; that over the entrance to almost every office in the land is written "pollution." Very many of our law-makers are notorious law-breakers; something falsely labelled justice is an article of almost public purchase and sale in our courts; not a few of the custodians of public property are plunderers known to be allied with thieving hordes; while scarcely a God-fearing man can be found occupying a position of public trust in any department of the government. Wickedness is exalted, and before iniquity men bow down.

As to the origin of our government, go ask them who through the bitter sufferings of terrible war struggled for their Independence? Vividly remembering all their keen sorrows; with fainting hearts, battle-scarred breasts, toilings hands, and bleeding feet they pursued through long years the object of their fond desire; they would, were they living, send back the answer, "Not 'without hands' was our government cut out."

Perfect purity will characterize the kingdom which shall "be given to the people of the saints of the Most High;" but our government has little claim to that quality.

Another characteristic of the fifth power is perpetuity. "It shall stand forever." What element of perpetuity has our government? Does it consist in its republican form? Since it is a fact that men are waxing "worse and worse, deceiving and being deceived," totally unfit to govern themselves, as individuals, no evidence of perpetuity can that principle furnish to a government. Is it said to be the best that ever existed? In some respects it is, but show us a civilized monarchy which has, in the same time treated millions of its people with greater lawlessness and barbarity than has our so-called "government of the people." Have they not been deprived of every right; crushed beneath such an appalling load of persecution and suffering that the universal cry wrung from them has been "How long, O Lord, how long?" In a simple monarchy, one man rules all others; in ours a part rules the other part. No evidence of perpetuity here. A government steeped in crime, administered by workers of iniquity, and utterly incapable of regulating or punishing certain enormities, will not escape when the final judgments of God shall rest upon the nations. It shall not "stand forever."

Our Saviour is elsewhere represented by *a stone;* but a form of human government is not thus represented. Upon what are all human governments founded and sustained? Upon the sword; force of arms. This is no less true of ours than of others, else would it ere this have been severed. Christ will smite them all at their very foundation, and establish one upon the new basis of perfect justice, love, and peace. Our last, best form of government has failed, the cup of the iniquity of the nations is about full, and very soon that glorious Fifth Monarchy will be established. Jesus is to be its king, and it will not be set up until he comes; for "I will overturn, overturn, overturn it; and it shall be no more *until he come* whose right it is, and I will give it him." That government shall be a just one; for upon the throne of his father David shall he order it, and "establish it with judgment and with justice."

It shall be a peaceful one. No clanging of arms and clashing of steel no strife and tumult of war; none of the confused noise of battle, "and garments rolled in blood," but of the "increase of his government and peace there shall be no end." "Righteousness shall be the girdle of his loins, and faithfulness the girdle of his reins. The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together; and a little child shall lead them. The cow and the bear shall feed; their young ones shall lie down together; and the lion shall eat straw like the ox. They shall not hurt nor destroy in all my holy mountain: for the earth shall be full of the knowledge of the Lord, as the waters cover the sea," saith the Lord of Hosts.

Let not our minds be turned away by any foolish claims of men; but with the eye of faith firmly fixed on Zion's King, labor with all diligence so that when he shall come, as soon he will (for the kings in the days of which he shall come and set up his throne are in existence) we shall be able to say, "Lo, this is our God; we have waited for him, and he will save us: This is our Lord; we have waited for him; we will be glad and rejoice in his salvation." L. C. THORNE.

NEW YORK, Oct., 1868.

THE LORD'S PRAYER. LUKE XI., 1–13.

[Concluded.]

3. THE fulness, condensedness, comprehensiveness, universality of the prayer. Of course it never was intended to confine within the limits of its few sentences the free spirit of prayer. The example of Lord himself, of the apostles of the church in all ages, has taught us how full and varied are the utterances of the human heart, when it breathes itself out unrestrainedly unto God in prayer. Where the Spirit of the Lord is, there is liberty—ample the freedom and wide the range that the Holy Spirit takes when it throws the human spirit into the attitude, and sustains it in the exercise of prayer—prompting those yearnings which cannot be uttered, those desires and affections which words multiplied to the uttermost fail adequately to express. In the past history, in the existing condition of every human soul, there is an infinitude of individual peculiarities. To forbid all references to these, all manifestations of these in prayer—to tie every one down at every season to pray as every one else—to allow no minute confession of particular transgressions, no recital of the circumstances in which they were committed, aggravations by which they were accompanied, no acknowledgment of special mercies, nor glad and grateful recounting how singularly appropriate and satisfying they had been—to cramp down within one dry and narrow mould all the plaints of sorrow, the moanings of penitence, the aspirations of desire, the beatings of gratitude, the breathings of love, the exultations of joy and hope, which fill the human heart, and which, in moments of filial trust, it would pour out into the ear of the Eternal: this were indeed to lay the axe at the root of all devotion. But while pleading for the very fullest liberty of prayer, let us not be insensible of the great benefit there is in ever and anon stepping out of that circle in which our own personal and particular sorrows and sins shape and intensify our prayers, into that upper and wider region in which, laying all those specialties for the time aside, we join the great company of the prayerful in all ages, in those few and simple, yet all-embracing petitions, which they and we, and all that have gone before, and all that shall come after, unite in presenting to the Hearer and Answerer of prayer. And this is what we do in repeating the Lord's Prayer. In it we have, stripped of all secondary or adventitious elements, the concentrated spirit and essence of prayer—a brief epitome of all the topics that prayer should embrace—a condensed expression of all those desires of the heart that should go up to God in prayer. It is not a prayer this for any one period of life—for any one kind of character—for any one outward or inward condition of things—for any one country, for any one age. The child may lisp its simple sentences as soon as it knows how to pray; it comes with no less fitness from the wrinkled lips of age. The penitent in the first hour of his return to God, the struggler in the thick of the spiritual conflict, the believer in the highest soarings of his faith and love, may take up and use alike this prayer. The youngest, the oldest, the simplest, the wisest, the most sin-stained, the most saintly, can find nothing here unsuitable, unseasonable. It gathers up into one what they all can and should unite in saying as they bend in supplication before God. And from the day when first it was published on the Mount, as our Lord's own directory for prayer, down through all these eighteen centuries, it has been the single golden link running through the ages that has bound together in one the whole vast company of the prayerful. Is there a single Christian now living upon earth—is there one among the multitude of the redeemed, who never prayed this prayer? I believe not one. It is not, then, as isolated spirits, alone in our communion with God, it is as units in that unnumbered congregation of those who have bent, are bending, will bend, before the throne, that we are to take up and to use this prayer. Not "my Father," but "our Father," is its key-note. Let it calm and soothe, and elevate our spirits, as, leaving all that belongs to our own little separate circle of thoughts, and doubts, and fears, and hopes, and joys, behind, we rise to take our place in this vast company, and to mingle our prayers with theirs.

And to what is it that the Lord's Prayer owes especially the universality of its embrace—the omnipotence of its power? To the special character in which it presents God to all—the peculiar standing before him into which it invites all to enter. It is not to him as the great I Am, the Omnipotent, the Omnipresent Creator, and Lord of all; it is not to him as dwelling in the light that no man can approach to, as clothed with all the attributes of majesty and power and justice and truth and holiness—the moral Governor of the universe, that it invites us to come. No, but to him as our Father in heaven, a Father regarding us with infinite pity, loving us with an everlasting love, willing and waiting to bestow, able and ready to help us. It is to him who taught us this prayer that we owe the revelation of God to us as such a Father. More than that, it is to Christ we owe the establishment of that close and endearing connection of sonship to the Father—a connection which it remains alone for us to recognize, so as to enter into possession of all its privileges and joys. He who taught this prayer to his disciples, taught them, too, that no man can come unto the Father but through him. It was a great injustice to him, if, because he has not named his own name in this prayer, we should forget that it is he who, by his incarnation and atonement has so linked God and man, earth and heaven, together, that all those sentiments of filial trust and confidence which this prayer expresses, may and should be cherished by every individual member of our race. There is not a living man who may not use this prayer; for while it is true that no man cometh to the Father but through Christ, it is equally true—indeed the one truth is involved in the other—that all men, every man, may now so come; not waiting till he is sure that he is a child of God, has such faith in God, or gratitude to God, or willingness to serve God as he knows a child should cherish; not grounding his assurance of God's Fatherhood to him on his sonship to God—no, but welcoming the assurance given to him in and by Jesus Christ. . . . . He added, "I say unto you, Ask, and it shall be given; seek, and ye shall find; knock, and it shall be opened unto you. For every one that asketh"—asks as I have told you he should, or for what I have told you he should—"every one that asketh, receiveth; and he that seeketh, findeth; and to him that knocketh it shall be opened. If a son ask bread of any of you that is a father, will he give him a stone? or if he ask for a fish, will he give him a serpent? . . . . If ye, then, being evil, know how to give good gifts to your children how much more will your heavenly Father give the Holy Spirit to them that ask him?"

MILTONIAN THEOLOGY.

WE have lately had a grand entertainment in the form of a tableau illustration of Milton's great poem, "Paradise Lost." These tableaux were sixty-three in number, representing the principal scenes of that poem. The scenes were judiciously chosen, and the paintings were fine, and unquestionably deserve a high rank as a work of scenic art. Those views representing the Creation in the order of days, and Adam and Eve in Paradise, were the more pleasing as coming within the limits of the natural and the known. Those which attempt to portray scenes in heaven and hell, angels, archangels, devils, and wars, certainly seem to exceed the proper limits of pictorial art, and border on the sacrilegious. I could not repress the feeling, that there was an attempt to unveil the secrets of the Most High, and portray scenes forbidden to mortal gaze. But it may be said, that the tableaux merely aim to transfer to canvas a faithful representation of the conceptions of the poet, and the poem itself is justly chargeable with the fault.

While Paradise Lost is a poem of great merit, sublime in its conception, grand in its diction and daring in its imaginative flights, equalling if not surpassing all other efforts of unaided human genius, it has also great faults. I have long been of the opinion that its great fault is that it attempts to penetrate things forbidden to man, and so discolors truth and weaves it with fancy that it has deceived many by its very speciousness. But I do not thiuk Milton is so much to be blamed for this. I do not suppose for a moment that it ever entered his thoughts that he was imposing on the credulity of weak minded and bigoted men; that his poetic conception of Satan aud hell and conscious torment would ever be considered better authority than the Bible. He was writing a grand epic poem to rank with the sublime efforts of Homer and Virgil in all coming time, and he little thought that there would ever be any man or class of men so credulous as to believe his poem fact and not fancy. Had it been his intention to have written a theological work, his views of divine truth, so fearlessly expressed and ably defended, leave no doubt as to its tenor upon these points. What shall I think, then, of the man who last fast-day preached in this place a sermon in which the Miltonic view of Satan as a fallen angel was presented in its strongest light, and Paradise Lost was quoted in the pulpit to add to the force and validity of the argument? And he is not alone, for this is the general opinion of the religious world. Would that men might see that the trnth of God is better than the inventions of men.

W. H. H. MCALLISTER.

St. Albans, Vt., Oct., 1868.

"ADVENTISM."

STRICTURES BY ELD. J. S. WHITE.

REV. Wm Sheldon has put forth to the world a book with this title. I should be very much surprised at this work bearing this name if we had not had so many strange things among us as a people. If Br. Sheldon had said that his book was *his* Adventism, it would have been more tolerable, But even then, it would be calculated to deceive those who are not acquainted with us; for they would naturally suppose that he had expressed what the Advent body believe in common. As it now is, one would suppose that, to be an Adventist, a person must endorse that book as a whole. And if it be not so, then the title of the book is false. I must say that a great portion of that book I never believed. Thousands of others can say the same, who at the same time believe that Christ is soon to come the second time, raise his people from the dead, give them immortality, set up his kingdom on the earth and reign forever.

I do not believe that one-half of the Advent believers in the world believe in the unconscious state of the dead, and the final extinction of the wicked. Bro. Sheldon has taken up quite a large portion of his book to show to the world that this is "Adventism."

Many of our brethren believe that the wicked will not be raised from the dead. A large class believe in probation after the Advent; special favors to be shown to the Jews in what is termed the "Age to come," as Bro. Sheldon formerly believed, I am told. Some believe that the thousand years in Rev. xxth, are in the past. Others believe that they are in the future, who do not believe in probation during that time. If a person holding any one of these views differing from Bro. Sheldon should write a book, and largely dwell on what he believed which others did not believe, and call it "Adventism," how could they endorse it? If Br. Storrs should put "Adventism" at the head of his work, "NO LIFE OUT OF CHRIST," it would either be true, that Br. Sheldon is not an Adventist, or that Br. Storrs had stated what was not true. Would Br. Sheldon endorse such a work as Adventism? Or should Br. Litch write a work which should contain in full, say twenty or thirty pages, his views of that state of the dead, and send it out into the world as an exponent of Adventism, would not Br. Sheldon look upon it as a libel? Brand is as unfair, unjust, and false? Whether the dead are asleep or awake, has nothing to do with Adventism. And so it is with many things in Br. Sheldon's book; a person may believe them or not believe them, and at the same time be an Adventist, holding such views as would make him an Adventist. No views should be called Adventism which can be left out and still the person be an Advent believer. What adds to the unfairness of Br. Sheldon's book is, that he does not tell the reader that large classes of Adventists do not endorse his views, but leaves him to infer that all Advent believers believe as he does.

While some, no doubt, do believe all that is in that work, I do not think that one in ten throughout the land believe it. Neither do I think that one-half of the Advent body endorse a large portion of that work; that is, I think that a large portion of his book they do not believe.

If a Baptist or a Methodist preacher holding views not in common with the faith of the body, should publish them as the faith of the church to which he belonged he would be a proper subject of discipline by the body to which he belonged; and justice to him, to themselves, and to the world, would require a severe censure for having slandered his denomination. I do, therefore, protest against Br. Sheldon's book being palmed off upon the Advent body and upon the world, as "Adventism," J. S. WHITE.

EAST BOSTON, MASS.

CHRIST AT THE DOOR.

CHRIST pictures himself before the sinner in many attitudes. He sits by his side conversing, he stands before him instructing, he kneels at his feet entreating, he hangs above him dying, he appears in the heavens judging. This presentation of him is especially affecting. In the dark night air, he stands at the barred door sadly knocking. Does the inmate hear? Will he respond? Why does he not hasten to admit him? Why at least will he not see who it is? Did he ever treat any other one so ill? Does he sit still in his house while persons are knocking quietly and entreatingly, and never respond to their appeal? Why does he, then, this petition of Christ's? Every one hears this call. The agitation of the world concerning him is a confession to this universal recognition. At the scholar's heart he knocks, and that scholar, Strauss, Colenso, Renan, Emerson, hears the sound thereof and knows whence it cometh, and what it requireth; knows it is the Lord, his Lord. He knocks at the scoffer's heart, and he hears it in the midst of his blasphemous ribaldry. He sends its ringing appeal through the depths of that lost soul sunken in sensuality, an open and awful profligate, and he recognizes the sacred summons. All attest his sad, sweet, solemn presence.

How do you treat this invitation? Some, instead of letting him in, proceed to discourse about his character and claims, with great show of learning, but with the uttermost ignorance of real knowledge. Let him in first, and then you can intelligently speak of him. Others come to the window and bow and smirk to him with great condescension, call him all sorts of pretty names, but are careful not to let him in. Others say, "wait till I have made this trade, played this game, indulged in this debauch, and I will get up and invite you to enter." Others get so besotted in their sin that they only grow the more furious at every reverberation of that invitation through their hearts, and fiercely seek to drive him from their door. Thus they gnash on his ministers, thus on him. How is it with you, sinner? In whichever class you are, it is all the same, if you do not admit him. That is what he wishes; that is all in all. Say not "to-morrow I'll open the door, when I am older, richer, sicker, at camp-meetings, next winter, any time but now." Behold NOW is the accepted time. Now is the day of salvation. Christ supplicates you. Christ, your Lord and your God, Christ who left the glory which he had with the Father before the world was, has come to your door. Hasten to invite him to open. You cannot open it yourself. It is too closely barred, too much bolted, too greatly overgrown with briers and thorns. Beg him to unlock the bolts, unloose the bars, cut away the matted abattis and come in. Throw away your pursuits, drop your sinful, or merely unsightly vocations, which by the pre-eminence, you give them become sin to you; hurl from you that skeptical book, fly from that anti-gospel

preacher, implore Him to come and save you. Your heart, now the habitation of errors and sins, in which you grope blindly and vainly for the truth, in which you dwell carnally and darkly amid your own lusts, that wicked heart of unbelief he will illumine, cleanse, sweeten, and take his abode in. Hear him knocking; now, this night, this day, this hour, hear and respond. If you will not, you will soon cease to hear.

Grieved away, the Saviour goeth,
Death *breaks in* at last.

—*Zion's Herald.*

ANOTHER EARTHQUAKE.

DISPATCHES from San Francisco contain accounts of an earthquake of considerable severity in California, resulting in the destruction of much property, but fortunately few lives have been lost. The shocks seem to have been most severe inland. A number of towns have suffered from loss of property. Among these are Alameda, Brooklyn, Oakland, San Jose, Redwood City, Peteluma, Healdsburgh Santa Rosa, Vallejo and Martinez. Near the village of San Leandro, which was nearly ruined, there are numerous fissures in the earth, from some of which issued clouds of dust, and from others volumes of water. San Leandro Creek, which has been dry for months (as is usual at this season of the year) is now a rapidly running stream. In some places the earth emitted hot water and steam. The loss of property in San Francisco is thus far variously estimated at from 500,000 to 2,000,000 dollars. The principal shock was followed by another a number of hours later, by which some additional damage was done.

This is the third earthquake of some note that has occurred so far north in this continent within the present century, the second one having taken place in California in 1865 and was much inferior to that of the 21st inst. The first occurred in the vicinity of New Madrid, Mo., in 1811. Humboldt says of this that "it presents one of the few examples of the incessant quaking of the ground for several months, far from any volcano. Over an extent of country 300 miles in length, from the mouth of the Ohio to that of the St. Francis, the ground rose and sank in great undulations, and lakes were formed and were again drained." The surface in many places burst open in fissures, from which mud and water were thrown as high as the tops of the trees. "Flint, the geographer, observed hundreds of these chasms seven years after this catastrophe; and Lyell, who visited the same region in 1846, noticed many which might be traced for more than half a mile."

While these convulsions continued, the inhabitants claim to have distinguished two classes of earthquakes, those in which the movement was vertical, and those in which it was horizontal; the latter being regarded as far more powerful and destructive than the former. It is a very curious fact that these continued with greater or less frequency, until March 26, 1812, when the internal commotion, gathering force, culminated in the destruction of Caracas, Venezuela, when the whole city, with its splendid edifices, was in an instant a heap of ruins, under which, as has already been noticed in a previous article, about 12,000 of its inhabitants perished. These desolating phenomena have been of frequent occurrence during the past few years and seem to be greatly on the increase.

Said Jesus, Luke xxi., 10, 11, "Nation shall rise against nation, and kingdom against kingdom: and great earthquakes shall be in divers places." Was this ever more true than of these our times? L. C. T.

New York, Oct., 1868.

JOHN SNYDER, Avalanche, Wis., writes: Let me tell you the reception our tracts received at a Grove-meeting, last June. Br. Turner had tracts that he recommended very highly; then taking ours, he said, "Here is another lot that Br. Snyder brought here; but it is believed by most all the Advent brethren that Br. Storrs and a few others have fallen into a great error, on the subject of the resurrection of the dead." He then read their one text, John v., 28, 29. But that text really belongs to us, for the *hour* or time of hearing had then commenced, and would not apply to a resurrection of dead men at the end of this age.

We have meetings every Sabbath; but we seldom say anything on the views we hold; but when asked a question by any one, we are always ready to give a reason of the hope we have, with meekness and fear, by showing the relation we sustain to the first Adam, that by it we are landed in the grave, or dust from whence we came; and without a connection with the second Adam we have no power to revive from the dead, but are helpless and perish forever, because we had "judged ourselves unworthy of everlasting life;" and by our actions and transactions condemned ourselves, and by the judge of all are condemned to "remain in the congregation of the dead;" so that "death shall feed sweetly upon" us; but "the upright shall have dominion over us in the morning;" for, to such as "fear God, in the morning it shall be light."

S. S. CALL, Newport Centre, Vt., informs us he is about to remove to Canton, Minn. He says the people are getting their eyes open on the doctrine of Life only in Christ, and it will be pretty hard to deceive them again to make them believe the doctrine of inherent immortality. Some are so blinded that the light seems only to make them shut their eyes, as we often see people do whose eyes are too weak to bear the light. But, thank the Lord, they cannot stop the light from shining; and it will shine more and more until the perfect day.

THE HERALD OF LIFE.

NEW YORK, OCTOBER 28, 1868.

NO IMMORTALITY NOR FUTURE LIFE, EXCEPT IN JESUS CHRIST ALONE, AND BY A RESURRECTION AT THE LAST DAY IF DEAD, OR A CHANGE IF ALIVE.

RESPONSIBILITIES.

The Editor holds himself responsible for none of the sentiments of Correspondents. The Editor's articles do not all appear under what is called the "Editorial Head." Any articles without a signature, or which are not credited to another source, the Editor is responsible for, without saying whether he wrote them or not he leaves the reader to judge of their authorship. Let these things be kept in mind in reading the Herald of Life, and the praise or blame will rest where it ought.

TRUTH SHALL TRIUMPH.

IT has been our fortune—some may call it *mis*fortune—ever since we "came to years," or about "forty"—the time Moses "refused to be called the son of Pharaoh's daughter"—to be on the unpopular side, theologically; but hitherto the LORD hath sustained us. It is of no consequence whether few or many be with a lover of truth: his business is to seek for it, and when found, not hide it under a bushel. He is not to shrink from its promulgation for fear of any sacrifice, whether of reputation, place, friends, or pecuniary support. The one question to be asked is, Is it truth? God's truth? and does his providence open the way to proclaim it? Not, can I do it and save reputation, friends, etc., but, can I do it at all? Is there any door open to promulgate it anywhere? If so, begin. It may be a small beginning—there may be many discouragements—many to cry, "you are too fast—have gone too far," etc. Still, let the lover of truth remember that there is a vital power in truth, and God is ever on its side; and if he be for us, sooner or later that truth will triumph. We may not live to see it; yet the day will come. The instruments God employs are often weak in themselves; but truth is none the less powerful on that account, and is more likely to work its own way by its divine power to a substantial lodgment and a genuine reformation, than if promulgated by a more conspicuous and powerful instrument; as the multitude follow great names, when the truth itself may have no permanent hold on the heart.

A theological change in respect to the character and government of God, must and will, sooner or later, be accomplished, viz., the uprooting of the doctrine of future, hopeless torment for sinners, whether that torment be temporary or eternal. The principle is the same in either case—it means no benefit for the tormented, or to the saved; it is alike without object for good to the saved or lost; it is alike in opposition to the known and revealed perfections of God, and is hostile to his loving heart, which was manifested when his glorious Representative beheld the coming judgment on "Jerusalem and wept over it." Can any sane man still believe that a scene is to be enacted by the resurrection of unnumbered millions from the dead to be tormented with horrors, before which Jerusalem's judgment will sink in eternal shade! Perish such a thought! The idea is not true, and has no support in the words of God, unless those words are perverted through the force of a false theology which was born in the dark ages of the church, when ignorance and superstition, helped on by a selfish and morose priesthood, held sway over the minds of men, and a revengeful spirit ruled the hour. That hour has passed away—that "darkness is past, and the true light now shineth." "God so loved the world that he gave his only begotten Son, that whosoever *believeth* in him should NOT PERISH, but have everlasting life." The world was perishing—going out of life without hope of a future one; in that condition the love of God triumphed to open a door into an endless life. Christ is that door, and *faith* is the act by which we enter. In no other way can a future life be entered. He who will not come to Christ that he may have life, will perish as if this LIFE-GIVER had never come. No man's end is made worse by Christ's having come in the flesh; but by neglecting Christ—being "condemned already"—"the wrath of God abideth on him;" such "shall not see life."

May heaven speed the triumph of these glorious truths, and take away the reproach from off God's people of having sustained the God-dishonoring doctrine of a hopeless torment in a life beyond the grave. That time will surely come. But will the church wait for this triumph of truth over lies till God's just judgment overtakes it for having so long profaned his name by the horrible doctrine of future, hopeless, and useless torment for the creatures he has made? Must the church be aroused to its sin in this matter by the blasphemy of "spiritualism," and its kindred doctrines, the inevitable result of the theological teachings, for centuries past, of man's nature and destiny? Shall that blasphemy be the developed rebellion against God whereby the church is to be led to open her eyes to see the sin of teaching inherent immortality, or a future hopeless torture of the dying children of any of Adam's race? It may be so: but the church has been warned. The truth will advance, and the torment theory of a life hereafter to be one of hopeless torture or misery will be wiped "from off the face of all the earth," as effectually as the old world was swept away with the flood. Let all believers in this fact work while we may, and we will not labor in vain—it is in the hands of God, and he will see that no labor is lost, put forth to this end.

"ADVENTISM."

WE had not intended to speak again of the work under the above title, issued in the West by Wm. Sheldon, published at the office of the *Voice of the West*, and highly commended by the conductors of the paper and its correspondents, as well as by the editor of the *World's Crisis*, in Boston. Our attention and that of our readers is called to the work by an article from Eld. J. S. White, found on the first page of this paper. Br. White's condemnation of the work is based on its claim to be an exponent of Adventism, showing the absurdity of such claim and the falsity of it. We perfectly agree with him in this view.

If the work had been christened properly it would have read, "The Adventism of *Mortal* Resurrectionists:" or, "The Exponent of the views of Elders Sheldon, Himes, and Grant; teaching a simultaneous resurrection of all Adam's race in a *mortal* state, both saints and sinners, and judgment after; at the close of which, whether fifty thousand or a million years, the saints are to be changed to immortality, and the wicked are to be burned up."

Such is the theology of "*Adventism;*" and according to the work, thus palmed off on the world, none are adventists who do not tally with this boasted production; this "*youngest* daughter of the Mother of Harlots," as Eld. Himes said, twenty-five years ago, advent believers would be "if we ever become a sect." According to this "*Adventism*" book, Eld. Himes himself was not then an Adventist, nor did he become so till about the time he started the *Voice of the West*, some five years since.

This work called "*Adventism*" in its relation to Theology," or "Part I," is in perfect opposition to adventism as held by William Miller, Elders Joshua V. Himes, Josiah Litch, and others of like faith, in 1843 and onward, for twenty years after. At length Eld. Himes abandoned his old co-laborers, Eld. Litch and others of like faith, and went over to those advent believers in the West who held views adverse to inherent immortality, but maintained a resurrection of all the dead, both saints and sinners, but who still held, the saints would be raised immortal and a thousand years before the wicked dead.

The doctrine of the resurrection of the righteous only, and that the wicked would "*remain* in the congregation of the dead" eternally, had now made strong and rapid progress in the Eastern States, and was advancing Westward. What was to be done to arrest it? Eld. Wm. Sheldon led off, and Eld. Himes followed by publishing Sheldon's "*Adventism*," and other leading spirits with them indorsed it. Was its abandonment of the resurrection of the saints a thousand years before that of the wicked frankly avowed? Was the advocacy of a universal *mortal* resurrection honestly and openly stated? No; neither of these inroads on their previous views were advocated frankly and openly, but covertly. They had not yet the courage to say they had departed from their previous faith; but took advantage of the hostility of Western and Eastern advent believers to the growing view of "No future life out of Christ," to spring the net of "*Adventism*," with all its abondonments of which we have spoken, over their minds, and got them fast into the snare, praising and indorsing their bondage to the new invention of a simultaneous *mortal* resurrection!

But the snare is broken; and none but willing slaves will again indorse the deceitful "Theology" of "*Adventism.*" Its character is now well known and understood. It is the offspring of a desperate effort and a last resort to prevent the onward march of the irresistible truth that "*Life future and eternal is only by a living union with Christ, the* LIFE-GIVER.

"LIVING SOUL."

THIS tract is now ready to send off in any quantity, having printed two thousand, and we can multiply them at short notice to a hundred thousand. The amount necessary to pay the first cost has not yet been received; but we trust it soon will be. Send *all* you can to help this work; and *for* all you can scatter to advantage. Price $2 per 100, and postage to be added—about 30 cents, if sent by mail.

BENJAMIN FRANKLIN AND METHODISM.

Zion's Herald makes the following statement and reflections in its issue of Oct. 22d:

Benjamin Franklin is the first American Methodist publisher. In Rev. Dr. Warren's Essay before the Convention he gave a fact that adds new laurels to this famous American. In 1740, fifty years before the Book Concern was born in the mind and for a long time carried in the will of James Dickens; before Embury and Barbara Heck had begun there organizing church work; when New England was formally a unit on the doctrines of Calvin, Benjamin Franklin sent forth edition after edition of John Wesley's sermon on Free Grace. Had he received the experience of the grace as he did the theory of its freedom, he would have been the father of American Methodism. As it is, he is a sort of father. The church will be glad to learn that he stands in this relation. It only shows how deep was the "felt want" of the world for Methodism when the young Boston printer caught at the words of the young Oxford preacher, and scattered them broadcast over a community that held Episcopacy and Arminianism in equal contempt and horror; and when that demand exhausted edition after edition, it also showed that not his far-seeing mind alone detected the need, but many Bostonians and New Englanders shared his sentiments. Had not the New England ministry of that time ceaselessly branded Arminianism as a false and anti-Christian heresy, the heresy of Unitarianism would have never become so powerfully rooted in our soil. They abjured the truth, and stoned with hard words those who offered it, and thus drove the men who saw the falsehood and horribleness of unconditional election and reprobation into the counter falsehood of unconditional salvation. The attempt to deprive men of all power of choice resulted in the dogma of his natural ability; and the limitation of Christ's office work to a selected few, caused his rejection as essential to the salvation of any. Let us honor the founder of the Methodist American publishing house by erecting suitable buildings in the city where John Wesley was first printed this side the ocean, and thus join Wesley, Franklin and Boston in a fitting memorial.

We have copied the foregoing, first, because it is an interesting item in the history of Methodism in this country; but mainly for the concluding remarks it contains:

"The 'felt want' of the world" was not "for Methodism," but for that advanced state of theological truth which that people, under the lead of the Wesleys and Fletcher, brought to light, viz., "Free Grace"—that is, free for all men. That doctrine is a grand and glorious truth, and an inevitable result from the equally or more glorious truth, "GOD IS LOVE." These truths stand or fall together. To separate them is to weaken each or destroy both. That the "New England ministry of that time" should "ceaselessly brand" the doctrine of "free grace," as promulgated by Wesley and Fletcher, as false and anti-Christian heresy, was no more strange than that Methodist ministers in these days should brand the doctrine of "Life future and eternal only in Christ, and by a resurrection or translation" as "false and an anti-Christian heresy," as many of them do.

On this question, the Methodist ministry and others are acting the same unwise part that the New England ministry did, of which *Zion's Herald* speaks. Did that ministry "abjure the truth and stone with hard words those who offered it?" Have not Methodist and Calvinistic ministers done the same thing to those who have brought out the Bible doctrine of "Life only in Christ?" Most undeniably they have.

"But the cases are not parallel," it may be urged. Why are they not? Wesley, Fletcher and their helpers used Bible arguments to overturn a system of bound-will and restricted grace. Calvinistic ministers honestly believed these new teachers were perverters of the words of God, and "branded" such views as "anti-Christian heresy." Are not the appeals of Life believers to the Bible as the standard of all faith, and as the only authoritative standard? Creeds, confessions of faith, and traditions of men weigh nothing in the scales with God's word. "To the law and to the estimony: if they speak not according to this word, it is because there is no light in them." Isa. viii., 20. This is our motto. Let the word of God decide, untrammelled by traditions.

Life believers reject the doctrine of inherent immortality, as Wesley and Fletcher rejected "unconditional election and reprobation;" and for the very same reasons, viz., it cannot be found in the Bible, and its "falsehood and horribleness" are to us as apparent as that of "unconditional election and reprobation" was to Wesley, Fletcher and their helpers. If the opposition of the New England ministry to their views led many into Unitarianism, and made it powerful in and about Boston, so has the opposition by Methodist and other ministers to the view that a future life and immortality are conditional, "branding" "Life only in Christ" "as a false and anti-Christian heresy," made "the heresy of" *Spiritism* to "become powerfully rooted in our soil." That Spiritism has its roots in the theological notion of inherent immortality is a fact so palpable that few men will hazard their reputation so much as to deny it.

But though we thus speak, we trust a better time will come when our opposers will yield to the grandest and most glorious of all truths, viz., "Christ the LIFE-GIVER," and "No future life except in union with him, and a resurrection from the dead at the last day, or a translation" if alive and remaining unto that day when "the Lord himself shall descend from heaven with a shout, with the voice of the archangel and the trump of God, and the dead in Christ shall rise first; then we who are alive and remain shall be caught up together with them, to meet the Lord in the air, and *so* shall we be ever with the Lord." 1 Thess. iv., 16, 17.

This is our hope; and we believe it to be the only gospel hope. May the Spirit of God guide us into all truth, and preserve us unto his eternal kingdom and glory.

"A BITTER RESURRECTION:" HEB. xi., 35.

THE above text of Scripture has often been used by our opponents in proof of the resurrection of the wicked dead, implying, as they would have it, that some (viz., the righteous) will have a better resurrection than others; that is, than the wicked. The context shows that the expression is not used in any such sense. The apostle had spoken of "women" who had "received their dead raised to life again," through faith; and adds, "Others were tortured, not accepting deliverance, that they might obtain a better resurrection." "Better" than whose? Clearly, better than the restoration "to life again" of those of which he had just spoken, whom the "women" had received, restored to them in times previously referred to. No idea of the revival into life of the wicked dead is contained in the text.

The following illustration of the text we cut from "*The Preacher and United Presbyterian.* It says,

We have, in Hebrews xi., 35, plainly a reference to the history in the Second Book of Maccabees: "And others were tortured, not accepting deliverance; that they might obtain a better resurrection." We know of no portion of Old Testament history to which this so fully applies as to the following, taken from 2 Maccabees, chap. vii.: "It came to pass also, that seven brethren with their mother were taken, and were compelled by the king, against the law, to taste swine's flesh, and were tormented with scourges and whips. But one of them that spake first, said thus. What wouldst thou ask or learn of us? We are ready to die rather than to transgress the laws of our fathers. Then the king, being in a rage, commanded pans and caldrons to be made hot; which forthwith being heated, he commanded to cut out the tongue of him that spake first, and to cut off the utmost parts of his body, the rest of his brethren and his mother looking on. Now, when he was thus maimed in all his members, he commanded him, being yet alive, to be brought to the fire, and to be fried in the pan; and as the vapor of the pan was for a good ways dispersed, they exhorted one another with the mother to die manfully, saying thus: The Lord God looketh upon us, and in truth hath comfort in us." "So when the first was dead after this manner, they brought the second to make him a mocking stock; and when they had pulled off the skin of his head with the hair, they asked him, Wilt thou eat before thou be punished throughout every member of thy body? But he answered in his own language, and said, No. Wherefore he also received the next torment in order as the former did. And when he was at the last gasp, he said, Thou like a fury takest us out of this present life, but the King of the world shall raise us up, who die for His laws, unto everlasting life. After him was the third made a mocking stock; and when he was required, he put out his tongue, holding forth his hands manfully, and said courageously, These I have from heaven, and for His laws I despise them, and from him I hope to receive them again. The fourth, when he was ready to die, said thus, "It is good being put to death by men, to look for hope from God, to be raised again by him: as for thee, *thou shalt have no resurrection to life.*" To her only surviving son the mother said, "Doubtless, the Creator of the world, who formed the generation of man, and found out the beginning of all things, will also, of his own mercy, give you breath and life again, as ye now regard not your own selves for His law's sake. Fear not this tormentor, but being worthy of thy brethren, take thy death, that I may receive thee again in mercy with thy brethren." And this son died, professing, "Our brethren, who now have suffered a short pain, are dead under God's covenant of everlasting life; but thou, through the judgment of God, shalt receive just punishment for thy pride."

The allusion of the Apostle being, as we think, obviously to this scene of torture, the "better resurrection" of which he speaks, is the resurrection to everlasting life, in hope of which these Maccabean martyrs died, the hope only of the righteous and faithful, and from which all persecutors, and all apostates from the covenant of God would be excluded. This sweeps away the gloss of the Universalists on this passage. The doctrine of the resurrection from the dead, in which the body should live again, in which the "hands" should be "restored" was believed among the ancient Jews. Where did they learn it? Certainly not from the heathen. Where else but from their Scriptures—the law and the prophets."

NOTE BY THE ED. HER. OF LIFE.—"This sweeps away the gloss of" all immortal-soulists, as well as "Universalists," The resurrection from the dead is the only hope of a future life the Bible gives us; and this revival into life is conditional. The ungodly and unholy have no part in it. Their death is final and eternal. Life future is only *in* and by Christ, the LIFE-GIVER.

WHAT IS THE SECOND DEATH?

MUCH is said by *mortal* resurrectionists about "the second death," as if it proved the sinner must have a revival into life to experience it. The phrase is found nowhere in the Bible, except in the symbolical Book of Revelation. As the phrase was in use among the Jews, we will notice their ideas. We extract from Prof. Hudson's "Debt and Grace" several examples which show how they understood it.

"We learn from this place (Num. xiv., 37) that they died the second death."

"They shall die the second death, and shall not live in the world to come."

"They shall die the second death, so as not to enter into the world to come."

"Every idolater, who says that there is another God besides me, I will slay with the second death, from which no man can come to life again."

Hudson also gives the "statement of Julius Africanus (A. D. 221) that 'Adam being one hundred and thirty years old begat Seth: and living thereafter eight hundred years, he died, to wit, the second death.'"

He says the Jews "understood by this death, exclusion from life." He quotes Hammond's remark on the phrase. "It seems to be taken from the Jews, who use it proverbially for final, utter, irreversible destruction. It seems to denote such a death from which there is no release."

And yet Adam "DIED" this death. The sinners spoken of, Num. xiv., 37, "DIED" this death. And those who die this death "*shall not enter* the world to come." We think if they live one minute after the establishment of Christ's kingdom they will have entered the world to come. How much more if they a thousands years after? Jesus said, "Except a man be begotten from above, he cannot see the kingdom of God."

The difference of circumstances between the righteous and the wicked, warrants the observance of a distinction with regard to their death. The righteous do not die as the wicked die. Jesus expressly recognizes this fact. In His great Life Discourse (John vi.) He says, "Your fathers did eat manna in the wilderness and *are dead.* This is the bread which cometh down from heaven, that a man may eat thereof, and *not die.*" Did He mean by this last assertion, that the believer would not die in any sense? Certainly not. Did he mean that those who believed would not die a natural death? Certainly not. He meant that they should not die as the fathers in the wilderness did. Dr. Clarke says on this passage "It was an opinion of the Jews themselves, that their fathers who perished in the wilderness should never have a resurrection."

Jesus, talking to the Jews of a class of persons, whom they did not believe would have any future life, says, "Your fathers . . . ARE DEAD." But if you eat of this bread you shall "NOT DIE."

Again, 53d verse. "Then Jesus said unto them, Verily, verily, I say unto you, Except ye eat the flesh of the Son of man, and drink his blood, ye have *no life* in you." Did He mean that they were not alive as they stood before Him. Certainly not. He meant, they had no future life in them—they had no life-principle by which they could be quickened from the dead. His succeeding remarks strengthen this view. "Whoso eateth my flesh and drinketh my blood hath eternal life;" hath the life-principle, "the Spirit that quickeneth;" and the next words nail the conclusion; "and I will raise *him up* at the last day." "He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him. As the living Father hath sent me, and I live by the Father; so he that eateth me, even he shall *live by me.* This is the bread which came down from heaven: not as your fathers did eat manna, and are dead: he that eateth of this bread shall live forever." Says Paul, Rom. viii., 10, 11; "If Christ be in you, the body" (the animal nature) "is dead" (your present life is mortal and will soon be gone past recovery) "because of sin;" (Christ has "condemned sin in the flesh;") "But the Spirit is life because of righteousness. But *if* the Spirit of Him that raised up Jesus from the dead dwell in you, He that raised up Christ from the dead shall also quicken your mortal bodies by" (or because of—see margin) "His Spirit that dwelleth in you." "For if ye live after the flesh ye shall die:" (as the fathers did. 'He that soweth to the flesh shall of the flesh reap corruption;') "but if ye through the Spirit do mortify the deeds of the body ye shall live." "I will raise him up at the last day." "He that soweth to the Spirit shall of the Spirit reap life everlasting."

Is it any wonder, then, that Jesus says, (John viii., 51) "Verily, verily, I say unto you, If a man keep my saying he shall never see death." Those whom God will raise from the dead are not accounted as dead, "For he is not a God of the dead, but of the living." Hence when He calls himself "the God of Abraham, and the God of Isaac, and the God of Jacob," those very expressions prove that they are not accounted as dead, inasmuch as He "will raise them up at the last day. And this was the great argument of Jesus against the Sadducees. Observe, Jesus only upheld the resurrection of the righteous in that argument. (See Luke xx.) Hence, the righteous, in the New Testament, are said to be "asleep in Christ;" ("*in* Christ shall all be made alive;" but the wicked "as natural brute beasts, made to be taken and destroyed" are said to "*utterly perish* in their own corruption." The righteous are "sown in corruption," to be "raised in incorruption;" but

the wicked "utterly perish" in corruption. They "of the flesh reap corruption." That is all they can get from the flesh. Life is obtained from the Spirit. "It is the Spirit that quickeneth, the flesh profiteth nothing."

Understanding the phrase "second death" to imply a death of utter destruction, (in which we are fully borne out by the Jewish examples already referred to,) we see the propriety of applying it to the case of those who die out of Christ. We conclude in the words of another,* "The phrase is fairly interpreted, to say that a death *with* a resurrection is the *first* death: a death *without* a resurrection is the *second* death: not a dying twice. But as one dies with a certainty to live again, and the other 'without hope' of life again, so one may fitly be called the first, and the other the second death. Not because the subject dies twice; but because there is such a difference between the two classes that the first does not die in the sense that the other does. Thus there are two deaths in fact—one for the righteous, and another for the wicked. . . . The wicked are utterly destroyed by their death; while the righteous, by theirs, only '*sleep* in Jesus' to wake again at His voice, when he shall *return* from heaven."

HOMO.

*George Storrs' "Life from the Dead," p. 65.

"PATRON SAINT."

A WHAT, do you ask? Why, a "patron saint." You have not lived so long among worshippers of the famous (or perhaps infamous) claimant to "apostolic succession" without hearing all about patron saints. A morning journal says:

> We have from Valparaiso an account of the election of a patron saint to one of the churches there, which was concluded on the 6th of September. The *Mercurio* says the favorite candidate was "the Adorable Saviour of the World," who polled 19,946 votes; "the Most Holy Virgin followed with 4,132; sundry odd saints put in a poor show, polling in the aggregate 384 votes. After the election a *Te Deum* was sung and a sermon pronounced in celebration of the joyful event.

A doctrine of the Roman Catholic Church, according to the definition of the Council of Trent, is as follows: "That the saints reigning together with Christ offer their prayers to God for man and that it is good and useful devoutly to invoke them, and to resort to their prayers, aid and assistance for the purpose of obtaining benefits from God through his Son Jesus Christ."

In accordance with this declaration, it has become an established custom in the church to place towns, countries, orders, associations, etc., under the special patronage of saints who are asked to use their influence with God to induce him to grant peculiar favors. We presume the selection of these saints is generally effected in a quiet way, but the recent earthquake, or something else, seems to have shaken up the ideas of the Chilians to such an extent that they have conceived a plan of making choice which for fairness, if fairly conducted, must commend itself to both saint and sinner. "All men are immortal; saints reign with Christ;" so the papal sons of Valparaiso, being in want of a "patron saint," have no inclination to permit priest or other ecclesiastical dignitary to choose for them; not they; they hold an election and secure one upon true republican principles. Then, too, see the wisdom of their choice. Paul, any of the apostles, any of the host of saints represented in the Romish church literature as being proper subject of invocation, are well enough in their way, and may have great favor in the sight of God, but then *they* might sometimes have to go to Peter, who is entrusted with the keys, he to "the most holy Virgin," she in turn to Jesus, and he to God. Such circuity might result in a degree of neglect, or failure, quite subversive to certain important interests, so a "patron" whose character and position preclude all fears of such difficulties or delays is selected and triumphantly elected, even "the adorable Saviour of the world."

Now all this seems blasphemous; and truly it is so; but if inherent immortality is true, why shouldn't people invoke the saints? They dwell with God; they are in constant personal communication with our exalted Lord; and is it therefore very unreasonable to suppose that they as glorified intelligences enjoy privileges which may be exercised to the advantage of helpless mortals, and win from them the title of "patron saints?" It is true Jesus instructed his disciples to pray in his name, assuring them that whatever ye shall ask in my name, that will I do, that the Father may be glorified in the Son. John xiv., 13. True, too, Paul says, we know not what we should pray for as we ought; but the Spirit itself maketh intercession for us with groanings which cannot be uttered. Rom. viii., 26; but these are trifling difficulties compared with what have to be met by advocates of the doctrine of consciousness in death; that saints are alive. Ah, Protestant believers in inherent immortality, when you attempt to denounce Roman Catholicism in the terms it justly deserves, please remember its awful delusions are a "pit whence ye are" not quite "digged." Heaven grant you soon may be entirely digged from it. Thus freed from such errors as eternal torment, spiritism, with its species of invocation of saints, and other absurd notions which spring from that of natural immortality, you will have such a comprehension of God's goodness and love as you never before experienced, and never will while your eyes are closed to the truth respecting your own nature. Better believe the simple truths of God's word, notwithstanding your system of theology would thus be undermined and subverted, and when you have believed have the courage to speak. L. C. T.

THE most powerful way of teaching truth, is to show what it has done for you.

Letters and Extracts.

FROM CHARLES H. SUTTON.

MANAYUNK, PA., Oct. 19, 1868.

BR. STORRS: The HERALD OF LIFE comes laden with precious truths. I prize it more than ever; especially as I am alone in this place on the *Life views*; but I have great cause for thankfulness for the privilege of meeting with the brethren in Philadelphia.

You are aware that those who hold to the Life views are looked upon as semi-infidels by the Orthodox (so called). That stigma, so far as myself has been concerned is removed as follows. There was a protracted meeting held here last winter, in the M. E. Church of which I was formerly a member. My daughter and eldest son, and some of their associates, went forward to the "mourner's bench." When I heard of it, I was desirous to ascertain if they were sincere, therefore visited the meeting. When the prayer-meeting commenced my two children went deliberately forward to be prayed for. I felt and prayed as a father only could feel and pray that his children might view Christ in the proper light. While looking on and praying for them, the pastor of the church came up and very cordially invited me to assist in praying and instructing penitents the way to Christ. The invitation was gladly accepted for two reasons. First, I did not wish my children to be carried away with undue excitement. I wanted them to know what they were doing; what they desired, and the Bible way to obtain it. Second, it was a public acknowledgment of my Christian character, and not the infidel, some asserted me to be. To God be all the praise!

What a sensation there was in the church when I took my old place among the official members, the first time in eleven years. I was requested by them to unite again with them in church-fellowship, "our views would be no obstacle;" but, Br. Storrs, I could not do it. I have a liberty they know not of. I wished to know if could preach what I believed the Bible taught as regards man's nature and destiny, and other kindred views. That was asking too much. If I preach anywhere it must be untrammelled, "Life through Christ for the *righteous only*," to be conferred at his coming again (without a sin offering) unto eternal life. I will make no compromise with orthodoxy. Yours in the hope of the gospel of Christ, which is true liberty.

FROM A MOTHER IN ISRAEL.

BR. STORRS: I am more and more astonished from day to day while reading the communications of many of those who profess to be looking for the coming and kingdom of God, and our Lord Jesus Christ. Reading to-day in the *Hope of Israel* a communication from the *Herald of the Kingdom* on the resurrection of the unjust, I desired of the Lord that He would give me the spirit of forbearance, of long suffering, of gentleness, of brotherly kindness; yes, that charity that thinketh *no* evil; rejoiceth not in an iniquity, but rejoiceth in the truth. Passing over most of the article which has been answered many times with ability and truth, I will notice two remarks, viz.,

Hence the great plea of love and justice which our non-resurrection friends make in behalf of the wicked dead is all uncalled for; it is a great ado about nothing. Why do they not suffer fools gladly, and let us alone? Why do they bring into requisition all the wisdom of their wise ones, and all the arguments from scripture to prove us in the error about nothing?

The other remark is this.

"He that overcometh," says Jesus, "shall not be hurt of the second death." But suppose we do not overcome, what follows? If they who overcome are not hurt of the second death, does it not as a natural and logical sequence follow that those who do not overcome, shall be hurt of the second death?

I will ask you a question. "They that shall be counted worthy to obtain that world and the resurrection from among dead ones, etc., neither can they die any more, for they are equal unto the angels, and are the children of God, being the children of the resurrection." But suppose we are not worthy, what follows? does it not as a natural and logical sequence follow, that those that are unworthy will not attain that world, and the resurrection from the dead? It seems to us that every reflecting mind must be able to see the force of this language of Jesus. Again it says, "But if there was no text in the Bible that alluded to the second death, it would still follow as a natural result, that the unjust being restored to life and that life a mortal one"—Stop, my friend, prove that the unjust are restored to life. There is not a passage in the Bible to prove that the wicked are raised to life, not one. You assume it.

I received a *Gospel Banner* the other day, containing an article by one signing himself "More Anon." I pray God to forgive the brother or sister who sent it, for they know not what they do, if they suppose such reasoning would convince me of error. The writer of the article brings up the case of Sodom and Gomorrah, and the angels that kept not their first estate, then he quotes this passage, "The Lord knoweth how to reserve the unjust unto the day of judgment to be punished." So he says the angels and the inhabitants of Sodom and Gomorrah are not yet punished; but are reserved, etc. Now Jeremiah the prophet says in his Lamentations, chap. iv., 6, "For the punishment of the iniquity of the daughter of my people, is greater than the *punishment of the sin* of Sodom, that was overthrown in a moment and no hands stayed on her." Now which shall we believe? I wish "More Anon" would read Lamentations through and see if judgment did not come on that generation to the uttermost, and all the things that were written. What things were written? Please read Deuteronomy chap. xxviii., and see if all the things that were written were not fulfilled? No, their judgment and condemnation did not linger, but came on them in its perfection.

Again they speak of 2 Peter ii., of the deliverance of Noah and Lot, and reserving the unjust unto the day of judgment to be punished. Now, Peter says, the condemnation or punishment of Sodom and Gomorrah was an overthrow; and the prophet says, it came in a moment, and no hands stayed on her. Peter says God making them an ensample unto those that after should live ungodly. But chiefly them that walk after the flesh in the lusts of uncleanness, and despise governments. Presumptuous are they, selfwilled; they are not afraid to speak evil of dignities, etc. But these as natural brute beasts made to be taken and destroyed, speak evil of the things they understand not; and shall utterly perish in *their own corruption*. Yes, in their own corruption; in their corrupt body wherein they have sown to the flesh, not a corrupt body that God shall raise up, as they say. They quote Job xxi., 30, that the wicked is reserved to the day of destruction, they shall be brought to the day of wrath. This they quote to prove their resurrection. Why do they not quote the next two verses? Who shall declare his way to his face? etc.: Yet shall he be brought to the grave, and *shall remain in the tomb*. Again Job says, "Drought and heat consume the snow waters; so doth the grave those that have sinned." Solomon says, "The man that wandereth out of the way of understanding, shall remain in the congregation of the dead."

I have hardly known where to begin, there is so much proof that the wicked shall not see life, but will utterly perish; and I surely do not know where to stop, unless I wrote the whole Bible; for it is one unbroken chain of evidence that man is dying, mortal, of the dust, and no strength in himself, and under condemnation of the law, for the sting of death is sin, and the strength of sin is the law, and no name given under heaven whereby we can get the victory over death, and have eternal life, but in and through our Lord Jesus Christ, and that by a resurrection from among dead ones.

I was reading in 1 Samuel to-day, Hannah's song. How light, or full of light her song is of the resurrection. She says, "The Lord killeth and maketh alive: he bringeth down to the grave, and bringeth up. The Lord maketh poor, and maketh rich: he bringeth low, and lifteth up. He raiseth up the poor out of the dust, and lifteth up the beggar from the dunghill, to set them among princes, and make them inherit the throne of glory: (O bless the Lord, they will sit down with Jesus in his throne) He will keep the feet of his saints, *and the wicked will be silent in darkness*."

I feel to-day the same as Luther felt when dwelling on those ecstatic words of Mary the mother of Jesus: "My soul doth magnify the Lord, and my spirit hath rejoiced in God my Saviour. For He that is mighty hath done to me great things; and holy is his name. He hath showed strength with his arm. He hath put down the mighty from their seats, and exalted them of low degree." No wonder Luther exclaimed, "Oh what boldness of speech in this young virgin! By a single word she brands all the strong with weakness; all the mighty with faintness, all the wise with folly; all those whose name is glorious on earth with disgrace, and casts all strength, all might, all wisdom, all glory, at the feet of God alone. *His arm*, she says, again—signifying the power by which He acts of himself, without the aid of any of his creatures; that mysterious power which operates in secret and in silence until it has accomplished all his will. Destruction comes when none has marked its approach; deliverance comes when none has dared to look for it. He leaves his children in oppression and misery, so that every one says within himself, they are past all hope: But even then he is strongest; for when man's strength ends, God's strength begins. Only let faith wait upon him. And at another time he suffers his enemies to exalt themselves in pomp and vainglory. He withdraws from them the succor of his strength, and leaves them to be puffed up with their own. He empties them of His own eternal wisdom, and permits them to be inflated with their own wisdom, which is but for a day; and then, when the eyes of their fellow men are dazzled with their greatness, God's arm is lifted up, and lo! the fabric they have been rearing disappears in a moment, like a bubble bursting in the air!"

O my brethren, let us take unto us the whole armor of God, that we may be enabled to stand in this evil day, and though we may be troubled on account of the wickedness of the wicked, yet it is said in God's word, "To you that are troubled rest with us, when the Lord Jesus shall be revealed from heaven with His mighty angels, in flaming fire, taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ: who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power; when he shall come to be glorified in his saints, and to be admired in all them that believe in that day." "Now may the God of peace, who brought again from the dead our Lord Jesus Christ, that great Shepherd of the sheep, through the blood of the everlasting covenant, make you perfect, to do His will; working in you that which is well pleasing in His sight; to whom be glory and honor, forever and ever. Amen.

POLLY G. PITTS.

FREDERICKSBURG, IOWA, Oct., 1868.

FROM AN OLD FRIEND.

[WE give the following extract from a private letter.—ED].

IOWA, Oct. 16, 1868.

BR. STORRS: I am indeed glad to see how nobly the HERALD has been sustained; and I pray God that its Editor may be spared to us until our King comes. I am nearly sixty-three years old. In 1843 I chanced to get a pamphlet called the *Bible Examiner*; in which were published Six Sermons by GEO. STORRS. I was at that time almost an infidel; but those sermons opened my eyes, so that I soon began to see men as trees walking. Since then the Bible, and it alone, has been my preacher. In 1862, I think it was, I received a letter from my sister in Pennsylvania, in which she enquired if I took the *Bible Examiner*. I immediately wrote to her to send me your address. She did so, and I enclosed one dollar for a year's subscription; but instead of the *Examiner* I received the HERALD OF LIFE; and since that time I have had two preachers of the Gospel of the kingdom of God; in which I hope soon to meet and talk with you face to face.

FROM ELD. W. S. CAMPBELL.

LA CROSSE, WIS., Oct., 18, 1868.

BR. STORRS: We arrived here last night, in a snow storm—having none of "like precious faith" to call upon, that we knew of, we put up at a hotel. As we found "the whole city given to idolatry," we soon found our "spirit stirred within us" to speak the words of eternal life; but the severe storm of wind and snow continuing, it was very difficult to be out, and impossible to obtain a hearing out of doors, as we had hoped. After some fruitless efforts to obtain a place to speak, in the evening we concluded, after the storm abated, to go about in the streets with publications, with which I was well supplied, through your kindness, and into the places which we should find open, that thus we might bear our testimony, and to a degree, at least, discharge our duty to a people with whom providence had ordered thatwe should pass the Lord's day.

We, at first, began in the parlor of the hotel. One Methodist lady, very gladly received the tracts which we offered, for herself, and took some for her neighbors when she should arrive at her destination in Minnesota. She seemed very much interested. Another one, also, very willingly consented to take some, for she had some interest in the subject. Next, we talked with various persons in the saloon of the place, giving them some reading matter, which we believed would be serviceable, and hoped the Lord would bless. From this, we went on: first, into the office of a stable where a gentleman became very much interested in our remarks and took some of the tracts, with seeming concern. He wanted them to read and study at home. The other man was also glad to obtain some written arguments stating the views that we presented.

Well, the next instance of importance was the office of the Northern Packet Line. The gentlemanly agent was happy to see us and talk with us. He wanted the very things that we had, as did another who was in the office. We supplied them. They said that they had been brought up "Hard-shell Baptists," (Who knows, really, what that is?) which we concluded should refer to the doctrine of eternal torment, for they told us that they had renounced that doctrine, and neither of them advocated the Universalist ground. In fact, I concluded that they had known more of our special view than any one would find without questioning. The agent said, he had heard Br. Storrs, and liked the sermon that he delivered, very much. He believed him to be doing a good and noble work. At a later point of time, we returned and visited with him still farther. Then we went to the saloons and places where men were gathered, some being apparently glad to get a tract, while others would ridicule and swear. One man, who came to the door of his place as we passed, said he wanted some of every kind for his children to read; and he remarked that he did not always keep open on Sunday, but had a large family to support, in that way, and felt obliged to sometimes. Even n the miserable condition of a seller of intoxicating liquors he seemed to have a respect for humanity and Christianity, which was certainly a redeeming feature in him. I do not know how many more saloons could have been kept open on Sunday, but there were certainly many.

There were two young men standing by one of the doors who in a very kindly and gentlemanly way talked with us, and wished some of our books. One said he was going back to his home in the country, a few miles off, and would take our publications for his folks and neighbors. The other was manifestly sick of Sunday in that ungodly place.

Now, this expression would sound harshly with many people, no doubt, for this same place is supplied with churches, and people stop their talking upon money and land long enough to attend service once a week.

But the great trouble is the preaching which they have! If the gospel could be given in its purity, men might be led to Christ in truth and be saved.

I have given you a simple story of a poor effort to "redeem the time" that not a fragment of opportunity should be lost.

I feel the preciousness of Christ, and the truth as it is in him.

FROM MARIA MATHEWS WEAVER

DEAR PILGRIMS: We are made glad by the coming of our loved HERALD. I was particularly pleased and edified by reading from Sr. Polly G. Pitts in No. 3. I love to look back to the past and remember God's mercies to me. And when I consider the relationship one human being sustains to another, I feel like saying,

> "How careful, then, ought we to live,
> With what religious fear."

It is a solemn thing to live. It is also a great responsibility for one person to assume the position of TEACHER. How *wise* such ones need to be—not in this world's wisdom in particular—but in that wisdom which God giveth liberally to all that ask it.

And though we in our ignorance may sometimes teach *wrong*, yet inquiring multitudes constantly seek instruction as they pass through this strange life and world. And we all are pupils and teachers in our turn. We may not all be public teachers; but we that have little inquisitive souls growing up in our own homes find that it is our place to teach. And how much I fear my teaching may not be correct when any little boy asks about God and his doings. That never neglected "*What for*, mamma?" often makes me cautious how I teach young minds about the future of humanity.

By the way, my little pupil is exercising on such questions as these, "Who is the devil? Where is he, mamma?" He has heard visitors discussing the question, for although I believe there is a "father" of all devils, yet I have never seen him, and trust I never may.

As to *where* he is, I cannot tell. If I use my poor weak reason I cannot account for his birth or parentage. And to follow on, I might, by the same kind of reasoning, doubt the existence of God, and settle in the doctrine of "devil" meaning "evil," and "God" meaning "*Good*," and conclude, hence, all evil is devil, and all good is God. But I let the subject pass as beyond my power of thought, and confess myself unable to tell just when his majesty was born, where he was brought up, or how and where he is spending his latter days. One thing is certain, he cannot live forever, or have a resurrection after death.

We are having meetings again. Have been made glad by the expected removal of Br. Jenks from Florida to Westfield. We bid him welcome, and trust we may all be blessed in our commingling. May we all be kept to the perfect day. Amen.

Westfield, Mass., Oct. 23, 1868.

FROM JAMES AND REBECCA A. HERBERT.

BEAVERDAM, N. J., Oct. 9, 1868.

BR. STORRS: Grace, mercy, and peace be with you, from God the Father and from Christ Jesus our Lord.

May wisdom and strength be given you to guide and sustain you through your cares and trials. We would suggest that you have help; the thing is too heavy for you to bear, because of the infirmities of age. We pray that though you are now so aged, your eye may not be dim, nor your natural force abated, when our Lord shall appear, and yourself be able to say, "Thy pound hath gained ten pounds." We would like to communicate something for your comfort; but feel our inability. We pray you may be spared to us to the end. That your work is among the noblest of earth we know. We see truth advancing all over the world. We know you have been, and still are, very instrumental in spreading it. We praise the Lord. We have good reason to hope we may live to see our LIFE-GIVER appear, with the reward of every one. We sometimes think can we, do we realize fully—that the glorious day of redemption is at hand? and would we be all ready to hail with joy the coming King? Do pray for grace, to divest us of every sinful thing. We look to God, feeling and knowing that all blessings come from him, through Jesus Christ, our LIFE-GIVER; and He will withhold no good thing from them that love him. Praise his dear name. Your brother and sister in hope of immortality.

JACOB HALLMAN, Smyrna, Del., writes: I have distributed all the tracts I received to the best of my judgment: some in this State and some in Maryland. I find the people near all dead to God and alive to this world. As light has no communion with darkness, they seem not to desire the knowledge of God. They rather desire to be led by tradition, the commandments of men. By their traditions they make the word of God of none effect. According to the light God has given me, the world is in an awful condition, in darkness and death. The professed worshipping societies are relapsing into antichristian measures, and there are none who are willing to hear of the coming of Christ as near the door. Our Lord told his followers, when certain signs appeared, "know it is nigh;" then "be ye also ready, for in such an hour as ye think not the Son of man cometh."

THE NEW WIFE.

MR. —— was a professor of religion and was considered quite a good man. He had the misfortune to lose his wife, who was also pious. Having a large family of children, he found it necessary to marry a second wife. He chose one that had moved in high life, but nearly all of whose relatives rejected the doctrines of evangelical religion.

He did not mean to be irreligious, but he thought too much religion would not please his wife or her friends, and for that reason he neglected family worship and other Christian duties.

A short time after their marriage she said to him: "I thought when I married you, I was marrying a Christian."

"Why, my dear wife, do you doubt my being a Christian?"

"Yes, sir; I do."

"Why, what reason have you to do so?"

"Because, sir, a Christian prays with his family, and you do not."

His reply was: "I thought that the reading of the Bible and prayer would be unpleasant and irksome to one that has been reared under such influences and moved in such a circle as you have."

"Sir, you have nothing to do with all that. Your business is to do your duty as a Christian. It is true, I have moved in such a circle as you have described; but I have been influenced by a different one. I do believe in religion, and I do love to see its professors faithful and consistent."

Her husband said to her: "As it is your wish, I will erect a family altar to-morrow morning."

"Will you wait until morning? We may both of us be in hell before that time."

"Why, my dear wife, are you willing to rise to read the Bible and pray?"

"Certainly I am."

Accordingly they rose and dressed, the husband read a portion of God's word, and knelt in prayer; and when he had prayed, his wife was ready to pray.

The minister was afterward inquiring of this brother how he got along with the family altar. His reply was: "By the grace of God, it has never gone down since my wife and I erected it that night."

APPOINTMENTS.

NEW BRITAIN, Conn., Sunday, Nov. 1st.

COOPER INSTISUTE, N. Y. City, Sunday Nov. 8th. F. H. BURBANK.

Am at liberty to preach anywhere within a day's ride of New York on Sundays, and at any place within two hours' ride of the same on Tuesday, Wednesday, Thursday, and Friday evenings. Address Box 4,658. N. Y. City. F. H. B.

ELD. S. W. BISHOP will preach—

In PHILADELPHIA, Sunday, Nov. 1st.

ALBANY, N. Y., Sunday, Nov. 8th.

SALTERSVILLE, N. J., Sunday, Nov. 15th.

"THE LITTLE CORPORAL."

THIS is "an Original Magazine for Boys and Girls, and for older people who have young hearts." "Edited by Alfred L. Sewell and Emily Huntington Miller." "Published by Alfred L. Sewell, Chicago, Ill. Terms $2 per year. Single copy ten cents."

We have received the November number of this magazine. It has been much enlarged. It is neatly executed, and well calculated to interest the young. The Publisher offers the November and December numbers free to those who send $1 for 1869. If you wish such a magazine for your children it is worth while to give it a trial. We have not examined it sufficiently to judge of its theology; but suspect, from a glance over it, that it will be as free from things objectionable as any other like magazine. Its morals, so far as we see, are unexceptional.

BUSINESS MATTERS.

One Dollar each from—Mark Howard, Wm. Carr, Wm. Dinsmore, A. A. Goodwin, J. A. Adams, Polly G. Pitts, J. D. Bryant, Dr. H. W. Buxton, H. Parkerson, C. M. Matthews.

Two Dollars each from—Benj. Turpenning, D. W. Furguson, Mrs. C. Stoner, Jacob Hallman, Jas. Darbyshire, Josiah Lewis, John Arnold, L. C. M. Tucker, J. Snyder, D. Busbee, J. Allen, Mrs. E. Smith, Maria McDow (due $2), Joseph J. Sink, Dr. C. J. Henshaw, Dr J. W. Bechtle, Col. J. B. Southmayd, E. Gleason, C. Gonn, J. Bailey, E. H. Welles, Geo. Anderson, W. N. Houghtaling, John T. Cate.

Five Dollars each from—Mrs. Maas, Catharine Bridgeman, Esther Lewis, Rosell Glass on pledge, J. W. Dye, S. J. Brimhall.

Various Sums—Julia A. Pearce, $3; Chauncy Hart, on pledge, $10; Jas. C. Robinson, $3; T. Apthorpe, $2 50; Mrs. S. A. Colvin, $3 (all paid); Thos. H. Leggett, $4; M. W. Smith, 50 cts.; John Kemp, for himself and others, $27.

Parcels sent since last week.

Eld. A. Guthrie,	by mail
A. D. Hanks,	" "
Walter Patterson,	" "
Thomas Apthorpe,	" "
S. J. Brimhall (letter and parcel),	" "
Eld. J. Lewis, to Otto,	" "
Mrs. Julia A. Pearce,	" "
J. A. Adams,	" "
J. D. Bryant,	" "
Alfred Annable,	" "
D. B. Salter,	" "
Dr. Joseph Trevor,	" "
J. Hamilton,	" "
S. S. Call, to Burr Oak,	" "
Chas. H. Sutton,	" "
R. S. Rogers,	" "
Polly G. Pitts,	" "
Chas. A. Hastings,	" "
Mrs. Z. C. Crane,	" "
Geo. Flint,	" "
John Eakeley,	" "
James W. Smith, (3 parcels as requested)	" "
Prof. J. F. Huber,	by express.

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Cards, Bill Heads, Circulars, Pamphlets, and every description of Plain and Ornamental Printing, executed neatly and promptly.

Poetry.

Lines on the death of my sister Mrs. F. C. Northrup, who fell asleep in Jesus, September 23, 1868.

By Mrs. E. B., *Jamestown, Iowa.*

[Sister Northrup was engaged in the mission among the Freed men, in Memphis, Tenn.—Ed.]

She faded with the forest leaves,
She died with summer flowers,
Was garnered ere Autumnal fruits
Were garnered from the bowers.

Dear sister, must I yield to Death
Thy love so fond and true;
Sundered must be as tender ties
As friendship ever knew?

The needy, must they yield her toil
Beneficence and care,
Who now, like her shall cheer their hearts
With counsel kind and prayer?

We stagger at the heavy blow
And vainly look around,
For the blest Father's loving smile
To light the gloom profound.

We upward gaze, till one by one
Each star of hope appears,
Till heavenly beams form rainbow tints
Upon our falling tears.

We sorrowing weep, yet murmur not,
Nor question God's behest,
Though this dear laborer lieth down
Under the elms* to rest.

The mysteries of this providence
We may not now explain,
We know our Father holds the rod
And will not smite in vain.

Since all prophetic rays converge
Into our setting sun,
Well may we for the master toil
Till all His work is done.

Death's conqueror will "quickly come"
And rend the waiting skies,
Watch we and pray, till his glad voice
Shall bid his saints arise.

*She rests in Elmwood Cemetery, Memphis, Tenn.

Children's Department.

A Lesson in Contentment.

"Mamma," whined Lizzie Mills, very fretfully, one hot summer afternoon, "what can I do to amuse myself?"

"Don't you want to take your story books and read a little while?"

"No, indeed, I've read them all over and over."

"Get your paint-box, then, and paint some pictures?"

"O, I'm so sick of my paints. I want some body to play with. Mayn't I take my doll and go to spend the afternoon with Carrie Holt?"

"No, my dear, the sun is too hot, and you were complaining of the headache. I can't let you go visiting."

"You never let me do anything I want to," cried Lizzie, more crossly than ever; "I don't want to stay at home. There's nothing I can do that is pleasant. I think it is real mean that I can't just go across the street to Carrie's house."

"Lizzie, you are in a very bad humor," said her mother. "You must leave the room till you are better natured. Take a book and go to your own room, or into the garden, if you like. But you must not go outside the gate. and you need not return to me till you can speak more pleasantly."

Lizzie left the room very reluctantly, pouting her lips and shrugging her shoulders in a very disagreeable manner. She muttered to herself as she went out of the sitting room that she thought her mother was cross; that nobody cared to amuse her when she was tired, and that this hot weather was hateful anyhow, of all which naughty talk her patient mamma took no notice.

In this mood she went out to a little summer-house which stood at the end of the garden.

She carried a book with her, but threw it petulantly on the ground, and then sat down on a little seat in the summer-house.

As soon as she was seated her ear caught the sound of a child's voice close by, and she looked up and down the garden walk to see who was talking. There was no one to be seen in the garden, so she concluded it must be some one in the lane. The lane was a pleasant path, which had once been a road, but was no longer used except for foot travel, which ran along at the back of the garden. Instead of a fence there was a thick green hedge which divided the garden from the lane. Two or three fruit trees which stood near the hedge threw a pleasant shade over the grassy lane.

Lizzie got up on the seat of the summer-house and peeped over the hedge. On the other side sat a little girl who looked very hot and tired. She had been carrying a fat baby, which was almost half as large as herself, and had just put him down on the grass and seated herself beside him to rest.

"Is that your little brother?" asked Lizzie, looking down on her.

The little girl looked up to see where the question came from. When she saw Lizzie, she smiled and nodded. "Yes, my baby brother. He can't walk yet."

"Did you carry him here yourself," asked Lizzie.

"O, yes, I take all the care of him. My mother takes in washing, and she is busy all day. The ironing is dreadful hot work this weather. We live only a little way back here, and I brought Johnny out here under the trees where it is cooler, to see if I could not keep him from fretting."

"Is he cross?"

"O no, only when he's not well. I take good care to keep him good tempered. And my mother says if I am good I shall have a new dress, so that I can go to school when the summer is over."

Lizzie looked at the little girl's dress and saw it was a very old patched calico, and that she was barefooted.

"Have you ever been to school?" she asked.

"A part of one term. I couldn't go steadily, because I was needed so much at home. But my mother has taught me some, and I can read now in easy reading. I'm only eight."

"That's just as old as I am," exclaimed Lizzie. "I'm eight, and I've read all my books through. I can read in very long words. I have plenty of books too. Maybe you would like one of them. I have a primer with easy words in it, and if my mother will let me I will give it to you. You wait here while ask her."

Lizzie ran in with a brightened face from which all the wrinkles had disappeared.

"O mamma," she cried, "there is a little girl out in the lane just as old as I. She can only read a little, and she can't go to school till her mother can buy her a dress. May I give her my primer with pictures in it? I don't want it any more. And if you were willing I should like to give her one of my dresses. Hers is all patched and faded out. Please come out and see her, mamma."

Lizzie's mother followed her eager little girl to the garden hedge, and there she found Lizzie's new acquaintance waiting her return.

Mrs. Mills was so pleased with her simple and truthful manners that, going into the house, she made up a nice little bundle for Lizzie to take out to her. There was not only the primer, but a good calico frock of Lizzie's, some shoes, and several other comforable articles.

The child was so delighted that she scarcely knew whether to laugh or cry when Lizzie showed her what she had brought. Lizzie felt no more ill humor that day. She had done a good deed, and made some one happy, so she felt happy and glad herself.

When she kneeled down to pray that night at bed time, her mamma did not fail to remind her how wrong it was for a little girl who had nice books and clothes, and plenty to eat, and kind parents to provide all these things, to scold and fret and complain of her lot. And Lizzie resolved that the contentment and sweet temper of the little girl who was wearily carrying her little baby brother in the warm summer days, should be a lesson to her.—*Congregationalist.*

"Death is no Punishment."

Often we hear this; and from those even who profess religion, "If death is all the punishment there is, who would serve God?" But such persons, I apprehend, have not learned the first principles of Christianity; have not "tasted of the good word of life, and the powers of the world to come;" do not know what the Gospel is, or what it designs to do for man.

But we inquire, What is death? To this we answer, It is the opposite of life. In life we have thought; in death the thoughts perish. In life we have knowledge and understanding; in death "there is no knowledge or wisdom or device;" "the dead know not anything." In life there is remembrance, there is love, and joy; in death the five senses cease their functions, there is no remembrance, love, joy, or envy; "a land of darkness, a land of forgetfulness." Death, in its primary and abstract meaning, is being cut off from life, blotted out, exterpated, come to nothing, to be as though we had not been. Is this no punishment, to be deprived of all which God has promised, of everlasting life in his kingdom, when the earth is filled with his glory, where there are pleasures forevermore, when there shall be no more pain, or sorrow, or crying; exempt from the liability to die?

But some say, "There must be conscious suffering, or there is no punishment." We ask, Is suffering the punishment of God's moral law? We know that pain attends the violation of the physical laws of our being, and conscience may trouble us, while in this life, when we violate His moral law; but that is often "seared as with a hot iron," and so the sentence is out, "The wages of sin is death;" "sin when it is finished bringeth forth death."

Again, "Do not the righteous die as well as the wicked?" not in the sense the wicked die, if I rightly understand the scriptures. Let us read a little. "When a wicked man dieth, his expectation shall perish; and the hope of unjust men perisheth." "The hope of the righteous shall be gladness; but the expectation of the wicked shall perish." "The wicked are driven away in their wickedness; but the righteous hath hope in his death." "To him that is joined to all the living there is hope." "Blessed is the man that trusteh in the Lord, and whose hope the Lord is."

Our Lord Jesus Christ hath said, "I am the way, the truth, and the life." "I am he that liveth and was dead, and behold I am alive for ever more." He then is the true and living vine, to whom if we be joined (joined to all the living) we have "hope." The wicked man not being united to this vine, in death his hope and expectations perish. He must be in the same condition as if there had been no Christ; and if Christ has not been raised from the dead our faith is vain; we are in our sins; and they which are fallen asleep in Christ are also perished. Jesus saith, "Your fathers did eat manna in the wilderness, and are dead. This is the bread which cometh down from heaven, that a man may eat thereof and not die."

How not die? Why, not as your fathers in the wilderness *are dead.* "God is not the God of the dead;" but, He is the God of Abraham, Isaac, and Jacob; therefore Abraham, Isaac, and Jacob must live again. "He is not the God of the dead who never live again;" a very different relation. The Sadducees understood this, and "durst not ask him any questions at all." He says again, "Verily, verily, I say unto you, if a man keep my sayings he shall never see death." This must be taken in its literal, abstract meaning; not that the saint will not sleep in death; for death when applied to the rihgteous is termed a sleep, and thus our Saviour used it when he he said "Lazarus sleepeth;" and after says, "plainly Laazarus is dead." Also, "The maid is not dead, but sleepeth; and they laughed him to scorn, knowing that she was dead." Many do the same now when we tell them that death to the righteous is but a sleep. The believer's "life is hid with Christ in God." The unbeliever has no life hid with Christ. Sleep, when applied to the wicked has qualifications; thus: "Sleep a perpetual sleep, and not awake, saith the Lord."

Here let me present a few notes from the Cottage Bible on 1 Thess. iv., 13–18, showing what was the mind of this writer, that death to the righteous is but a sleep. He says, "The apostle meets an objection which seems to have troubled the weaker brethren, who indulged excessive grief, like the heathen, for some of their deceased friends. Death must be terrible indeed to those who have no hope beyond the grave. Well might they wail and howl over their departed friends. But with the disciples of Jesus the case is far otherwise. Those who die in Jesus do but sleep; and when he returns in glory, he will bring his departed saints with him; for he shall descend from heaven in great and awful glory, and a voice no less powerful than that which said, Let there be light, and light was, shall command the dead to rise. But the dead in Christ (we are told) shall rise first, and then those who believe in him on earth shall be changed and their rarified bodies (so to speak) shall be caught up to meet their descending Saviour; and so shall they be 'forever with the Lord." Well is it added "Comfort one another with these words." He then quotes from Watts:

"Yes, *faith shall* triumph o'er the grave,
And trample on the tombs:
My Jesus, my Redeemer lives;
My God, my Saviour comes!"

Yes, faith in Jesus Christ is our only hope. Death without this hope must be the greatest punishment that can be inflicted. To a thinking mind it is most awful. Blotted out; lost, lost; eternally no more.

I cannot close without referring again to the hope. A ransom has been made; God's love has been extended; His only begotten Son has been manifested; whosoever believeth in him shall not perish." "Because I live ye shall live also." "I will not leave you comfortless, but I will come again." With this hope who can say, Death is no punishment?

Charles A. Hastings.

Springfield, Mass., Oct., 1868.

Two Thousand Three Hundred Days: Dan. viii., 14.

It has been attempted by several writers among Adventists to show the ending of the above-named period in A. D. 1875. The entire argument, so far as its validity is concerned, depends on whether these men have got the starting point right. They say that this period starts with the pushing of the ram, as brought to view verse 4. The event designated by this pushing, it is claimed, transpired at a point before our A. D., which they definitely state. But is their data reliable? This depends, in a measure, at least, upon how they obtain it. What is their means of getting at this date? First, they attempt to show by an astronomical calculation that the long reverenced Canon of Ptolemy is not only unreliable, but entirely fictitious, in its attempt to fix dates.

When we look over the list of very learned and pious men in the past who have relied with implicit confidence on the above-named canon, we must say that on this point we are compelled to look with large suspicion upon the deductions of these modern astronomers. (?) But again: the date which they give for the commencement of this long period depends absolutely and entirely on the above-named astronomical calculation. The strong argument which they urge in proof that the definite time for the ending of the prophetic periods given in Daniel and elsewhere, is to be known by the church is this, "The wise shall understand." Dan. xii., 10. It strikes us very forcibly that if the only means by which the church of this day is to know the definite time for the ending of these periods is the above cited astronomical calculation, or any other arrangement of astronomical events, the number of "the wise" will be almost indefinitely small. Neither the members of the Advent church, nor any other church, are astronomers in any sense whatever. This view of the subject, alone, is sufficient to condemn the whole system. But again, let us look at the view taken of "the pushing" of this ram. These men say that this prophecy was fulfilled when, at the instigation of Haman the Agagite, King Ahasueras decreed the death of all the Jews in the Medo-Persian empire. Is this position tenable?

First. The ram was to push westward, northward, and southward. Second, No beast was to stand before him. Third, Neither was there *any* that could deliver out of his hand.

Fourth, He did according to his will.

Fifth, Therefore, in consequence of all that is named above, the Ram became great. Not one of the above named features of the prophecy was fulfilled by the decree against the Jews. First, It was the *ram* that was to push. The ram, so the angel says, is the kingdom of Media and Persia. The pushing must therefore necessarily be against something outside of this empire. The Jews were not only all in the empire, but a part of the empire. And indeed some of the most important offices of empire were held by the Jews. If this was the only fault with this exposition, this is fatal to its correctness. But, second, as the result of its pushing, no beast was to stand before him. Now if by some curious exposition, more ingenious than wise, beast here is made to mean the Jews, it does not help this theory in the least. The Jews *did stand before him*, and not one of them was harmed by this decree in the smallest degree. Third, Neither was there *any* that could deliver out of his hand. Every Jew in the empire *was delivered out of his hand* with not one exception, through the intercession of Esther, the Jewish queen. Fourth, He did according to his will. In his attempt on the life of the Jews, the ram positively did not do according to his will. His purpose was absolutely defeated. Fifth, Therefore he became great. Instead of the empire being increased in greatness by this affair, it was greatly humiliated. See the account in the Book of Esther. It seems to us that a starting point builded on so flimsy a basis as the above, is too weak to at all interest men who possess "the spirit of a sound mind." If this is all that is left of the time argument of these men, we think the wisest course would be to give it up.

S. W. Bishop.

Christian Fruitfulness.

The whole force of the allegory of the Vine and the Branches is fruit. The vine is planted for this; for this only it is watered, nourished, and pruned. If the want were shade, strength, or beauty, then the tree, the shrub, or the flower would be chosen, but this is selected for the rich clusters of luscious, life giving, life-cheering grapes which it bears. Hence, if there be no fruit, there is no use and but little beauty, and the branch—for it cannot be spared for what slight grace it possesses—is cut off and withered, and is burned. Such is the use of the Christian, that he may bring forth "the peaceable fruits of righteousness." He is God's workmanship, created in Christ Jesus unto good works. Not to philosophy, systems of politics or physics—not to ideas whether in prose or poetry, except subordinately—is he called; but to holiness, the possession and manifestation of the power of the Gospel in holy tempers and acts.

If the Gospel is offered to the world as the highest exhibition of the wisdom, love, and power of God, its claim to be thus regarded in the estimation of mankind must rest upon its effects as seen in its adherents. Fruit is the test of systems. This is the law of modern experimental philosophy; the mind is educated to it, and can accept no other. Honor can be conceded to Christianity, and, through it, to the infinite Father who originated it, only as it renders believers morally and spiritually better than unbelievers. For believers in Christ to increase in intellectual acquirements, to grow in worldly acquisitions, to advance in the multiplication of their social and political rights, is well, but not enough. In all these respects, men have grown and may grow again without Christianity; they must be "rich in good works," in those dispositions and deeds which spring distinctively from the Spirit of Christ, and overtop in their sweep and majesty all the creations of natural impulse. The fruit which the Gospel produces, while much of it will resemble the products of natural goodness, must yet be marked in most of its attributes as essentially Christian in origin; and its tendency must be to direct the mind of the beholder exclusively to God as its author. Thus, the appreciation of the fruit will reflect upon the husbandman, and God will be glorified. The gardener does not point to the thickness of the vine and the luxuriance of the branches as the vindication of his skill and care, but to the quantity and quality of the fruit.

In addition to the evidence which a large spiritual fruitfulness affords to the real discipleship of a Christian, it should not be forgotten that a constant growth is necessary to establish the believer. He will be confirmed in discipleship in proportion as he finds in himself the proper fruits of the new life. The apostles wrought miracles by faith, and then believed all the more firmly because of the miracles. The reflex influence of the productive working of any principle upon itself is one of the clearest laws of God. Life is nourished by the very activities to which it instinctively leads. "Seest thou how faith wrought with his works, and by works was faith made perfect?" A Christian can have entire confidence either in his own experience or in the Gospel, only as he possesses the fruit of the Spirit in his heart and life. And as he finds the virtues of the Spirit enlarging will he be confirmed in the verity of both. Prayer, for example, is a fruit of the Holy Ghost, as no man can truly pray who does not do so in the Spirit. "For we know not what to pray for as we ought, but the Spirit itself maketh intercession for us with groanings which cannot be uttered." When one prays, and the answer is given in the sweet assurance of divine acceptance, in an abiding sense of free and joyous moral power, in an additional readiness and unction in talking of the things of God and working for his glory, how the faith is quickened! Consequently where a man of prayer is found, there is invariably to be seen a Christian who neither questions his own discipleship nor the reality of the Master whom he follows.

He, then, is most the disciple of Jesus, both for others and himself, who is the best and does the best. Doing good out of a full and a loving heart is the measure of a Christian. To gauge the discipleship of any believer, it is not so necessary to inquire for his creed or his church as to ask if he bring forth much fruit. If the life be holy and increasingly useful, he is abiding in Christ and going on to perfection! he a true branch as certainly as Christ is the true Vine. This is all that need concern the believer—to be growing in fruitfulness. No man would take care of his health by dropping his hands and nursing his his heart. The Christian will promote his vital power, not by manipulating his faith, but by the obedience to which it impels.—*The Methodist.*

From William Nichols.

Albany, N. Y. Oct., 18, 1868.

Br. Storrs: I still hold on to the truth of No life out of Christ, and no future life but by a resurrection of the body in the likeness of Christ. I acknowledge I have made slow progress to arive at this blessed truth; but it more than pays for all my past fears. I can now see such beauty and sublimity in the word of God that I feel like standing on a rock. How plain and clear many passages of Scripture now appear which once were dark and perplexing. I have just obtained a copy of "Barns on the Psalms," which I have perused with some interest, and I find although he is firmly wedded to the doctrine of the soul's existence separate from the body, yet he gives us, in his remarks, what has been the opinion of good men, in past ages in many points, so we can gather much valuable information by a study of his book. I notice in the first Psalm where the contrast between the righteous and the wicked is so boldly drawn by the sacred writer, the one "his inheritance shall be forever," the other shall perish; in his comments on verse 5, he tells us, the Septuagint and Vulgate render it, the wicked "shall not rise in the judgment, nor sinners in the congregation of the righteous." I see my copy of the Douay Bible so renders it. He also says the Chaldia Paraphrase renders it, "in the great day;" "understanding the day of judgment; and most Jewish interpreters understood in that manner." How plain and beautiful is the word when stripped of human tradition. On Psa. ix., 17, his comments are very good. "The wicked shall be turned *back* to hell with all the nations that forget God."

I will relate a little incident that occurred several years ago. Mr. Wise, a learned Jewish Rabbi, lived in this city. I visited him to get some information on the Scriptures. He told me that a few days previous he was called on by Allen Steel, a prominent preacher among the Methodists, and wished the Rabbi to give him a literal translation of verse 17 Psalm ix. It appeared that the preacher had got into a controversy with a Mr. Britton, a Universalist preacher holding forth in Green street. Mr. Steel being hard pressed by Mr. B. sought knowledge of Mr. Wise. He told Mr. Steel that his English version did not convey the correct meaning. It should be rendered "the wicked shall *return* to hell with all the nations that forget God;" as if, said Mr. Wise, he should come out of that door, walk around, return and shut the door; pointing to the door of a dwelling across the street. This happened while I believed in the conscious state of the dead and eternal torment of the wicked. I went home thoughtful. I trust the good Methodist Elder did.

Now, in the light of other Scriptures, how plain that they never shall see life. Psalms xvi., 9, 10. Barnes, in his comments, tells us on the word "my flesh also shall rest in hope; for thou wilt not leave my soul in hell," etc., Peter refers it to Christ, and no doubt justly. Mr. Barnes says, it is equivalent to saying "When I die I shall lie down in the grave in hope or confidence, not of despair; I shall expect to rise and live again." He says, language of this kind occurs elsewhere in the Old Testament, showing that the doctrine of the resurrection of the body was one to which the sacred writers were not strangers. I consider the testimony coming from such a source as Mr. Barnes of the greatest importance at this time, when that great crowning truth of the gospel, the light from God's word is so covered up with the doctrines of men. On Psa. xvii., 15, "As for me I will behold thy face in righteousness; I shall be satisfied when I awake with thy likeness," he says, "This is language which would be employed only by one who believed in the resurrection of the dead, and who was accustomed to speak of death as a *sleep*—a calm repose in the hope of awakening to a new life."

I pass over some interesting texts till we come to Psalm xxiii., "That nightingale of all the Psalms;" "The Lord is my shepherd," etc., on verse 3, "He restoreth my soul," literally "He causes my life to return." In view of this fact, we can see clearly what made the writer of this beautiful Psalm have such confidence while surrounded by, and in the presence of, his enemies. It was that "his life would be restored" though he walked through the valley of the shadow of death, I will fear no evil, for *thou art with me;* thy rod and thy staff they comfort me. Thou preparest a table for me in the presence of mine enemies; thou annointest my head with oil, my cup runneth over. Surely goodness and mercy shall follow me all the days of my life, and I will dwell in the house of the Lord forever.

To me these words are unutterably precious when I reflect that the people of God were animated and cheered while on their pilgrimage with the same blessed hope of a resurrection of the body, a "giving me back my life," although we are called to pass through the valley of death's shadow, yet we have this strong confidence, we shall yet dwell in the house of the Lord forever.

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THE OBJECT of this paper is to promulgate the truth of "LIFE ONLY IN CHRIST;" or, a future life and a resurrection from the dead, are both conditional; and only bestowed at the second advent of Christ, "at the last day."—See our motto.

Herald of Life

AND OF THE COMING KINGDOM.

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GEORGE STORRS, Editor. NEW YORK, WEDNESDAY, NOVEMBER 4, 1868. VOLUME VI.—NUMBER 5. WHOLE NUMBER 243.

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IS PROPHECY CONDITIONAL?

BY SAMUEL MASON.

BR. STORRS: I agree with you in saying, that it would be best to say little on this question, if there is a possibility of its causing division. If some of our brethren that are strong and have got the spirit of Jesus, will take hold and discuss the question, the object to elicit truth, I should be very much pleased to see the question thoroughly investigated. As to myself I don't feel competent to the task. Have we not some with us that are capable? I believe that we have many. Then let it be done in the spirit of Jesus.

Allow me to say a little more before I leave the question to better pens than my own. Am I to understand you to say that there is no such thing as conditional prophecy? "Prophecy," you say, "is history foreseen; and is just as true of the future as the history of the past." That I allow to a certain extent, "Prophecy foretold of Babylon's overthrow centuries before the event. The event was just as certain when the prophecy was uttered as it is to-day." But what if Babylon had repented? Hark! the Lord speaketh by Jeremiah, "At what instant I shall speak concerning a *nation*, and concerning a *kingdom*, to pluck up, and to pull down, and to destroy it, if that nation against whom I have pronounced, turn from their evil, I will repent of the evil that I thought to do unto them." Jer. xviii., 7. 8.

Again, "the word of the Lord came unto Jonah" and bid him "go to Nineveh that great city, and cry against it, for their wickedness is come up before me." Jonah refused to go knowing that the Lord was merciful, and if the Ninevites repented and turned from their evil, that the Lord would repent of the evil that he thought to do unto them. The Lord called Jonah the second time. He obeyed this time, and when he began to enter into the city he cried, and said, "Yet forty days and Nineveh shall be overthrown." No condition mentioned. "So the people of Nineveh believed God, and proclaimed a fast and put on sackcloth, from the greatest of them even to the least of them." "And God saw their works, that they turned from their evil ways, and God repented of the evil that he had said that he would do unto them, and he did it not." Would he not have spared Babylon had she repented as Nineveh? Yea, verily.

Now let me call your attention to another prophecy, which is conditional, but the condition is not mentioned, and show that the prophecy was not fulfilled. "Therefore shall Zion for your sake be ploughed as a field, and Jerusalem shall become heaps, and the mountain of the house as the high place of the forest." Micah iii., 12. Now turn to Jer. xxvi., 18, and we see that the same prophecy is spoken of, and ver. 19 it is stated that the Lord repented of the evil because the king repented. If this is not conditional prophecy then I fail to understand what can be conditional.

I must come to the conclusion that all God's promises of favor are conditional, being made primarily to character, and in the absolute sense to character alone. So far as *persons* are concerned, they are all conditioned upon the continued maintenance of the specified character to which the promise is made. This is expressly testified by Jehovah himself. Were it otherwise God would be a respecter of persons, and not of character, contrary to his own most explicit and repeated declarations. And even if the scripture testimony were not as pointed on this subject as it is, it would follow necessarily from the fact that God is the moral governor of the universe; and that as such he is compelled by the very perfections of his nature to treat moral agents in harmony with their moral character.

The Jews very generally misinterpreted God's promises in this respect. They interpreted them all as being made unconditionally to Abraham, and to his fleshly seed. Hence when they were threatened with the wrath of God for their sins, their ready reply was that God's promises could not fail, and they themselves were the special heirs of those promises. To correct this delusion Jehovah sent them message after message by the prophets. Witness the passage in Ezek. xxxiii., 13, also the parable of the potter, Jer. xviii., 1–10, explained by Jehovah himself in direct disproval of unconditional election, and to convince the Jews that if they did not obey his voice he would withhold the promised blessings.

In order to see the faithfulness of God, we have only to cast our eyes to the history of the Jews, a history which shows how the Lord has rewarded both the obedience of his friends and the disobedience of his enemies.

In the Pentateuch, in which we have the history of the Israelites from their descent into Egypt to the death of Moses, we learn that when the time of the promise drew nigh, when God was to deliver his people from servitude, that he sent Moses to lead his people out of Egypt.

Moses encouraged them with the fact that God was about to give them the land of Canaan, "the lot of their inheritance." They came out of Egypt according to the promise which God made to Abraham, with "a mighty hand and an outstretched arm," all in expectation and joy. But what a sequel!

Those very persons who had seen the wonders which were wrought by the power of God, and had received the promise of entering the land of Canaan, were called upon to listen to the awful declaration of Jehovah, "Your carcasses shall fall in the wilderness; and all that were numbered of you, according to your whole number, from twenty years old and upward, which have murmured against me, doubtless ye shall not come into the land concerning which I sware to make you dwell therein, save Caleb the son of Jephunneh, and Joshua the son of Nun."

The apostle, in his comment on this, gives us the reason why the Lord deprived them of going into the land, he says, "So we see they could not enter in because of unbelief."

This teaches us that the fact of their being the natural descendants of Abraham was not a sufficient title to the land of promise. Faith, the great characteristic, was wanting, hence their expectations were blasted.

After the death of the great multitude, Joshua brought the remnant of the Israelites into the land, drove out the nations in part, and gave directions in relation to the division of the land among the tribes. Just before his death he charged them to serve the Lord faithfully, for on the conditions, viz., *faith and obedience*, depended their prosperity, but if they forsook the Lord and served strange gods, then, said he, will the Lord "turn and do you hurt and consume you after that he hath done you good."

In the subsequent history of this people we have a verification of the words of Joshua. We read in Judges that "the children of Israel did evil in the sight of the Lord, and he sold them into the hand of the King of Mesopotamia and they served him eight years.

But the Lord, who is as faithful in fulfilling his promises as his threatenings, did, when they *repented* and "cried unto the Lord," send a deliverer. Again they sinned, and he gave them unto the hand of the King of Moab for eighteen years; then they repented, and he delivered them again.

Thus during the Judges the Israelites were in servitude to the surrounding nations no less than six times. This evil was brought upon them because they sinned against the Lord and broke the covenant; and in no instance did the Lord ever deliver them until they heartily repented and confessed their sins.

The above is respectfully submitted by your Br. in Christ.

BEAVER FALLS, PA., Oct. 20, 1868.

"THIS DAY AND TO-DAY."

BR. STORRS: Reading the article "This Day and To-day," in HERALD, 21st October, suggests the following quotation from Judge Halsted's "Theology of the Bible." W. S. O.

PARADISE. The Hebrew word is *gn*, garden (especially one planted with trees), says Ges. . . . .

In Luke xxiii., 43, we have, Gr., And said to him Jesus: Verily, I say to thee, this day with me thou wilt be in *to paradeiso*, in garden [without our article]: Lat., in *paradiso*, garden: Douay, in paradise; Ital., in *paradiso;* E. V., in paradise. The Ital., the Douay, and E. V. give their respective words, *in paradiso* [in garden,] in paradise, without the article. This is right, for *garden* is here used in an abstract sense, not of any particular garden: so when Jesus saith, "thou wilt be be with me in garden," it means, with me in burial; i. e., in a grave from which thou wilt be raised to life again; from which thou wilt be made a partaker of resurrection, equivalent to "the bosom of Abraham" in another place, meaning the same thing, a grave from which there will be a resurrection. . . . .

We have seen the Heb. *gn*, for which Gr. gives, sometimes *paradeisos* and sometimes *kepos*, used in connection with burial, as in 2 Kings, xxi., 18 and 26. And in John xix., 41, we are told, Gr., There was, however, without *topos*, space, region, tract of country, where he was crucified (a) *kepos*, and in that *kepos* (a) *mnemeion*, new, etc., v. 42. There, therefore, on account of the preparation of the Jews, because close by was that *mnemeion*, they put, or laid Jesus.

We thus see that among the Jews it was customary to bury in *paradeisois*, paradises, to use our Anglo-Greek word, i. e., in gardens. Observe in "the Union Bible Dictionary, prepared for the American Sunday School Union," these remarks: "Certain places were appropriated by the Jews for the purpose of burying the dead. They were usually in gardens," citing the verses above given from 2 Kings, and John.

We now see that Jesus' words to the thief on the cross, "with me thou wilt be in *paradeisois*," garden, means with me thou wilt be in burial; in contradistinction to what is said of the wicked in Job xxvii., 15; Heb. . . . . in death *hrb*, shall be dried up, wasted: Gr., in death *telentesousi*, shall be ended, concluded, finished: Lat., shall be buried in *interitu*, extinction: Ital., shall be buried in death itself; Douay and E. V., shall be buried in death. . . . .

Any one who has gone through with the word *gn*, the word always used in the Hebrew Scriptures, and the different words given for it in the Gr., Lat. Douay, Ital. and E. V., respectively, cannot fail to see how simple and rational is the phrase, "in garden with me."
—*Theol. of Bible, word Paradise*, p 487 to 497.

HARTFORD, CONN.

DIALOGUE ON HEZEKIAH'S SICKNESS.

ISAIAH XXXVIII.

D.—Let us read the thirty-eighth chapter of Isaiah. . . . Do you think, cousin, that Hezekiah was a good and pious man.

O.—Oh yes, doubtless! but why do you ask such a question?

D.—We will come to that presently. Do you think this good man would have gone to heaven if he had died in his sickness?

O.—Yes, of course; all good people go to heaven when they die.

D.—Then can you tell me why he felt so bad, and made such a blubbering, when told by the Prophet he would die, and not live?

O.—I do not know—I suppose many good people are afraid of death; it is natural for us all to cling to life, and shudder at the thought of death; especially when we think he is near at hand.

D.—But suppose Hezekiah has given us a reason why he wished to live a little longer—would not this remove any doubt on the subject? do you think it would clear up the matter a little?

O.—I suppose so—but I do not recollect that he has given any particular reason for his wishing to live.

D.—Has he not done so in verses 18 and 19, where he expresses a wish to praise God, and more than implies that the dead cannot do this? If he was going to heaven, could he not praise God better than ever he could by remaining on earth?

O.—There is something about this, I confess, I cannot understand, and I never met with any one who could explain it to my satisfaction. But I have always been taught, from infancy, that good people go to heaven when they die, and there unite in immortal songs of praise and thanksgiving to him who had given them the victory. The immortal soul, freed from its cumbrous tenement of clay can then praise God without satiety or need of rest.

D.—You and your teachers, my good cousin, strangely differ with King Hezekiah on this important subject, the very foundation of the believer's hope. He praised God for saving his *soul* from the pit of corruption (the grave), v. 17; and declares that death cannot celebrate His praise—that they that go down to the pit cannot ever hope for thy truth. In short, as the Psalmist says, "in that very day" (the day of death) "their thoughts perish." How can you reconcile such passages of scripture as these with your too fondly cherished theory, of "death being the gate to endless joy? Is not this giving death the glory due only to Christ, the giver of life?

O.—It is, to me, a very gloomy idea, the unconscious state of the dead, that you hold. It would be hard to convince me of its truth. Death has terrors enough for me, without adding tenfold to their number. He would then be indeed "the king of terrors," instead of the messenger of peace. I would rather not have my mind disturbed on this subject, if you please we will drop it, as I do not consider it of importance enough to occupy so much time and attention.

D.—Well, as you will, cousin, I am sorry you feel as you do, but it is useless to try to convince any one against his will. I will only add, that the death penalty of sin was never meant to be pleasant or agreeable. In spite of all creeds, he is "the king of terrors" still. And you, I doubt not, with all your hopes of heaven at death, will keep him at bay as long as you can; and will willingly swallow the most noxious medicines, and pay the doctors all that you have, to keep you out of heaven a little longer. So that in practice, though not in theory, you will be like the good old king. For my part, my only hope of a future life is by a resurrection from the dead, when Christ shall come to conquer the last *enemy*, and give his people immortal life in his kingdom yet to come, for which we daily pray. JOSEPH PARRY.

SANDY HILL, N. Y., Oct., 1868.

FROM ELD. W. S. CAMPBELL.

DUBUQUE, IOWA, OCT. 23, 1868.

BR. STORRS: Finding difficulties in the way of going up the river, and having no time for delay, I concluded to visit this place, and if any possible opening should arise, do something on the great theme of Life only in Christ. I have not been able to speak in any place as yet, but have been doing something in the way of talking and giving some of the precious light by way of our publications. Many people seem glad to talk with me, and if I had means to go forward and obtain a place to hold meetings in, I should doubtless obtain a good hearing in public.

The truth is good, and I feel that with our view of the power and position of Christ in our salvation, it is complete. People may talk about the "plan of redemption" as much as they will, giving Christ a mere secondary place, as they do when they claim that he only brought man back to the life that Adam lost, this being supposed the "justification of life," as taught by Paul; yet with me the case stands in altogether a different light. Adam, first in time, can never be first in position. Man can never save himself from his moral degradation. Mere repentance will not do it. Believing in Christ brings the life of Christ to us, and within us, if it does any good for the future; then we have another life from that which Adam had; a life by Christ. Then it is not Adam's life. So that Christ will either do all for us, so far as the living in the future is concerned, or he will do nothing. He will not take one to help him, and that one a creature in whom there is no help. He will not divide the labor, for it is divine, and the effect is one and divine. God laid help on one. He is mighty! He will prove abundantly equal to the task of bringing out the life of the gospel for man.

Thus the gospel is a saviuor of life unto life or of death unto death. If man is brought back to life by the simple justice of God, and then must take care of himself, how does he secure, by the grace of God, eternal life, in the Son? but by the justice of God rather, he would secure it in Adam.

But Christ is the Author and the finisher of our faith; and so while Abraham is the father of the faithful, he is not at all the father of faith. Christ is different from Abraham by just so much that he was in righteousness that he might exhibit faith, become the author of it. Abraham was in faith (the gift of God) that he might be righteous; so his faith was counted for righteousness. But Christ's righteousness produced faith. Adam had neither. And because he had lost his righteousness and faith, could not come. Till the righteousness of another was revealed, he had no life or ground of life. Will the second Adam merely act for the first to do what he should have done? and bring the results that should have appeared in and through him, still failing to bring out the "power of an endless life," which the Father hath given him, and which, as our high priest, he is to demonstrate?

The word makes Adam of the earth, earthly. A mortal man. His life a mortal life. The second Adam is the Lord from heaven, heavenly. The life, then, must be a heavenly life; not a mortal one. Now it is said that Christ brings back the life which Adam lost. That would be to make men like the first Adam. Adam was given to do that. He begat a Son in his own likeness, and only in that. Christ will make men like himself, if they are born of him and by him. As is the second Adam, so must they be who are born of him. He was given for that. The earthly, the mortal is in the first. The heavenly, the immortal in the second, but whose position is before all things. Hence, the life which he gives is as far above that which Adam was to give as immortality is beyond mortality—or, as eternity transcends time. IT IS LIFE.

MY FIRST ACQUAINTANCE WITH HIM.

I WAS soundly sleeping in a tavern at Tom's River when I was suddenly awaked, before daylight, to take the stage to Manchester, from thence, the cars to New York, and on to Newark. I immediately arose; crossed the street and entered the stage-tavern and took my ticket to New York. The inn-keeper asked if I would take breakfast, and, answering in the affirmative, I was shown into the dining-room, where I found a table bountifully supplied, at one side of which I was soon seated, exactly opposite to a gentleman stranger. He enquired how far I was journeying. I told him, to Newark. "Ah," he said, "I belong to Newark, and am going directly home, and shall be glad of your company." I also expressed my pleasure in having his company on the way; for I had, almost at sight, taken him to be a minister, (orthodox of course) and intended to give him battle on the way, upon the immortality of the soul. But I was anxious to know first whether he was a minister or not. And soon, in our conversation, a favorable opportunity presented itself, which I improved by saying, you are a clergyman, then, I suppose, are you not?

I shall never forget that easy and affable smile of queer delight that played upon his countenance, as he looked up and said, "No, sir. What makes you take me for a clergyman?" A little embarrassed, I replied, merely from your appearance, sir; but he continued, "I am not a clergyman, but I took *you* to be a clergyman as soon as you entered the room: are you not one, or am I also mistaken?" To this I replied, I do indeed frequently officiate as such in the room of a better one: and then added; though you are not a clergyman I suppose you have your opinion of religion. "Certainly," said he, "religion itself is good, but dreadfully corrupted by the opinions of men. It is all plain, and easily understood, if we only begin right. If we set out from the right starting point, and start right, we shall go right all the way through. But if we start wrong we shall go wrong all the way." On hearing this; the reader way better judge of my surprise than I can express it: for it is precisely the same sentiment I advanced in nearly the same words, in my dialogue, "*The Narrow Escape*," and my first impression was, that he borrowed it from that work; (but I presume not,) which locates the starting point in Eden, and what the serpent said to the woman; but still thought he did not intend to start from that point himself; so I said to him, Where and what do you think that starting point is? He readily replied, "O, back in Eden. The Lord God said to the human pair, if they eat of the forbidden tree, they should '*surely die*.' But the serpent said, they should not *surely die*. And most clergymen tell us, man has an immortal soul that never dies. And now if we take this position, the whole theory of religion goes wrong."

Surprised and delighted, I exclaimed, that is just my opinion, sir: and what I have been preaching for years. "Why, really," said he, "then we are of one mind on the subject!" yes, and we were no longer strangers to each other.

This superseded the necessity of having any controvercy on the way, and, to tell the truth, I was not sorry; for I perceived that he was none of the *underbrush;* and if I pitched into him, as I certainly should, I was afraid I should find him a hard customer to deal with, though I should have the right, side of the question; so I had moored up my little horns for a sharp conflict: but thank the Lord, it was all over before it began. But a pleasant conversation was kept up between us from that table until we parted in Broad street, in Newark, but which I shall not attempt to lay before the reader. Suffice it to say, that instead of my having an orthodox ape to lead into the truth, as I expected, I soon found that I, myself, was but an ape in his hands, to be lead further into the truth than I ever was before.

In the course of our journey, he informed me of a work on theology, at that time an unfinished manuscript, intended for publication; and he asked me if I thought any editor of our persuasion would advertise it. I told him, I thought any of them would; and referred him to Br. Geo. Storrs.

The work has since been published, bearing the title, "THE THEOLOGY OF THE BIBLE," and is before the public doing much good. May the blessings of God follow it wherever it goes, and may it go to the ends of the earth. And my travelling companion, whom I first met at the breakfast table, and took to be a hard shelled orthodox, turned out to be its very able author, the Hon. O. S. HALSTED. May the blessings of God rest upon him, enabling him to live to do good until the LIFE-GIVER comes to reward him with eternal life and glory. Z. CAMPBELL.

ASHTABULA, OHIO, Oct., 1868.

TAKE AWAY THE STONE.

JUST where divine agency and human agency meet, in the individual life and in the life of the world, we may not know. That they have beautiful correlation in all right activity, is out of doubt. They go together.

God is, indeed, the source of all power as of all life. But in the work of the world, man is to be recognized as, in a sense, a force by himself, with power of choice not only, but of achievement.

Man's power is limited. God's is unlimited. Yet infinite as the power of God is, He consents to circumscribe its use. His concession of power to man is a kind of limitation upon himself. The sphere of human agency is sacred to humanity. God does not, will not, enter the realm where His creatures have work to do and are delegated with power to it, and perform that work himself. His almightiness supplements our agency, never takes its place.

Do Christians understand this? Does the Church understand it? Work out your own salvation, for it is God that worketh in you. We know something of that. Work out your brother's salvation; for it is God that worketh *with* you. Do we know just the reach and significance of that?

"Take ye away the stone," said Jesus, at the grave of Lazarus. Why? Was the stone in his way? Could not a word of his have jostled it out of its place? Could not his potent voice have summoned Lazarus through that ribbed rock as easily as through the open door? Yes. But human agency could take away that stone. It needed divine, to raise the dead. So man must open the sepulchre. God emptied it.

The world is full of sepulchres. And the dead are there. Oh! the dead! the dead! they are on every side of us. They are in our homes, at our places of business, in our circles of friendship and acquaintance. The spiritually dead—the dead in trespasses and sins—dead souls. Who doubts that Christ, by his omnific word, could raise these dead, and give them deed of resurrection and life, without wish or will or deed of ours. Yet who believes he ever will!

We must send urgent message to him, and put our hearts in it, as Mary and Martha did. We must tell him our Lazarus dead. Unless he come, in answer to our loving and trustful solicitation, and stand at the door of these sepulchres, the dead will never come forth.

Is he not here? Is he not walking in the midst of the golden candlesticks to-day? Do not the churches hear the foot-fall of the Redeemer, come in the greatness of his strength, mighty to save? Many a home-garden has still a sepulchre in it. No Sabbath School is without its dead. In every congregation there are souls that have never yet been called to life. Multitudes have been in their graves, lo! these many years. Parent, pastor, Sabbath school teacher, have you taken away the stone?

To take away the stone, is *to do all that work which is possible to human agency, in securing the salvation of those about us.* Simply to pray, and to be content with that, while there is something else that can be done, and that needs to be done, and that therefore ought to be done, is to keep the supulchres shut. The impenitent must be reached by personal effort; must be brought to the house of God and the place of prayer; must be confronted directly with the truth; must be talked with and prayed with, as well as preached to and prayed for. They must be made to feel that there is a personal and special interest in their welfare—that somebody cares for their souls.

Our faith may be equal to prayer, when it is not equal to effort. Martha's prayer, in behalf of Lazarus, breathed all trustfulness. But when the Master came and said, "Take away the stone," her faith staggered. "What use Lord? He has been dead four days!" So, and how often, do we, too, doubt; withholding our word and deed after we have sent up our prayer. Our shameful and criminal unbelief suggests and urges difficulties in the case, both with reference to human agency and the power of God. Who of us is not rebuked by Christ's reproof of Martha's want of faith; "Said I not, that, if thou wouldest believe, thou shouldest see the glory of God?"

Work, Christians, is the duty of the hour. Work possible to us all, and to which we shall go, in faith that it will be supplemented by work possible only to God. Special, personal, spiritual work—work for souls. Preparation work, preceding and correlating God's work. Until this is done, we shall see no resurrections. We must go and do what was done there, by human hands, at the grave of Lazarus, if we would have the dead in trespasses and sins made alive in Christ Jesus. We must open the sepulchres. We must take away the stone.

This done—done faithfully and believingly, with trust in God—and the voice that woke the dead on Olivet will speak again; multitudes of souls shall have glorious resurrection, and the dead shall live. H. J.

—*Am. Presbyterian.*

MAN IN DEATH.

PAUL once stood upon an island, allegorically representing truth, and shook a viper from his hand. While standing upon such a foundation, no error could hurt him. Our modern Pauls stand upon a continent of error. How shall they free themselves from the viper, Spiritualism, that has fastened upon them? Yea, they stand upon the very corner-stone and foundation upon which it is built, viz., that the soul is immortal, and has conscious existence separate from the body. Hence the danger; if Spiritualism falls, their own structure will come tumbling about their heads. Once get the Bible idea of no future life out of Christ, and without the resurrection, fully established, and where is Spiritualism? At a spiritual circle in the city of Washington, in 1853, the following question was asked: "What good can result from these manifestations?" "It is to draw mankind together in harmony, and convince skeptics of the immortality of the soul." So said John C. Calhoun. The same question being put to what purported to be the spirit of W. E. Channing, the same answer was returned as before.

Now tell me candid reader, is not this the foundation on which they are built and by which they have succeeded? And yet these sticklers for man's natural immortality deny the divine authenticity of most of the Bible. And why? Because, forsooth, it does not teach the doctrine they wish, but instead, bases all hopes of a future life upon Christ and the resurrection."—*Selected.*

Annihilation in Church.

The New York *Independent* of Oct. 22d, referring to the suspension of Rev. Mr. Collins by the Minnesota M. E. Conference, an action already noticed by our Editor in the Herald of Oct. 21st, says "Rev. L. C. Collins was suspended from the ministry, at the recent session of the Minnesota M. E. Conference, for holding the doctrine of the annihilation of the wicked. Mr. Collin is a most amiable man; and the vote was reluctantly passed at the last moment, not more than a tithe of the Conference voting, and a part of those in the negative.

If Bro. C. preached the destruction of the wicked his suspension from the ministry could not have been unanticipated. His conference, in the present dark state of its theology, could not well be expected to do otherwise. If he is secure in Christ; if he has recieved the truth in the love of it; if he has taught it in humility and godly fear, his experience outside the ministry of that church will be likely to much more fully promote his own spiritual welfare and that of others. But what an unenviable position does the Methodist Church occupy before the world. Others, of course, not less so, but of that one the above mentioned circumstance leads us to speak. What is the professed belief of the church respecting the future of the lost? Why, that all who die in their sins will be tormented throughout the endless age of eternity, no ray of hope even being permitted to reach them. Do they preach it? The fact that they do not now, to any considerable extent, is so notorious as to awaken some concern in their ranks. A D. D. among them recently said, "The doctrine of future retribution, above all others, has been permitted to fall out of notice; so much so that a Universalist might be a constant hearer in almost any of our evangelical churches, and very seldom find his notions interfered with from the pulpit."

Their only conception of a "future retribution" is conscious existence in misery. This they do not *dare* preach; for well they know the people will not hear it. Like certain chief priests and elders whom our Lord encountered at Jerusalem, they "fear the people." They are afraid to preach their views on the state of the damned, and so they permit the whole subject of "future retribution" to "fall out of notice." When one of their number holds views on the subject which he dare preach, and which the people eagerly hear, he is "cast out of the synagogue." They thus practically say to all others, "we believe your hearers are hanging on the verge of hell, standing on the very brink of endless woe, of dark despair, and they ought to be warned of their danger. You *may* keep silent, however, and say nothing to them on the subject, but do not, under penalty of suspension from the ministry, speak of their being in any danger unless you tell them all we believe about it. We know that death was stated as the penalty for violation of the edenic law; we know God has said 'the soul that sinneth, it shall die'; we know, too, that the 'wages of sin is death,' but although God says 'death' he does not mean it, and we, therefore, charge you never to preach death as the penalty for sin; the doom of the ungodly, without insisting upon our interpretation of it, which, being just the opposite of its meaning when used in any other book, must commend itself to the mind of every intelligent person."

Brethren of the Methodist, and of all churches which hold to the torment theory, if you believe the doctrine you *ought to preach it;* if you do not believe it, you *ought to renounce it.* You cannot refuse to do either without incurring divine displeasure and bringing down upon you the judgment of God. As christian brethren, we exhort you to faithfulness in this matter. What sort of watchmen are you on "the walls of Zion?" How can you, day after day, go to God in prayer, asking forgiveness while ever renewedly guilty of that awful sin of omission, which surely rests upon you, if, believing some of your fellow men are daily passing into everlasting torture, you fail to constantly raise a warning voice? How can you stand before your people and, and believing them exposed to such a future, fail to urge it upon their consideration more earnestly and persistently than all things else combined? You may say they already know it. We reply, ordinary minds cannot comprehend it, and your superior abilities in that direction are constantly required to assist them.

If, on the other hand, you do not believe it, you surely must regard it a libel upon the character of God, in which case how can you, in the name of Him who in boundless love was given, invoke divine favor while before the world you countenance and support the libel? In either case, your error is not simply error; it is a deep, dark sin. The time is not far distant, if time much longer lasts, when regard for the life and vitality of your institutions will prompt you to *seek* the aid of all consistent teachers of the Bible doctrine of man's nature and destiny. While, however, in the mean time, you pursue your disassociating policy, pray do it so heartily that it cannot be said, "the vote was reluctantly passed at the last moment, not more than a tithe of the Conference voting, and a part of those in the negetive." L. C. T.

New York, Nov., 1868.

The man who determines on doing great things, rather than good things, is very prone to use contemptible means to enable him to accomplish his purpose.

Postscript.—Wednesday morning 9 o'clock. Yesterday Gen. Ulysses S. Grant was elected President of the United States by an overwhelming majority.

THE HERALD OF LIFE.

NEW YORK, NOVEMBER 4, 1868.

NO IMMORTALITY NOR FUTURE LIFE, EXCEPT IN JESUS CHRIST ALONE, AND BY A RESURRECTION AT THE LAST DAY IF DEAD, OR A CHANGE IF ALIVE.

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The Editor holds himself responsible for none of the sentiments of Correspondents. The Editor's articles do not all appear under what is called the "Editorial Head." Any articles without a signature, or which are not credited to another source, the Editor is responsible for, without saying whether he wrote them or not he leaves the reader to judge of their authorship. Let these things be kept in mind in reading the Herald of Life, and the praise or blame will rest where it ought.

To Subscribers.

If any of our subscribers have failed to receive either of the previous numbers of the present volume, please inform us, and we will supply them. We hope none will fail of informing us immediately. We have had some complaints of failures. It is our opinion that these occur from carelessness, or some other cause, at the Post office of the subscriber. We do not say that none of them occur in our office; yet, with the care exercised here it is not likely many can. But whatever the cause is, we are glad to supply missing numbers when we have the means.

Will Br. Chase of Dover, N. J., inform us if No. 2 has yet been received? If not, will he call at our office and get a supply?

The Lord's Supper.

A brother in Massachusetts writes us, asking if we can furnish him with the Herald containing our main argument on the above subject, and says, "I have seen but little advocating the yearly observance of it, but much against it, and in favor of the weekly observance. I cannot see why we should choose that season, the day of the resurrection, when the supper is to show forth the Lord's death until he comes. If to be observed on the first day of the week, why did he not institute it after his resurrection?" etc.

We have not a spare copy of the paper containing our argument on the question, but we may by-and-by, reprint it, if there is interest enough the subject to warrant it. Truly it is a strange affair to have the memorial of an event celebrated fifty times a year; and doubtful then if *one* of the fifty times should happen on the anniversary. But we have no wish to press this question. Our own mind has long been settled that the annual recurrence of the time is *the time*, and the only time, for the observance or commemoration of our Lord's death; all other times are mere fancy, or from the traditions of men. So it seems to us: for if we may celebrate it as often as we please, then if a man pleases to do it once in ten years, or twice in his life, he is just as correct in his practice as others who do it as "oft" as they please. These haphazard rites and ceremonies we have no faith in; they are of man's invention, and of no binding obligation or utility.

A Word to Life Lovers.

These are days in which minds are stirred, and we shall all be carried some where: there is no avoiding it. Let us then examine well and thoroughly the way we travel, and see that we are on the right track. Old stereotyped theological dogmas, forced on our minds in childhood, have now to pass a fiery trial. If they are "gold" they will stand the test; if "wood and stubble" they will be burned up. He that is afraid, or shrinks from having his theological views tried, gives sad evidence that he loves ease more than truth. One thing we are perfectly assured of, that the old "theological hell," of endless sin and suffering, is destined to go to the "moles and to the bats." But what is coming in its place? To those who still maintain that man has an immortal soul, final restoration is the inevitable substitute. We have facts on that point that assure us we are not mistaken in the tendency of "orthodox" preachers to restorationism. They cannot longer make themselves nor others believe that there is any possible way to reconcile endless sin and suffering with the attributes of God; but holding still to the immortality of a soul in man—they are falling into the wake of the German divines, and that of Bishop Newton, who in his "*Dissertation*," "*On the final state and condition of men*," after a labored effort to show that "everlasting" means only as long as their wicked character should continue, says:

"Repentance, therefore, is not impossible in hell: but yet you may ask—What reason is there to think it possible? and I answer—Because it is impossible for any creature to live in eternal torments. Who among us can dwell with the devouring fire? who among us can dwell with everlasting burnings? Nothing can be more contrary to the divine nature and attributes than for a God all-wise, all-powerful, all-good, all-perfect, to bestow existence on any beings, whose destiny, he foresees and foreknows, must terminate in wretchedness and misery, without recovery or remedy, without respite or end. 'God is love,' and he would rather have not given life, than render that life a torment and curse to all eternity. Imagine a creature, nay, imagine numberless creatures, produced out of nothing, delivered over to torments of endless ages, without the least hope or possibility of relaxation or redemption. Imagine if you may, but you can never seriously believe it, nor reconcile it to God and goodness. God could never make any [creature] whose end he foreknew would be misery everlasting. The *letter* of Scripture may indeed sound forth everlasting punishments, but the *spirit* of Scripture intimates the contrary."

Satisfy these men that there is no immortality in man; and that it can only be realized as a *gift* of God, through Jesus Christ, and by the resurrection at the last day, and they will discover that the clear and full testimony of the Scriptures to the utter destruction of the wicked needs no theological twattle to do away its plain utterance on the question—"All the wicked will God destroy." "The enemies of the Lord shall be as the fat of lambs: they shall consume, into smoke shall they consume away." Psalm xxxvii, 20; and cxlv., 20. Also Psalm ci., 8, "I will early *annihilate* all the wicked of the land; that I may *annihilate* all wicked doers from the city of the Lord." In this last text we have given the literal translation of the original word according to Professor Pick, in his "Bible Student's Concordance." No truth is more clearly stated, in the Bible, than the total, entire, and "everlasting destruction" of the enemies of God: and nothing hinders any man from seeing it so except the tradition of an immortal soul in man. We say "tradition," because there is not one solitary text, from Genesis to Revelation, that affirms any such doctrine. Let those find it who suppose it is there, if they can.

But while we avoid the miry pit of inherent immortality and endless torture, let us beware that we do not fall into the half-way slough of a *mortal* resurrection and future hopeless torment for the creatures to whom God gave life here that they might, if they would, obtain that other life which is eternal. Failing to secure that life, which is only through a resurrection at the last day, if dead; or a change to immortality, if alive at that day when the Lord Jesus shall descend from heaven with a shout, and the voice of the archangel and the trump of God; then, will the sinners against God's love and grace, "*remain* in the congregation of the dead," and "not see life." Such is the divine purpose, to give life future and eternal to all who submit to the divine plan of redemption by the promised and given Life-giver. There is no hopeless torture in a future life in the plan of God; infinite love forbids it and infinite power will forever prevent it.

These grand, glorious, God-honoring truths have been committed to us, Life believers, to proclaim and publish abroad through the land. Never since the days of the apostles was there a more glorious work committed to the hands of "earthen vessels." Luther and the other reformers had a magnificent work to perform; but it was left unfinished, and the corrupt stream of inherent immortality and future hopeless torture has continued to flow, to the dishonor of God and corruption of Christianity, till there has become a stagnant ocean of "spiritism" into which men and women flow, as dying fish flow to the ocean from the living streams above, having been poisoned and stupefied by the drug of inherent immortality and going to heaven or hell at death, "Spiritism" is the natural landing place of that theory; and the vital piety of those who have been made partakers of the divine nature is all that saves the entire body of professors of religion, in these last days, from plunging in one vast body into the corruption of "Spiritism's" ocean of moral death and rejection of the God of the Bible.

Let none fancy that this long raging disease of inherent immortality and future hopeless woe is to be purged out of Christianity by parleying with it, and proffering it the half loaf of a future life of torment for a time. No, that is just as ruinous to the truth as endless torture itself, and on no better principle can it be defended. Christianity must be purged of the whole scheme of a life of hopeless torture in the future, and life and death be made to stand out, as they do in the word of God, in such bold relief that no soul of man can mistake the fact that our present life is one of mortality and trial, to end in *death*, from which there is no deliverance except by the Spirit of God that raised up Jesus our Lord and Life-giver from the dead. This is our only hope for a future life, and Christ is the only way into it. He that refuses this open door of God's appointment, perishes forever "in his own corruption."

Now, friends, shall we labor with new zeal to forward the building up and spreading abroad this glorious truth of "Life future and eternal *only* in Christ?" Can we be guiltless if we are contented to be comforted ourselves with it while multitudes of both saints and sinners are overwhelmed in darkness, often bordering on despair, for the want of the light God has given us? O for a more deep spirit of consecration and self-sacrifice in the work God has put into our hands. Where shall we appear if we do not all that is in our power to scatter the light abroad? There are those who are willing to scatter the truth in tracts and pamphlets, and other ways, if they can be furnished to their hands. See the call of two poor sisters in Albany, N. Y., on the last page of this paper. Shall such not have the means to do the work God has put into their hearts to perform? Many more are like-minded.

A few months past have witnessed the scattering of tens of thousands of pamphlets and tracts from this office. Shall we not have the means to continue and increase this work? The calls for more continue to come; and the seed must be furnished. The time is short—the work is great—men are groping in darkness and ready to perish for the light we have to give. Shall they not have it? Speak one and all, and say, "The work *must* and *shall* be done. The Lord help us to do it.

A Great Discovery.

He showed "If the righteous exist forever, so must the wicked."—Worcester *Spy's* report of Rev. N. D. George's attempt to "annihilate" annihilation.

We regret that the *Spy* did not furnish us with the argument to sustain that proposition. We think it would be the greatest theological curiosity of this or any previous age. It supposes that the statement of life future and eternal is as clearly taught in the Bible in relation to the wicked as of the righteous. Did the Rev. Mr. George produce any text that states how the wicked are to "exist forever?" Did he among his "great number of texts" produce one that saith "the soul is immortal?" If so, it must have been Gen. iii., 4, "Ye shall not surely die." Did he produce a text that saith the sinner, as such, shall ever "put on immortality?" If so, where did he find it? We know he did not find it in the Bible. Did he, among the "great number of texts," you say he produced, bring one that saith a wicked dead man shall ever be revived into life? If so, where is the text? We want none of his or your *inferences*, because the testimony is to be as clear concerning the wicked dead's existing forever as it is that the righteous will, or else the Rev. Mr. George's proposition is not accurate—it is a mistake.

We might ask a great many more questions, but the foregoing are quite sufficient. Our Lord saith, "He that believeth on the Son hath everlasting life, and I will raise *him* up at the last day." This language He repeats four times in John vi. Paul saith of the sleepers in Jesus, "The dead shall be raised incorruptible," and "this mortal shall put on immortality," 1 Cor., xv. Where did he or our Lord use any such language concerning the wicked dead? Nowhere. And yet the *Spy* tells us his Rev. friend affirms "If the righteous exist forever so must the wicked!" Why "*must* the wicked exist forever, if the righteous" do? We see no necessary connection in the case; and he might as well have said, "If an immortal being exists forever so must a mortal one." The one proposition is no more unscriptural or absurd than the other.

"This is the record," that God hath caused to be made, "that He hath given to us eternal life, and this life is in His Son; he that hath the Son hath life," (of course, must have a living existence) "and he that hath not the Son of God hath not life," (of course, has no living existence.) Such is the contrast that God has made; and John saith, "He that believeth not God, hath made Him a liar; because he believeth not the *record* God gave of his Son." The "record" clearly shows that the believer is to have an eternal living existence; and just as clearly shows that the unbeliever shall not have such existence. See 1 John v., 11–13. We rather think it is quite as safe to believe the "record of God" as that of the Rev. friend of the *Worcester Spy*. At any rate, we accept the former and reject the latter; or prefer God's to man's.

Response to Samuel Mason.

[See outside, first page.]

Br. Mason, we think, falls into the error of confounding threatenings with prophecies. Prophecy is "A declaration of something to come." It could not be a prophecy from God if it never will happen. The Lord said, by Moses, "If thou say in thine heart, How shall we know the word which the Lord hath spoken? When a prophet speaketh in the name of the Lord, if the thing follow not, nor come to pass, that is the thing which the Lord hath not spoken." Deut. xviii., 21, 22. Any prophecy which does not come to pass is not of God.

But the matter is entirely different with threatenings. The very idea of threatening is that of an effort to prevent something being done—to alarm, to warn of impending danger. When God threatens individuals or nations it is the design to influence their course, and the threat is addressed directly to the parties to be influenced. Such threats are always conditional, whether the condition is expressed or not. Jonah's mission to Ninevah was not to prophesy; it was with a threatening which Jonah knew was conditional before he went with the message, as is evident from his language in chap. iv., 2. But the prophecy concerning Babylon was not addressed to that city at all. No messenger was sent to warn that city of its coming doom. It was God's statement to his people of what he would do to that city, and the event was just as certain the day the prophecy was uttered as it is today. To ask us, if Babylon had repented, would it have been overthrown? is the same as to ask us if God had any foresight? If he knew that under some administration he might institute—say by threating it directly by a prophet—it would repent, then the prophecy would never have been uttered: any professed prophet that made such a prophecy would have proved "the Lord did not speak by him."

When God speaks to "a nation" or "a kingdom" with a threatening to pluck it up or pull it down, that is not a prophecy, in the sense of foretelling events, but a warning for it to repent: then, of course, the thing threatened is conditional, and may be avoided. For example: While Jesus was in the performance of his personal ministry, the Jews might have repented and saved their nationality. Said he, "O Jerusalem, Jerusalem . . . how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not!" Their national salvation, or preservation as a nation, was conditional up to a certain point. But when Jesus prophesied, saying, "There shall be great distress in the land, and wrath upon this people: and they shall fall by the edge of the sword, and shall be led away captive into all nations," etc., no conditions were expressed or implied: he spoke of a fact which was then just as certain to take place as it is now certain that it has taken place. To deny this destroys all confidence in prophetic declarations. The prophecy was not uttered till our Lord saw the certain impenitence of the nation as such. So it is with all prophecy of Scripture; for "holy men of old spake as they were moved by the Holy Ghost," and hence the thing was certain to come to pass, and could no more fail, by any contingency, than God could fail of infinite knowledge.

We confess surprise that Br. Mason should say the prophecy of Micah iii., 12, "was not fulfilled." Because it did not take place in the days of Hezekiah. Because it had not an immediate fulfilment, has it *not*, therefore, been fulfilled? Surely, there is hardly a prophecy in the Bible that has had so literal a fulfilment as this very prophecy which Br. M. says "was not fulfilled." We can by no means admit such a construction of prophecy; it unsettles everything: we can never know that a prophecy will have a fulfilment till after it has actually been accomplished; and so we do not know the Lord Jesus will return from heaven unless the event should happen to prove it; it may be all a "conditional" matter.

In general, we admit "God's promises of favor are conditional," as Br. M. says; but even here we think he is by far too sweeping in his remarks. Was God's promise of his Son's coming into the world conditional? Were all the promises relating to Christ's work in the world conditional? Is the promise to give unto his Son the throne of his father David conditional? Is the promise of his return from heaven conditional? and of a thousand other promises we might ask the same question.

But there is one prophecy and promise combined we wish to call special attention to, viz., this, "For unto us a child is born, unto us a Son is given; and the government shall be upon his shoulder. . . . . Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even forever. The zeal of the Lord of hosts will perform this." Isa. ix., 6, 7.

Here is a prophecy that is not conditional: it involves the simple question, Will God do as he says? He has given this Son. That part of the promise and prophecy had no conditions, so far as men were concerned. What right has any one to assume that the remainder is conditional? God is pledged to the fulfilment of it all; it is he alone that is concerned to see it accomplished; and no intervention of men, *pro* or *con.*, can turn it to the right hand or the left; and Gabriel and the Holy Ghost confirmed these promises and this prophecy to their fullest extent. See Luke i., 31–33, 41–45.

This prophecy embraces all the others relating to the two kingdoms of Israel to be united again in one nation, and Christ's reign on the throne of David. Take away the certainty of that event, and the prophecies of the Bible are as uncertain as the heathen oracles, and as worthless.

But "so far as persons are concerned," Br. M. says, "they (the promises) are all conditional." This again is too sweeping; for, if true, it would exclude the outpouring of the Spirit, altogether. Then what? Why, salvation by works, which is the same thing as no salvation at all. Was the manifestation of the Holy Spirit in its "reproof of the world", a conditional event? Christ promised it should do that work, and God promised to "pour out his Spirit upon all flesh." Has he done it, and will he do it as an unconditional matter, or is he to wait till all flesh first perform some condition? We are not now speaking of the continued work of the Spirit, but of its incipient work.

But our controversy in this matter is not about promises, as such, but about prophecies; they are not to be confounded. If all promises could be proved conditional (which they are not), that would not prove the prophecies were also.

Our brother's contemplation of Israel's history, from Egypt onward, is rather a concession than otherwise that though promises may be conditional, prophecy is not; for though multitudes of Israel were cut off, so as not personally to enter the land of Canaan, the prophecy of Abraham's literal posterity being delivered out of Egyptian bondage, and being brought into that land, was fulfilled; the particular persons who should come into the land did depend on conditions; but the coming in of the nation was a matter of prophecy, and no conditions were expressed or implied; the prophecy was fulfilled to the letter.

The prophecy Ezk. xxxvii., that God will bring the "two nations"—Judah and Israel—into the land "wherein your fathers have dwelt" [which was not the new earth], and "make them one nation in the land, upon the mountains of Israel," will as surely come to pass, as that God planted the one nation there which he brought out of the Egyptian bondage. Multitudes of those two nations will perish or be cut off for their sins before the reunion on "the mountains of Israel," but the prophecy cannot and will not fail of being accomplished. Say, if you will, it will not be till there is a national repentance; and then we reply, the repentance itself is a matter of prophecy, and is therefore certain to take place.

But we do not wish to press this subject, as we said in our previous reply to Br. Mason. We think we can each hold our different views in charity. We did hope the subject might be held in reserve till we had all made farther advances in the Life theme, which we view of far more importance at present. But we have no desire to exclude the question, if there is anything like a general wish for its discussion.

The Succession of Ages.

The ages are God's great divisions of time. The passing one is the only one of which evil is predicated. It commenced soon after the creation of Adam, and has emphatically been an *evil* age. The word of God also shows us, that beyond the present there will be an endless succession of ages—that they will be God's grand divisions of eternity. Of the coming one we wish to say a little.

With reference to the future ages, the word of God says but little, but that little is enchanting. It is calculated to draw our hearts away from earth, and lead us most ardently to desire and seek to attain to the coming age. All the revelations of the future are dark, but in them we can see glimmerings of such glories as eye has never seen, ear never heard, nor heart conceived—godlike glories. Either to be the kings or to be natural born subjects and citizens of that age will truly be glorious.

Perhaps the fullest descriptions of the next age are to be found in the twenty-first and twenty-second chapters of Revelation. And, yet it may be more proper to say, they give us descriptions of the capital, the metropolis, the city of our God, the city of the age, than of the age itself. They tell us more of the glories of those who have been redeemed out of the present age, than of the restored human race, the natural-born citizens of the next. Other portions of the word of God tell us very little of the glories of that age; and that little is inferential rather than direct. The blessed Book teaches us rather what we must be, in order to attain that age, than what the restored earth, and our restored race will be—what we must do to be saved, than what the second Adam will do in the great restitution. The great lessons of the Bible are for the present, now, to-day rather than to-morrow, or the great future.

And yet the thought occurs to me that as Peter informs us, Acts iii., 19–21, that all the holy prophets, since the commencement of this age, have spoken of the restitution, it must have had a wonderful importance in their estimation; and if all have spoken of it, why may not most of them have written of it? Perhaps the great difficulty lies in our ignorance of what they have written. Our greatest difficulty may arise from the want of a careful, prayerful examination of what God has given us on this subject. The revelations of the great unfulfilled future, to be understood,

need to be very carefully and prayerfully studied—more so than we are in the habit of giving the Book of books. For wise reasons, the great future is darkly revealed, often enigmatically. Scripture must be compared with scripture, and the great Father must teach us, or its truths will escape our notice. The careless reader may see that the present is to be succeeded not only by a coming age, but by ages of ages—an endless succession of ages; but he can see but little in them. Perhaps they are a blank to him.

It is reasonable to suppose that each succeeding age will transcend the preceding one. Indeed I know not why from age to age, there may not be a rapid and eternal increase in glory—that in every sense there may be an eternal increase. What then will the distant ages of eternity be? How indescribably glorious! How worthy of Him all of whose attributes are perfect and infinite.

The next age is spoken of in the word of of God, as the coming age, the future age, etc. Sometimes by way of contrast with the past it is emphatically termed the age, and the age of the ages. Compared with the past, it will be an age of ages—incomparably the best of all.

This age has had an intelligent, moral head: but, ah, sin has made him an immoral head. Sin has made him a tyrant, and if not a brute, brutal, one who has spread misery, misrule and ruin before him. It has therefore been an age in which there has been a fearful prevalence of evil. Hence inspiration has emphatically called it an evil age. Its influences are spoken of as evil, and we are forbidden to love it.

With this age evil shall cease to exist on the earth. Evil will only be a thing of the past. Everything in, and connected with the coming ages, will be worthy of Him, who is infinitely good. God's oath by Moses will be fulfilled, "As truly as I live, all the earth shall be filled with the glory of the Lord." Num. xiv., 21.

The next being a restored age, there will be no more the curse. In consequence of the curse man has known what fatigue is, and often has known want and famine. Then, though there will be no more idleness, there will be no fatigue—no labor with weariness. His subsistence will not then be gained by the sweat of his brow. His food and earthly necessities will cease to be precarious. There will be luxury in providing, as well as in enjoying that that is provided. As it was in Paradise, labor and everything else will be sweet. Then no sweet will have a snare, no honey a sting, no rose a thorn, no pleasure dashed with bitter bowls. Hence we may call it a restored age. If man had not sinned, we know of no possible reason, why there would not have been a succession of generations beyond the present age; and if the restitution is truly a restitution, I know no reason why there should not be restored to the race all that had been lost by the fall—that the second Adam should repair the ruins of the first. Anything short of that would not be restitution. If so, in it the race will be put upon its primeval footing, never to fall again.

Scott says of the original word rendered restitution, that it means the restoring of a thing again to the state from which it had fallen. Greenfield renders it, "A restoration of anything to its former state." To know what the restitution will be, we only need to know what all things were, when they came forth from the hands of their Creator; and then consider what prophets say shall be restored. All that prophets say shall be, will be restored to their orginal state. A careful examination of their writings will show that there are comparatively few things that will not be restored.

It is in view of the restitution, that creation travails in pain, with outstretched heads (*apokaradokia*) awaiting the redemption of the body, and the revelation of the sons of God. Rom. viii., 19–21. When the restitution shall have taken place, creation with few exceptions, will be as it was before the blight of sin was felt. The restitution, doubtless refers to races and not to individuals.

As was the human race when they came forth from the hands of their Creator, so shall they be on the morning of the coming age. All will again be Edenic, pure, holy, worthy of God. Again there will be nothing to hurt nor destroy; and the earth itself shall be as when sin had not blighted it. I do not say they will remain so, no, far from it, for the great Creator says "Behold I create all things new."

To say the restitution is something that is to be fulfilled to any individuals of past generations, is not correct. Upon past generations of brutes, we have reason to believe the oblivion of the grave will forever rest. To past generations of men, it cannot apply, for a portion of them will be forever lost—not restored, but lost; and another portion will be more than restored. To say of a man who will be resurrected, glorified and angelized, that he will be restored to the unfallen, the Adamic state, is far from being true. Oh, that will fall far short of the glorious, blessed, eternal truth. An exaltation awaits those who have been redeemed out of this age, far above anything to which creature has yet been raised. To the redeemed from among men of this age awaits the nearest approach to the divine. "To him that overcometh, will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne." Rev. iii., 21. "And the glory which thou gavest me, I have given them." John xvii., 22, et al. No unfallen being ever has been, or ever will know, what it is to be exalted to a copartnership with Christ on his throne, and to a coheirship with him in his dominion. Ah, it is more than a restored right of the race, it is a blood-bought right of the redeemed—a peculiarity of the redeemed and not something which they may enjoy in common with the unfallen and the restored. Oh, if blood-bought rights are so peculiar, so glorious and so God-like, what must their loss be?

The race being restored, there will be a succession of generations, just as there would have been if man had not sinned. This would seem to be a natural and necessary consequent of the restitution.

The first thing that arrested our attention and caused us to think of the possibility of a succession of generations beyond the present age, was the language of the apostle Paul, Eph. iii., 21, "Unto him be glory in the church by Christ Jesus (*eis pasas tas geneas tou aionos ton aionon*), for all the generations of the age of the ages." It is a mystery why our translators should have rendered *genea*, age, for certainly it never means it, nor anything like it; but always generation or some kindred idea. The very derivation of the word is sufficient to show that. The word is very frequently used in the Greek New Testament, and our translators have not in a single instance rendered it age, except in this place, and in the fifth verse of this chapter. Like other translators, they have almost universally rendered it generation.

If then the apostle meant what he says, there must be a succession of generations. Though the idea at first staggered us, it was so different from anything we had ever been taught, and we could not understand it, yet yet we could not—dared not doubt. We also found other passages, which could not be explained on any other principle of interpretation.

The idea may be repulsive to some, but why may not that which was appropriate to Paradise before the fall, be to Paradise restored? Had it not been for sin, there would have been no thoughts connected with the idea, but such as are proper to the most exalted state of holiness. But mark you, I am not now speaking of a single one of the redeemed out of this age, but of the restored race—of humanity restored—of humanity as it was before the fall, and will be again. It can be no more gross, carnel, sensual and improper for one holy world, than for another—for a restored, than for an unfallen race.

The restored race will enjoy the rights and privileges of the age by natural generation. They will be born into it, as we have been born into, and enjoy the rights and privileges of this century, or as we are born into this age and suffer all the consequences of it. But for us, who have been born into this age, to enter into, and enjoy the coming one, we must attain it through grace. We have no birthright inheritance to it; but if through the blood of the Lamb, we attain to it ours will be most glorious inheritance and privilege. Therefore to us, the all-important question is, Have we accepted of the grace brought to us by the revelation of Jesus Christ? Is Jesus Christ all our trust, and all our hope? Or are we, for the sake of enjoying this evil, this transient age, neglecting and rejecting the whole purchase of the Saviour's death?

As the next will be a restored age, sin and all its effects will be forever removed. Sin removed, the great source of sorrow and suffering, will be gone. One of the consequences will be, earth will cease to be a vale of tears the abode of suffering, the land of death. All will agian be Paradisiacol. God's will will be done on earth as it is in heaven. The earth will be full of the glory of God. Amid the perfecting and the creations of the next genesic day, may we not say more full of God's glory than ever it has been. Earth was once a loyal member of the great family of the heavens—a loyal province of the one great kingdom of God. By a sad revolt, it hai seceded, but when the rebellion will be perfectly quelled, it will again be restored to that great brotherhood, so that it will as really be heavenly as any other world.

That the curse and all the effects of sin will be effectually and forever removed from the earth, is evident from many passages of the word of God. Indeed few truths are more plainly taught. It will be as it was, and all that is upon it, will be as they were before the blight of sin was felt. I do not say it will remain so; no, far from it, for progression is the order of the universe—the order of God, and we know not why it may not be so forever. It is hard to comprehend the idea of eternal progression. So almost everything is incomprehensible to the finite. The finite is utterly incapable of comprehending the Infinite One, and his works are almost as incomprehensible as Himself.

There are many other things on which we might dwell which will be characteristics of that glorious age, but we are incapable of doing justice to the subject now. The field is large and suggestive, and it is pleasant and profitable, but we must forbear.—*Selected.*

Remarks by the Editor.

The foregoing thoughts we have *extracted* from an article in the *Prophetic Times*, signed "J. B." We have taken only so much from his article as we could indorse. The writer has taken nearly the same view of Eph. iii., 21, that we embraced twenty-five years ago. From that day to this we have never had a doubt but there would be an "endless succession of ages." So Macknight translates the text. We abandoned the idea of the literal burning of this globe at the time we saw the force of that text and the harmony of the general tenor of the Scriptures with it. The wild extravagancies of some who embraced what was called "The Age to Come," led us to hold that whole question in reserve, to a great extent, till future developments should open a more favorable opportunity for a calm discussion of the subject. Another reason why we have said no more on the question has been, that many believers in the Advent and Life views have had such an aversion to the ideas we held on the coming ages that we judged best not to press the subject hitherto. But if the subject of unfulfilled prophecy being *conditional* is to be urged on our attention, it will be impossible to prevent the question of the future ages also from coming forward for contemplation.

The views presented in the foregoing extracts are our views; and have been, as we said, for twenty-five years past; and to our mind they belong especially to our ideas of God's government, and the grand fact, "God is Love." The "burning world" theory belongs, properly, to the immortal soul and eternal torment theory; also to the "*mortal* resurrection" theory, to torment and kill again. But none of these have any harmony with the Life views of the Bible. We are as far removed from the "burning world" theory as we are from the future torment theories in a life beyond the grave, or after a resurrection from the dead. The grave holds all the wicked dead eternally, and the incorrigibly wicked living, at Christ's coming from heaven, will "be punished with everlasting destruction." 2 Thess. i., 9.

Then will the righteous dead be raised immortal and incorruptible; and the living righteous be changed to the same condition, "in a moment, in the twinkling of an eye." Then will King Jesus organize his perfect government; and the nation or kingdom that will not serve and obey him and his subordinate rulers will be utterly wasted or dashed in pieces like a potter's vessel; and the King of kings will have dominion from sea to sea, and from the river Euphrates to the ends of the earth; yea, "all people, nations and languages" "shall serve and obey him." "His dominion is an everlasting dominion, which shall not pass away, and his kingdom shall not be destroyed." See Psa. ii., throughout. Psa. lxxii.; Dan. vii., 13, 14, 27; Zech. ix., 9, 10, and a multitude of like testimonies.

We shall have to see something more weighty than we have ever yet seen to make us believe all these propheceis are *conditional*, or of doubtful meaning or fulfilment. "My ways are not your ways, nor my thoughts your thoughts, saith the Lord" . . . . "For as the rain cometh down from heaven and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower and bread to the eater; so shall my word be that goeth forth out of my mouth; it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper whereto I sent it," etc. Isa. lv., 8–13. "I am God, and there is none else. I am God, and there is none like me, declaring the end from the beginning, and from ancient times the things that are not yet done, saying, My counsel shall stand, I will do all my pleasure." Isa. xlvi., 9, 10.

"All the ends of the world shall remember and turn unto the Lord; all the kindreds of the nations shall worship before thee; for the kingdom is the Lord's; and he is the Governor among the nations. . . . A seed shall serve him; it shall be accounted to the Lord for a generation: they shall come, and shall declare his righteousness unto a people that *shall be born*, that he hath done this." Psa. xxii., 27–31.

When those who had gotten the victory over the beast, etc., stand on the sea of glass, they say, "Great and marvellous are thy works, Lord God Almighty; just and true are thy ways, thou King of saints. Who shall not fear thee, O Lord, and glorify thy name? for thou only art holy; for *all nations* shall come and worship before thee; for thy judgments are made manifest." Rev. xv., 2–4.

But it is not necessary now to extend our remarks; and we leave our readers to ponder on these things, and see if, while the view holds out no encouragement to sinners of this age to continue in sin, it does not harmonize with the character of God, and the views we have taken of his government (by our rejection of inherent immortality and future hopeless torture), in a manner well calculated to exalt God and inspire our own hearts with a rapturous view of the glory of the coming ages, which none of the other theories of the future ever have done, or ever can do.

An Inquiry.

I would like to hear your opinion on John x., 18. How had Christ *power* when he was dead to raise himself? and if this was not the power, what was it?

The original word here translated power is *exousian.* It has the sense not only of power, but of authority, right, liberty, privilege, etc. Thus John i., 12, "But to as many as received him, to them gave he *power* [the right, or privilege] to become the sons of God," etc. Again, Heb. xiii., 10, "We have an altar, whereof they have no right—*exousian*—to eat," etc. Christ received power, right, authority, privilege, to lay down his life and to take it again, from his Father; and the uniform testimony of all the apostles is, that "God raised up Christ from the dead." Christ voluntarily laid down his life: God had promised to raise him up, and to do it early, before corruption should set in. In view of that promise, Christ, when expiring, committed his life to his Father, and his Father restored him to life the third day. There is nothing in the Bible to warrant the idea that Christ raised himself from the dead. Such a view is a virtual denial of his death.

A Dialogue.

J.—Good morning Br. Grim. I am glad to see you. I wish to ask your opinion on a question that has been troubling my mind for some time.

G.—I shall be glad if I can render you any assistence or help you out of any difficulty. Pray what might your trouble be?

J.—I have been seriously exercised about myself and children for some time. And that is in relation to my standing in the church. Do you think that an individual holding the truth as we maintain it, can conscientiously hold fellowship with one of the popular churches.

G.—You ask me a question that I do not like to answer for another, and would rather leave every one to settle that question for themselves.

J.—But I merely wanted your opinion, in hopes that it might throw some light upon my own mind.

G.—I have no objection to give you my opinion and my experience. In the first place, I wish to ask you a few questions. What is the foundation upon which the whole system of church theology is built? Is it the doctrine of the "immortality of the soul?" or, in other words, a man contains a principle or entity within himself, planted there by his Creator, deathless in its nature and will live by virtue of such nature.

J.—I do not fully comprehend your question.

G.—If you take away the doctrine of the immortality of the soul from all the sects, would it not revolutionize the whole system.

J.—It would; and I think would put an end to them.

G.—The question then is a vital one, and affects the whole system of theology; and if we have the truth, as I believe we have, it is our duty to maintain it.

J.—But cannot we maintain our principles and hold our connection with the church? and are we not setting an example to our children?

G.—You are most undoubtedly setting an example to your children; but what is the example? Is it for good or evil?

J.—Do you not believe the church holds some truths? and do you not believe there are many good people in the church?

G.—You have changed your question entirely from what you started with. The question is not, does the church hold some truth, and are there not some good people in it? But what is our duty, holding the advanced views that we believe, in relation to ourselves, our children, and the church? Can we hold our views and belong to any so-called orthodox church?

J.—Yes, I can: the church to which I belong—have not dealt with me; indeed they do not say anything to me about the doctrines which I believe.

G.—That may all be very true. But I will ask you another question. Jesus said, "Ye are the light of the world. A city that is set on an hill cannot be hid. Neither do men light a candle and put it under a bushel, but on a candlestick: and it giveth light unto all that are in the house. Let your light shine before men, that they may see your good works and glorify your Father which is in heaven." Matt. v., 15, 16. The question I wish to ask is contained in the words of our Saviour. Can you let your light shine on these truths in the church? will they tolerate them?

J.—Well, they say I may hold my views if I do not make them public; or, in other words, make a disturbance in the church.

G.—Just as I expected. The church with which I held my membership, told me, twenty-four years ago, I might still continue my fellowship, if I kept my views to myself. But I believed God had given me light, and I chose to put my light on a candlestick, and have been trying to let it shine, that it might give some light. My experience has been, from what I have seen of those who staid in the church to convert the church, that the church has succeeded in converting them. When we came out from the church there were a goodly number in it who believed with us; and many of them staid behind to labor with the church; and like as the song says, There are none remains: they have all been swallowed up. But, on the other hand, I can count many among the living, who came out when we did, who are true to their calling, and some have fallen asleep.

J.—But do you not think we *can* do some good laboring in the church and Sabbath School?

G.—I have heard that question so often that I will answer it by a text of scripture. When Paul had been enlightened and came out from Judaism, and Peter was for continuing in the old forms like some of our brethren, Paul said "For if I build again the things I destroyed, I make myself a transgressor." Gal. ii., 18. Here Paul makes this confession so far as he was concerned. Believing as he did that circumcision, and all the Jewish rites were closed and accomplished, he labored for their overthrow. If he again aided to build them up, he became a transgressor. Now, so far as I am individually concerned, I believe, having received the truth in all its advanced features, for me to go and connect myself with one of these modern theological establishments, I should jeopardize my salvation.

J.—But do you think every one does?

G.—I have answered for myself, as I told you I was willing to give you my opinion and experience.

J.—But I have known many, good brethren and sisters who still hold their fellowship in the churches, who believe our views and still go there.

G.—And so do I. They profess to believe our views; that is they assent to them; have a kind of speculative belief in them; that is, they hold seats, pay rent, help support an orthodox minister, and contribute to circulate what they believe to be a lie, and thereby dishonor God, and help forward evil, that which is adverse to God and his truth.

J.—But Br. G. I think you are very hard, and I do not think you are justifiable in using such hard language.

G.—Well it may be so, but John says, "And this is the record, that God hath given to us *eternal* life, and this life is in his Son. He that hath the Son hath life. He that hath not the Son of God hath *not life*." Now then, "He that believeth not this record, maketh God a liar." Now we do not want to aid in sustaining a system that makes God a liar. Nay, not only this, but there are hundreds in this city who hold our views, and go to these popular churches, and leave the cause of truth, which they profess to believe, to die out for want of attendence and support. In our next we will give some experience of the example and influence upon our children.

Jacob Grim.

Philadelphia, Nov., 1868.

From Clamor Franke.

Cincinnati, Ohio, Oct., 23, 1868.

Br. Storrs: I send you enclosed twenty-five dollars to redeem my pledge of twenty-dollars to the Herald, and of five dollars to the Tract fund for the issue of the tract on the Living Soul.

I am fully resolved to storm the enemies' works of inherrent immortality with all the weapons of truth I can get to bear on them. How thankful I am that we have them furnished to hand by the noble efforts of our dear brethren. So nobly have they responded to calls for re-enforcements that we now have not only our precious Herald established upon a sound and healthy basis, but, in addition to it we have also our Campaign Documents, together with all our other publications to make an assault upon our enemies' strongholds. And no sooner is the word given out that we need additional help, and forthwith the response comes. That has in it the true ring. And further calls will no more be abortive than previous ones.

To bear me out, that I have not mistaken the liberality of our dear friends for the cause of truth, I suggest that we make another effort, and that is, to publish in tract form the Editor's Sermon, "God is Love." I will head the list with five dollars for the publication of this tract. So mighty a weapon as this is, is certain to produce stunning blows upon the endless misery and hell-fire doctrine, and must not be suffered to lie idle for a day. I am persuaded our friends think as I do upon this subject, and that they will lose no time to give the word, "Go ahead with it," to our beloved Editor.

Although I have not seen any immediate fruits from my labors, which have solely been confined to the distribution of tracts, I am not discouraged. It is for us to do our duty and God will take care of the consequences. Yours in Christ.

From Elder W. S. Campbell.

Chicago, Ill., Oct. 28, 1868.

Br. Storrs: I find in this city some, as you well know, who believe in the glorious crowning truth of the gospel, which is so dear and precious to those believers in the Advent system, who are willing to break from the trammels of party and prejudice, and take the simple and plain testimony of the word of God. It may be also said of the legitimate action of the plan of interpretation, which this people have adopted, that they should all believe in "No Life for men in the future" out of Christ, since they will now mostly admit that there is no immortality, nor any ground of it aside from Him. A few who take the Herald of Life, and while they entertain sound views of the coming of Christ and his kingdom, exalt the Son of God, by making Him the true prince, and author of life *for* the future—Life in its entirety—the whole complete condition, its being or fact, as well as its grand development, the making a man live, as well as the continuing his being. It is everlasting life if it continues. It cannot continue if it does not begin. It will not begin unless Christ gives it! There is no power in the Adamic principle of being to restore itself from dissolution. Then there is certainly wanting the element of continuance. There is equally no principle in the Christ-power of life to interfere with its continuance when once established. Now, admitting that Christ could raise some who might die afterward, (while this state of mortality continues) he could not restore and establish the principle of dying, (involved in the Adamic life-principle) after it had been abolished by his own exhibition of endless life power, in the resurrection. The two, as to the principle and the fruit (life here for one, and in the future for the other) are entirely distinct. Adam can give no life beyond the present. Christ can bring no death in the future. These life believers are engaged in the work going on under the Advent labors in Chicago

From Elvira H. Jillson.

Manchester, N. H., Oct. 25, 1868.

Br. Storrs: I am once more in Manchester, and wish to trouble you again to send the Herald of Life here. I requested you to send it to Williamstown, Vt., so I have failed to receive it, in fact have seen but one number since the Springfield camp-meeting. I think I have not failed to read every number since the first was issued until the past two months; have felt the loss, often desiring to hear from "those who have obtained like precious faith." Still I have many rich blessings. Our Lord and Life-giver, the same yesterday, to-day, and forever; an ever present help in every time of need.

Sometimes, with a smile, my friends approve,
Sometimes, with a frown, upbraid me;
Upbraid, or praise, the same to me,
If Jesus only loves me.

Though now He sits on Father's throne,
In heaven far above me:
Yet his sweet Spirit whispers oft,
I love thee, yes, I love thee.

Oh, how comforting the thought that nothing can separate us from the love of God which is in Christ Jesus.

How precious this assurance as we gazed on the lifeless form of our dear sister Holt, "death cannot separate us from the love of God." She sweetly sleeps. We wait a little longer. God help us to watch and pray. Yours, looking for Jesus.

Rev. W. H. Barnes, Hamburg, Iowa, writes: I will try to pay $5 for the present volume of the Herald; and I will try to send something for the "Campaign Documents," as I think they are abler speakers than I am, and can be heard many times when other preachers would fail of an audience. We are glad to learn that the Herald of Life still lives, and is likely to survive though surrounded with enemies. We believe truth will triumph in this theological struggle, and we would be glad to do more for its promotion, if we were able; but we are poor, feeble, and alone, as it were, in Western Iowa.

Edward Kelly, Hinesburg, Vt., writes: I hope to do more for our much-prized paper. I want the Herald of Life to live till He, the Prince of Life, shall come; and my prayer daily is, that I may ever so live that when he does come I may be ready to meet Him, and with all his saints, who love Jesus, sit down in the kingdom of God. Love to all the dear friends in Christ.

John Eakeley, Morristown, N. J., writes: I am firmly fixed in the gospel you preach. It is the true gospel of our Saviour. I did not get a chance to hear but three times when the mission tent was here, but I must say that it awakened a feeling in my breast which I shall never forget. It clearly told me where I was. After hearing I went to reading my Bible, and I can see no other way under heaven whereby man can be saved. As for my part, I have taken it for my course, and I beg an interest in all your prayers that I may ever be found faithful serving my blessed Lord and Saviour.

Dr. H. W. Buxton, Worcester, Mass., writes: The Herald of Life of Oct. 21 is at hand. Many thanks for this live sheet and for your remarks upon "annihilation," etc. By reference to the slip from the *Spy*, we see the "Methodist Preacher's meeting" was in Webster, instead of this city; and that the initials are Rev. W. D. George. Whether it is really your old friend *Nathan* I cannot tell. The Lord bless you, and guide us all in the path of life.

Note by the Editor.—We have no doubt but that the initial "W.", in the *Spy*, was a typographical error, and that we are correct in taking it to be our old friend *Nathan* D. George.

Appointments.

Cooper Institute, N. Y. City, Sunday, Nov. 8th. F. H. Burbank.

Am at liberty to preach anywhere within a day's ride of New York on Sundays, and at any place within two hours' ride of the same on Tuesday, Wednesday, Thursday, and Friday evenings. Address Box 4,658. N. Y. City. F. H. B.

Eld. S. W. Bishop will preach—
Albany, N. Y., Sunday, Nov. 8th.
Saltersville, N. J., Sunday, Nov. 15th.

Business Matters.

One Dollar each from—Carloot Visher, H. C. Rice, E. C. Mosher, H. C. Smith, Luther Smith, Matilda Peterson, Caroline Mills, Samuel Fletcher.

Two Dollars each from—Mrs. S. H. Clarke, Stephen Smith, John T. Fairfield, James Allan, John Westover, Wm. Wright, Edward Kelly, S. A. Kemp, Hiram Drown, Dr. J. F. Lee, J. Hamilton, M. E. Youngblood.

Various Sums—J. V. Rose, $1 50; D. J. Ellsworth, $3; Catharine Colver, 50 cts.; Louisa J. Beach, $5 on pledge; Clamor Franke, $20 on pledge; Valentine Eckert, 50 cts.

Parcels sent since last week.

Emeline Wood .... by mail
Geo. Busbee .... " "
N. Putnam .... " "
Jas. Battersby .... " "
Wm. Babcock .... " "
Lucretia B. Lamb .... " "
Clamor Franke, 2 parcels .... " "
S. A. Kemp .... " "
Hiram Drown .... " "
Mrs. John H. Youngblood, 2 parcels .... " "

Poetry.

The African's Reminiscence and Prayer.

By Julia A. Pearce.

Under the shadow of palm trees tall,
Near where the Niger rolls along,
Where dark-browed heathen, great and small,
Welcome each night with dance and song.

There 'neath the boughs where the little ape swings
And the rosy flamingo walks in pride,
With her beautiful scarlet, satin plumed wings
Folded demurely close to her side;

Dozily dreaming the life-long day;
Screen'd from the rays of the burning sun;
We lazily slept the time away,
Till the fervid hours of the day were done.

Then we roused us up as the sun went down,
And wandered forth to gather our food:
Bread-fruit, banana, and cocoanuts brown
Grew in abundance, for God is good.

As twilight deepened, the fires blazed high
And the trump blew loud and our dance began:
All joined in the revel with thoughtless joy;
Mother and children, and sire and son.

The flames leaped up from our many fires,
Casting dark shadows along the ground;
Reminding of banshees seen by our sires,
And of goblins weird in the darkness around.

So we drowned all thought in our music loud;
And we danced and we laughed as though all were well
But we dared not wander away from the crowd;
Nor list to the voice of the wild beast's yell.

Oh Africa! darkest of all dark lands;
With a moral pall is thy sky o'erhung.
When shall Ethiopia stretch forth her hands
To God as the ancient prophets sung?

May the Son of Righteousness shed his beams
On that sunny land of dance and song.
May the dark-browed Afric be favored with gleams
Of light divine, and that ere long.

O thou whose voice can but speak the word,
"Let there be light" and light shall be;
May a son of Africa's prayer be heard
For his fatherland, I entreat of thee.

O, hasten the time, when the King of kings,
His glorious reign on earth begun,
Shall shed fresh life from His healing wings
On every land beneath the sun.

Pawling, N. Y.

Children's Department.

Selfish Tom, the Boy-Tyrant.

By Mrs. H. C. Gardner.

At school Master Tom was under the care of a teacher who believed that submission to rightful authority was the first lesson to be taught, and that a love of teasing and tormenting others was the lowest vice in a boy's catalogue of faults. There were rules in regard to everything connected with the school, and rules that regulated all the sports of the the playground. If the pupils chose to behave well they were treated like young ladies and gentlemen; if they were clownish and disobedient, they were classed with those of their own grade in behavior. There was very little whipping done there; but the teacher had various little methods of his own contriving for the punishing of offenders, which were more dreaded than the rod. Tom, without being a particularly good scholar, managed to steer clear of those flagrant offences which demanded especial notice, though it must be owned that he was equally free of all tokens of approval.

It was about two months after he received his first home whipping that his teacher was quietly enjoying a walk after school, when his attention was attracted by stifled sounds of distress which seemed to come from a thicket near the road. He approached the spot as quietly as he could, and peeping through the bushes, saw a little boy lying on the grass and crying bitterly.

"What is the matter?" he asked kindly. The boy sprang to his feet with a scream of terror, and the teacher saw that he had a handkerchief tied over his eyes.

"O Tom!" said the boy, "I haven't looked once, indeed I haven't. Now, do let me go home. I am afraid to stay here alone. There's snakes here, Tom—I heard them."

"It isn't Tom," said the teacher, "it is me, Mr. Stirling. Let me unbind your eyes.

"No, no; Tom will be angry. Besides, I promised not to let you know," said the child.

"But I do know, you see, Harry. It's little Harry Maitland, is it not?" asked the teacher, as he resolutely unbound the handkerchief.

"Yes, sir."

"Well, I am going by your mother's and I will take you home. Come."

The little boy looked up wistfully into the kind face. "Oh! I can't go; I don't know what Tom will do to me and sister Emmie, if I do."

"I will take care of that. He shall not trouble you. You can trust me, can't you?"

"Oh! yes, sir."

"Well, tell me now if there are any others in the school who are afraid of Tom. Come, we will talk as we go home.

"Do you mean besides me and Emmie?"

"Yes."

"There's Billy Curtis, and Bessy Sprague, and Alice Bowler and Jimmy. We all have to mind him. Billy's father makes candy, and he has to bring Tom some, and Bessie brings him all the nice peaches and apples that her father gives her for herself, and Alice always has some nice cake for her dinner, or something else that he wants. Me and Emmie carries his books and things."

"Ah! and that is Emmie watching for you by the gate and wondering why you are so late. Run in and tell her I will see to Tom. Good-by, little Harry."

The teacher bent his steps directly to the office of Tom's father. Fortunately, he was at leisure. He listened to Mr. Sterling's story with as much surprise as sorrow. He had laughed many a time at Tom's roguish tricks, but he was astonished and distressed beyond measure to find him capable of such meanness and cruelty. He was ready to adopt any means of reforming the boy-tyrant which the teacher should suggest.

The next morning Tom was a little surprised by being told to wait until fifteen minutes after the ringing of the school-bell before he started for school.

"I shall get a tardy mark," he remonstrated.

"Of course you will," said his father.

When the time arrived for the morning recess Mr. Sterling said: "All the scholars, excepting Thomas Allen, may have a recess of ten minutes."

Tom began to open his eyes and study the new arrangement, but he said nothing. A guilty sense of its cause kept him silent. When the school was dismissed, he was again detained until the other pupils had time to get out of his reach.

Tom bore this very well for a day or two. He was sure that both the teacher and his father began to understand him pretty well, and he could not meet the keen glance of either. But when day after day passed, and even weeks began to succeed each other without any change; and when he saw the significant and provoking looks which were exchanged by his old playmates, his nature began to rebel against the restraint he experienced. The happy looks of the little boys and girls who fearlessly enjoyed themselves in the playground, and made his mouth water over the dainties that he could not touch, were especially irritating. So at last he very humbly asked the teacher to restore his old liberty.

"I am sorry to refuse you, my dear boy," said Mr. Stirling, "but it is necessary to do so."

"Why?"

"Because the little ones cannot come to school in peace if you are at large. Their parents do not wish you to eat up the good things that they provide for them, neither are they willing to have them blindfolded and left alone in the damp woods if they forget to carry a lazy boy's big satchel. Do you understand?"

Tom's face showed that he understood.

"I will never do it again," he said presently.

"So I think."

"When shall I go with the rest?"

"I cannot tell. Perhaps you may by the next term."

"The next term! Why Mr. Stirling, there are seven weeks more of this!"

"Yes, I believe there are," was the indifferent reply.

I wish I could write that Tom sorrowed for his sins, but he only regretted the unpleasant results. We cannot tell what his future course may be. He is still a boy, and his selfish will may yet be thoroughly subdued by the power of God's grace. Aside from that his case is a hopeless one, O, dear children! learn well the sweet golden rule of Christ, to "do unto others as you wish them to do unto you." So will you win the love of all who know you, and, what is better still, you will secure the loving favor of God.—*The Methodist.*

From Emeline Wood.

Albany, N. Y., Oct. 26, 1868.

Br. Storrs: I send you $2 for a new subscriber. How my heart did leap for joy when she said she would like to take such a paper. Do you not think I did rejoice? I cannot describe the feelings I had to think one more was to be added to the list of subscribers. God grant there may be many more. Sister Earl and myself wish for some tracts. We intend to go from house to house with them. I am anxious to spread this blessed and glorious truth. I feel that I want Albany to have it. If I had the means to buy, I would get many tracts. But I must do what I can for the Lord and his cause. I have never distributed tracts, but I will make the trial. I desire the prayers of all that hold the Life views. My faith is strong that God will prosper me in the work. Jesus has promised to be with me in all I do, if faithful, and I mean to be, with his help. I do thank and praise his holy name for what he is doing for me. I am growing in the knowledge of his blessed word, and in grace. I feel like the blessed Saviour, to bear reproach for his name's sake. I want to work for the cause of truth as we hold it. I search the blessed word for myself, and it says, If any man lacketh wisdom let him ask God who giveth liberally to all who ask in sincerity and truth.

I have had such a longing since I was at the camp-meeting to do some good to others, and have been enabled to do a little, and am gaining strength to go forward in the name of Jesus. How I pity them who are in the dark on the blessed Word that is promised to enlighten every man that cometh into the world. How he has shed the light on dear Sister Earl. I could not believe it if I had not heard and seen it Thomas like, how slow to believe; but my faith is increasing in his word. I feel as if had been waked out of sleep, and Jesus says, Arise and I will give thee light; put on the beautiful garments; not of self-righteousness. When we come to Him in meekness he will teach us, for the Spirit helpeth our infirmities. His promises are all sure. How my heart goes out in behalf of all the scattered ones through the land. O, let your light shine, and speak a word for Jesus at every opportunity, and he will water the seed as we cast it abroad, and it will be made manifest by-and-by.

From Mrs S. M. Earl.

Albany, N. Y., Oct. 26, 1868.

Br. Storrs: I would like to tell you what God is doing for me. I feel that He has done much. But the light I have received seems but a drop of the ocean, compared to what others have. Yet I do rejoice in a Saviour's love. It is a little more than a year since I gave my heart to God, and up to the second of September I made but little progress. At that time I received the blessing of "perfect love," and God gave me great light on the Scriptures. I now understand it to teach the views you promulgate, viz., "No life out of Christ, and no future life for the wicked:" and how I do rejoice; and by the help of God I can speak of it in my class-meeting, in my daily business, and wherever I meet my friends. I desire to be a shining light. I am going with Sister Wood to distribute tracts, and see if we cannot get the light before the people. I desire them to see the word, so precious as it is to me. I expect a share in the kingdom with all the dear ones. O, the thought, when the Life-giver comes to be made like Him; for we shall see Him as He is. How blessed to convert a sinner from the error of his ways, and thus save a soul from *death.* Jesus loved them so much as to die for them. So ought we to love them and try to pluck them as brands from the burning. May God make me an instrument of turning some to righteousness, and lead and guide me in the way He would have me to go. I believe the Lord brought me into the house with Sister Wood to give me the truth. I wish I could tell you how good she is to me. She has let me read the Herald of Life. How my soul does feed upon it. I have learned much from it. But words fail to express what I feel. Yours, in hope of Life.

Remarks by the Editor.—Sisters Wood and Earl, both now live in one house, in humble poverty; the latter a widow; both seem to be rich in faith and have "a mind to work," like Nehemiah's men when the walls of Jerusalem were to be rebuilt. Shall they not be furnished with tracts? Who will give funds to supply such noble-minded women with the means of scattering the Life views among the people? If the Lord is stirring up laborers, let us give them the documents to scatter. They must have them. We need a thousand dollars to continue this work of scattering "Campaign Documents." "*The Living Soul*" has been added as one of those documents, and it has been suggested to add the sermon "God is Love." Shall it be done? and shall we continue to print and scatter these works? Give us the funds; and the Lord helping, it *shall be done.*

Living Water.

By Rev. Daniel March, D. D.

In a retired country town, far away to the North, bordering upon the Canada line, I have recently witnessed the gathering of the rich and suffering around the healing springs which the hills pour forth. Multitudes had travelled long journeys, and incurred great expense and self-denial, that they might find their way to that wild hill-town, and try the efficacy of cooling draughts prepared of old in the deep laboratory of the earth with a skill surpassing the chemist's art. The houses of the town were all full of guests; the dusty highways were thronged with carriages coming and going; the ordinary occupations of the people had given place to the entertainment of strangers.

There was an old man passing my window every morning, travelling three miles every day on foot in the hottest of the hot summer to bring water from the spring. He was lodging in an unfurnished garret, and he was boarding at the cheapest possible rate, that he might take the last chance of adding a little to the long measure of his days. There was an aged pair who had sold the little homestead and the last cow to raise money for the long journey, and they had both come with the fond hope of arresting the stroke of disease which had fallen upon one, that the two, who had travelled forty years together in the same path, might have the privilege of keeping each other company a little longer in the last stage of life's journey.

There was a physician who had left home, renounced a large practice and all professional engagements in a distant city, that he might accompany his wife to these fountains of health, and give her every possible assistance in trying the efficacy of the healing waters. There was the honored and beloved pastor of a city church, who had left the pressing responsibilities of his sacred charge for the whole season, that he might bring the partner of his joys and sorrows to that Bethesda among the hills, in the hope that she might there receive strength to shake off the fell grasp of disease that was upon her. There was a young American who had become rich in the brilliant capital of France, and had acquired the courtliness and vivacity of Parisian manners, but had become prematurely old, and had suddenly felt a dead weight pulling the half of his living frame down into the grave, while the other half was as much alive as ever to struggle and to suffer. And he had come that way in search of the lost fountain of youth, seeking to recover the capacity to enjoy what he had given the best years of his life to gain.

There was a millionaire with his two sons, from his splendid mansion in New York, accupying, all summer, small-rooms with meagre accommodations, in a hot, thin, frame house, walking half a mile through dust and heat for every meal, travelling six times as far as the springs every day, and all to secure for those two sons, such benefit as the waters could give.

There was a young man who had crossed all the oceans and trodden all the continents, and experienced all the extremes of climate on the face of the globe, and he was expecting soon to start upon a three years' expedition in search of the North Pole, and he was there to gain strength and endurance to meet the icy rigors of the arctic zone. There was a widowed mother, who had expended all her living to reach the town with her only son. And she was a working as a servant for board in a private family, that her poor boy might drink the waters and live. There was a brave officer of the army who had passed through the fires of many a battle, and borne the fatigues of many campaigns, and come home from the four year's toil unable to rest. And he had travelled away northward hundreds of miles to that retired spot, in the hope that the peaceful hills and the healthful fountains might calm the tempest which the wild whirlwind of war had excited in his ardent mind and suffering nerves.

There were some who had exhausted the utmost resources of the healing art in the Old World, and they had crossed the ocean to seek relief from these healing springs among the hills of Vermont. There was a letter from Bismark, the iron-framed and iron-souled Prussian Minister of State, acknowledging himself indebted to these waters for the strength that enabled him to bear the terrible and crushing responsibilities of his post. There were the dark-browed children of the sun, who had left their genial home in the palmy isles of southern seas, that they might drink from these fountains of life and health among the rude and rocky hills of the North.

And all this gathering of old and young, rich and poor, from near and far, had been drawn together by the rumor that healing fountains had been found among these hills, and the diseased and suffering had only to drink and live. All this cost and toil and travel and deprivation had been cheerfully borne, in the hope of lengthening out lives that in any case must have much of weariness and pain. All this had been done to put off if possible a little longer a dreadful conflict which must inevitably come to all at last.

And when I saw all this eagerness to drink from earthly springs to prolong a life that may at any time become a burden, I said in my heart, "Oh that men were as much in earnest to drink of the water of life, to gain an everlasting residence in that land, where there shall be no more pain, and death itself shall die." These afflicted ones put forth great exertions, they travelled hundreds and thousands of miles, they made a free expenditure of time and money; in some instances they sacrificed all their possessions, they persevered under great discouragements, they even resisted remonstrance and ridicule that they might try the virtues of the healing waters for themselves. And they did all that, with the bare hope of checking for a time the inroad of disease upon bodies that must inevitably suffer, and in the end will certainly die. How much more reasonably may we put forth and incur every needed sacrifice to preserve the health and soundness of souls that may live in immortal youth, and enjoy the blessedness of an intelligent and perfect life for endless ages.—*Am. Presbyterian.*

Reconciliation of Faith and Reason.

Among the faculties of the mind, faith indeed is to rule supreme, but not as a despot or a tyrant. It is by the help and with the consent of all the others, not by crushing and outlawing them, that faith would establish its dominion. It is not faith, but its troubled caricature, superstition, that regards philosophy as its enemy, that tramples upon science, and that persecutes those who establish the great and startling facts and laws of the material and the mental world.

There is a wide difference between beyond, and contrary to; if faith is beyond reason, by that very fact reason is unable to prove it either contradictory or accordant; it may just as easily be one as the other; and if reason's self assertion is so absolute as to declare that the idea of anything beyond its reach is contradictory and absurd, it reveals its own unreason and becomes presumption and folly. In denying religion, it makes a religion, and sets itself up as a god to be worshipped.

Reason itself, so far from excluding such a thing, ever points to something beyond itself. There are barriers to speculation which cannot be passed. There are some most common questions which the very childhood of each succeeding generation is able to ask, but which it baffles each succeeding generation of philosophers to answer. Reason is confessedly unable to solve just those problems which are of the highest practical value and interest to man. If a man die, shall he live again? How shall man be just with God? These are questions asked four thousand years ago, questions that men have asked ever since, and will continue to ask, and which it is not in the province of reason to answer; and yet men feel more deeply their need of an answer to them, than their need of the most brilliant results of mathematical or chemical or metaphysical analysis. In this sphere, reason herself is a beggar for light, and can do nothing but wait upon faith; can but point from her own bulky, but unsatisfying tomes, to the word of God as Urim and Thummim; and to the word made flesh, as the true light that lighted every man that cometh into the world.

The region of faith is thus beyond reason, and must in many respects be a surprise and an astonishment to reason; yet never could a reconciliation between the two be thought of, if it were admitted that the clearly understood objects of faith could be in open antagonism to the simple axioms of reason. It is in fact just here that reason can perform the most valuable and necessary service for faith; without which faith could have no criterion of the correctness of its own particular objects, and would be a mere vague instinct or appetite, or undeveloped capacity, or be subject to all the extravagances of an unbridled imagination. Reason may go hand in hand with these great, supreme instincts of our nature; may shelter them from imposture; may interpose its veto to prevent gross and palpable absurdities from being accepted as the most sublime realities. This service to faith is its highest function. It cannot indeed find the true God, but in feeling after Him, it can judge among the false ones, and when He is revealed it can recognize Him, and surrender all its faculties to be swallowed up in the glory of His attributes. It cannot originate the true system of theology, but discarding the false, it can arrange, methodize, develop and vindicate the facts divinely acquired by faith. It has no revelation of its own, but heeding faith's longing and faith's assurance that such there is in the world, reason examines the claims of various works of man to such a character, and thus guides faith to the veritable word of God, and helps to unfold the great decisive proofs that it is the Book of books. Reason alone suggests to us no miracles, rather the reverse; but guided by the unalterable instinct of faith, which in every age and nationality has affirmed and accepted them, reason discriminates the true from the false, and saves religion from becoming a mere mythology.

It is the business of reason to recognize the true relation of the faculties. It is in the exercise of reason, and not in its overthrow, that we fully discover and vindicate the supremacy of faith.

And who can but pity the mere reason that is determined to be satisfied with itself; that coldly dooms the spirit of man to the narrowness and the twilight of its own operations forever; that in divorcing itself as a Sadducee from spirit, indentifies itself with brute matter; and that raises darker and more awful problems in giving us man without a God, a world without a Creator, a conscience without an atonement, a sufferer without a consoler, infinite longings without infinite supplies, than any of the mysteries in religion at which it stumbles; who does not feel, that by the side of such direful perplexities, miracles, prayer, sovereignty and free-will are radiant with divine light and beauty?

Before the reason of the believer, how grand and inspiring is the prospect, when, in that wonderful transformation which makes even the body spiritual, the mind shall doubtless obtain a proportionate elevation above its former self, and when the objects of faith which now surpass its comprehension, shall be easily within its reach! Now they are like far-off hints, to the mere beginner, of the studies of the most advanced classes; then, the graduated soul shall have made them thoroughly its own. Now, we see through a glass darkly; but then face to face. Now, we know in part; but then we shall know even as we are known. It is only faith's triumph here that insures reason's triumph hereafter.—*Am. Presbyterian.*

Charity.

Charity represents love and is the harbinger of good to all who exercise it. Not alone to the receiver, but to the giver.

Charity is from the Lord, and represents that which in the hearts of men, is loving one another and doing good for the sake of the Master.

Without charity no sympathy would exist in the human race,

Society without it would be selfish and brutal. Each living for self without thought of one another.

Charity toward all is a kind and good rule to follow in life, looking for the good and noble, not the evil deeds of men.

Charity is exemplified by our Saviour in sacrificing himself for the sins of the world, i. e., He had charity and love for his people.

Charity is the watchword of love, reclaiming the intemperate and fallen from the curse that has control of them.

St. Paul says "follow after charity," and with this divine command sounding in our ears let us ever follow the angel of charity, loving and helping our fellow beings in the battle of life. Living not as selfishness would direct, but as the Lord commands.—*Temperance Journal and Home Visitor.*

A Bayonet Charge.

The *Universalist* well says: "For brevity point, comprehensiveness and appropriateness, the following excels any charge made to the people that we ever heard, or heard of. It was made by Rev. H. I. Campbell at the installation of Rev. E. Evans, over the Baptist Church in Barnston. P. Q. We find it in the *Christian Era. Dear Brethren:* I suggest that you pray for your minister daily; guard his reputation carefully; hear him preach weekly; listen to the word wakefully; treasure it up joyfully; practice it faithfully; labor with him sympathetically, both individually and collectively; attend the prayer and conference meeting constantly; support the Sabbath school heartily; subscribe for him liberally; pay him promptly; give him a bit of meat and a ball of butter occasionally; call on him frequently, but tarry briefly; greet him cordially but not rudely—and may the God of all grace bless you abundantly and add unto you daily such as shall be saved eternally. Amen."

BOOKS AND PAMPHLETS

FOR SALE AT THIS OFFICE.

On all books and pamphlets sent by mail, the postage has to be *pre-paid.*

Six Sermons on the Inquiry. *Is there Immortality in Sin and Suffering?* To which is added a sermon on *Christ the* Life-Giver, or the faith of the Gospel, by Geo. Storrs; with an Introduction defending the Bible and its Author against Infidels. This work contains double the amount of matter of the original Six Sermons. *Price,* in paper covers, 30 cents. Postage 4 cents.

The original Six Sermons were first preached and published in Albany, N. Y., in 1842. Since then they have passed through many editions and been improved and enlarged as the author received more light; but the last alterations and enlargements were made near fourteen years since, and the author has seen little reason to make any material change in the matter since, but will do so when he sees cause, if he ever does.

The Watch Tower: or, Man in Death; and the Hope for a Future Life.—A Pamphlet of 96 pages. A thorough cure for the modern necromancy, misnamed "spiritualism," which is really animalism. Price 20 cents. Postage 2 cents.

This work is one of the first importance, and should follow the Six Sermons in all cases where there is a desire to understand the question of inherent immortality and the state of man in death, as only the knowledge of man's nature and state when dead can prepare our minds to comprehend the work of Christ in our redemption. Let none therefore fail to read this pamphlet.

Life from the Dead; or, the Righteous only will Live Again. By Geo. Storrs. Price 20 cents. Postage 2 cents.

The author believes this subject is one of vast importance. It illustrates the whole Gospel scheme, and shows the mercy of God in its true light, while man is seen to be wholly mortal. It cuts up the modern man-worship, which is hurrying so many on to rank atheism. This work should be read after the two preceding ones, with which it will be seen not only to harmonize, but it is the climax to the doctrine of those works, and is the inevitable result to which they lead. The three works together form the author's "body of divinity" as he understands the Scriptures of truth.

Life only in Christ.—This embraces the whole of the three previous named works, and the Tract on Atonement, bound in one volume of 360 pages, and lettered on the back. It contains a full view of the doctrine of "No life out of Christ," as held by the Editor of the Herald of Life. Price $1. Postage 16 cents.

This volume has been prepared for the convenience of those who wish to know the author's views on the Life theme, in the order in which they rose in his own mind, and as the subject naturally arises in a thinking mind. 1. Is man immortal? If not—2. What is his state in death? If unconscious in death—3. Who will live again? These questions are taken up in this order, and we do not see how an impartial mind—willing to follow truth wherever it leads—can come to any other conclusion than the one arrived at in these combined works. Examine them and see if this is not so.

Man's Destiny.—Immortality: The Arguments from Nature and Scripture, by Rev. T. M. Post, D. D., St. Louis, Mo., Reviewed by Geo. Storrs. Price, in pamphlet, 30 cents. Postage 4 cents.

The history of this work was this: Rev. T. M. Post D. D., of St. Louis, Mo., a well known and talented clergyman, was selected by certain ministers and others, in New England, to write a prize Essay on Immortality, for which a gentleman in New York paid $150. It was intended to have it the best that could be said or written in favor of the immortality of all men without regard to their moral character; that is, of their inherent immortality.

Dr. Post took up the subject under two heads of argument. First, "The Argument from Nature;" and second—"the Argument from the Scripture." The first of these appeared in *The New Englander* of February, and the other in May, 1856.

The Reviewer followed these arguments in their order. The Review of the argument from Nature was written before that from Scripture appeared.

The author of the Review wrote it by request, and with the expectation that it would be published with a reprint of the Essay. No one should fail to read it; and perhaps nothing better can be placed in the hands of Ministers of any denomination.

Bible vs. Tradition: in which the true teachings of the Bible is manifested: showing the true meaning of the terms Soul, Spirit, Hell, Everlasting, Eternity, Life, Death, etc. Price, bound, $1. Postage 16 cents. In paper covers, 70 cents. Postage 6 cents.

This work contains over 300 pages, and is an invaluable help to understanding the Scriptures. Many smaller works have been written by others on the subject; but they are little more than a compilation from this larger and more perfect work, which was the pioneer in this branch of the life views.

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Herald of Life

AND OF THE COMING KINGDOM.

"They which shall be accounted worthy to obtain that world, and the resurrection from the dead . . . are the children of God, being the children of the resurrection."

GEORGE STORRS, Editor.

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THE OBJECT of this paper is to promulgate the truth of "LIFE ONLY IN CHRIST:" or, a future life and a resurrection from the dead, are both conditional; and only bestowed at the second advent of Christ, "at the last day."—See our motto.

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TORMENT—ELECTION.

A SPECIAL correspondent of one of our New York dailies, making a visit to that richest and most beautiful of all spots in New England, the Connecticut River Valley, gives a graphic description of it, and especially that part lying in and immediately about Northampton. Entering somewhat largely upon the early history of that place, he remarks as follows concerning its primitive religious character.

That part of their theology which gave vitality, and which has impressed itself upon whatever remains valuable in the religions of our time, taught that the heavenly inheritance is to be secured by passing through the valley of humiliation; that tears are more joyful than laughter, and that a broken spirit is strong. In this is a profound philosophy, having analogies deep in the constitution of nature, and it is yet to be studied by the help of what light science and the highest civilization can give. The other part of their theology seemed not founded upon any principles to which either the natural or the cultivated mind could give assent, although it was taught with persistency and power. To doze under the drone of a single preacher for half a century; to be taught that the many are foreordained to eternal damnation, that the few are elected to unending bliss; that the human heart is so utterly depraved as to be like a nest filled with a foul brood, over which God holds his hand; that when the unbaptized infant dies, its little spirit is plunged into never-ending torment, as a consequence of Adam's fall, and to reject every new idea as a fatal heresy is to bind with shackles which the natural mind abhors. Still, these doctrines were received with scarcely a dissent, scarcely a murmur, such was the vigor and solemnity with which they were taught, and the manner of teaching spread from Northampton, as from a centre, to all parts of the country. The agony which young and inquiring minds have endured under this preaching was almost insupportable, and many must have gone mad. With wondering eyes a child beheld a good and honest man walk the house for hours, the sweat drops falling, while a preacher sat by the fire urging him to give his heart away. He was willing, but the great question was unanswered; not till the last scenes and the grave were passed could it be answered, "was he of the elect?" For if he were not of the elect, his giving of his heart away, his claim, even his hope of belonging to the happy throng would plunge him deeper still in misery to which he was foreordained. Years passed, the question was unanswered, prayers, agonies, and fears filled the life; finally the grave opened, but a hope never came.

It was proper that when a day of deliverance from these doctrines should come, it should appear in New England. This event was of such importance that it is deserving of a particular history; but it has not yet been written. Unitarianism was an indignant, a manly, and a defiant protest, but following this, as the Northampton theologians had prophesied, came infidelity, skepticism, fine arts, bad English and French infamies. Then, for the first time, a new church was established in Northampton taking the name of the Edwards Church; but such was the might of those old Presbyterians, that to-day their church is spoken of as the Orthodox, and it is more popular than any other. It is singular, however, that they call themselves "Congregationalists," but this they do in acknowledgment of the power of the Reformation.

As this part of New England was many years the home, and the seat of nearly all the religious labors of Jonathan Edwards, let us, in connection with the above, read a description, by that celebrated divine, of what was then believed to be the condition of the finally impenitent.

"But to help your conception, imagine yourselves to be cast into a fiery oven, all of a glowing heat, or into the midst of a glowing brick-kiln, or of a great furnace; imagine, also, that your body was to be there for a quarter of an hour, full of fire, as full within and without as a bright coal of fire, all the while full of quick sense; how long would that quarter of an hour seem to you? . . . . But what would be the effect on your soul, if you knew you must endure the torment twenty-four hours? How much greater if for a year! for a thousand years! O, then, how would your heart sink if you knew you must endure it forever and ever! that after millions of millions of ages your torment would be no nearer an end than when it began! But your torments in hell will be immensely greater than this illustration represents!!"

And the doctor further said on this subject, "The woes of sinners in hell will not be a cause of grief to saints in heaven, but of rejoicing. This rejoicing will be the fruit of an *amiable disposition*, and a perfect holiness and conformity to Christ. . . . After your godly parents shall have seen you lie in hell millions of ages, in torment day and night, they will not begin to pity you then; they will *praise God* that his justice appears in the eternity of your misery."

So conspicuously do these blasphemous doctrines present self-condemnation that comment is really unnecessary. Mankind, said the theology most prevalent in New England in that day, are divided into two classes; one being predetermined by God to eternal life, and to that end are given grace in such measure that they cannot fail of it; the other predetermined to such a condition of endless suffering as Edwards pictured, and though they receive a gift of grace it is insufficient to enable them to escape that incomprehensibly awful doom. What a position. A burning hell awaiting, into the scorching depths of which infants were every moment being thrust; while the minds of the most devoted Christians could never for one waking hour be free from the harrowing thought that after all their strifes and self-denying struggles, after all their prayers and groans and tears, *they* might find themselves consigned to it as their eternally ordained home!

How eminently meet is it that they who attempt to maintain the application of such principles to divine government should deeply suffer these distractions that must inevitably result to thinking minds. True to the life, and oft in life portrayed must have been the picture of a child beholding with wondering eyes "a good and honest man walk the house for hours, the sweat drops falling, while a preacher sat by urging him to give his heart away." As doubts of his election throng on him and, mingling with questionings of divine goodness and justice, present a barrier to his enlistment under the banner of Christ, all unmindful of the reason why, the preacher presses, with increased fervor and vigor, the revolting point.

To what *could* these doctrines lead but Universalism in all its phases? "Unitarianism" in its most ultra forms? "Skepticism" and "infidelity." No such fruitful sources of infidelity ever existed as those God-defaming doctrines, unconditional election and reprobation, and eternal torment. They have driven their tens of thousands into the "outer darkness" of eternal death. Though they are yet professedly held by not a few, the increasing light of truth has almost silenced the preaching of them. Fast falling are they into such deep dishonor that their very existence will ere long be remembered only with shame, save gratitude for their overthrow.

No doctrine can be found in God's word not based on principles to which, when understood, the mind cannot give unqualified "assent." The great principle underlying and overlying all others is *love;* universal, unrestricted *love.* Disconnect from this the worse than human vindictiveness of aimless punishment and both "the natural" and "the cultivated mind" will not only give "assent," but will cheerfully consent to yield to its ennobling and sanctifying power.

L. C. THORNE.

NEW YORK, November, 1868.

"PREPARE WAR."

BR. STORRS: Will you insert the following from the *Philadelphia Inquirer*, with my remarks? W. S. CAMPBELL.

PEACE BY READINESS FOR WAR.

A curious point in European politics is, that those nations which protess to have the most ardent desire for peace, are preparing for war, and that to such an immense extent as to exceed anything heretofore known in national experience. The "Empire is peace," says Napoleon, and he goes on raising his conscripts by thousands, preparing prodigious numbers of Chassepot rifles, cannon, sabres, shell, shot, ball and gunpowder until France is a vast arsenal. This is all done in the interest of peace. Prussia keeps a little ahead of France in her military operations, but Prussia protests that she means nothing but peace. Austria was believed, after the disaster of Sadowa, and the avowal of her determination to cultivate the good feeling of her own population, to be out of the sphere of great military ambition. She had determined to mind her own business, and it was believed that she might reduce her armies with safety. But Austria has suddenly become infected with the prevalent mania. It has been determined to increase her army very materially, and to the unwilling Reichsrath, Baron VON BEUST imparted a secret, which had the effect to secure to him the necessary authority. The increase of the army was voted, and this being a matter which was sure to attract the attention and excite the apprehension of other nations, it is declared that "the policy of Austria is peace." Thirty thousand men are to be added to the standing army, which will increase it to eight hundred thousand, and this number of men, it is said, constitutes the army "on a peace footing." It is a very heavy sacrifice, made to peace which keeps this number of men out of the workshops and the fields; but as long as the Continent of Europe is ruled by monarchs, nothing else can be expected. Standing armies are necessary to keep them upon their thrones, to restrain the liberties of their subjects, and to protect them from the ambitious schemes of rival monarchs. When Europe becomes republican, the peoples of adjoining nations will be willing to trust each other, without the necessity of keeping up vast armies to maintain the peace. But monarchs dare not rely on the honor of each other or upon the submission of their subjects, and, hence, the military affliction which the whole Continent of Europe suffers is, and must continue to be, a necessity.

The nations of the European Continent, here referred to, seem to stand in the light where the Scripture has placed them; for they say "Peace, peace; when there is no peace." There can be none in the nature of the case. The whole condition now is merely a *restraint* upon war. And the jealousy of the powers is so great that this restraint cannot long last.

The Continent of Europe is "ruled by monarchs," and by whom else can it be ruled while time shall last? Hence, we do not see that the prospect of permanent peace is flattering at all. If peace cannot be, war must come.

If it takes such immense armies and armaments to preserve the peace of Europe, then the spirit of war must be right, and nothing is wanting but some fancied or real cause of contention to set the whole in a flame; or some one of these mighty Gladiators, who may number up his standing army by the million—"a peace footing" designed to show his neighbors that he will do very much "after his own will" and waiting to "begin the fray"—sees a favorable opportunity to enlarge his dominion, or increase the influence of his government, and the final great battle is begun! For what else could it be, were a general war to begin in Europe now? At this time, in the prophetic time, what should come but that? When the Emperor Napoleon III. says the Empire is peace, the world has good reason to believe that he lies to conceal his real designs. And so with the others. There is no peace in their hearts; none in their plans.

It is only in their words, which may be the oily syllables of peace, but their whole intent is to fight. When men therefore cry, "peace and safety," as they do, what, in all the plans of the rulers of the world, looks like it? Is there not a fearful reason to believe that the judgment upon the nations is soon to be more fully manifested? God has a controversy with them; and they will, by the very weight and immense extent of their preparations for war in the time of peace, become prepared to overwhelm each other in ruin. There is nothing now to hinder Napoleon from proceeding to any extent in preparation for war, and they are not all to be wasted without an effort. The same may be said of Prussia and of Austria; the latter a poor government in its finances, and yet able to keep up a standing army of eight hundred thousand men. God said "Prepare war. Wake up the mighty men." Just what they do! and yet they say, "*peace*." The great fact that the governments of the old world are oppressive, and have been so for ages, in whatever form of administration, calls for their overthrow; but while the masses call for amelioration and reform they do not seem to be ready to govern themselves. The hope is not in the establishment of Republican liberty; but in the coming of the King who is to occupy the Throne of David in its restored glory. They who hope to hold the world in chains, and they who hope for the blessings of a free government all over the Continent of Europe, equally deceive themselves.

I noticed that the Church party in Spain was with the Queen. This is simply to say, that the Pope and Priests were for her. I see that the Jesuits have been expelled from Spain. What of it? They will return, as in other instances, when they will. They are not even known to be driven out. The Pope has offered the exiled Queen an asylum in one of his palaces, Fit resort of Isabella to Rome. But Spain will have a King.

FUGITIVE THOUGHTS.

ACCORDING to the *usus loquendi* it may be said, there are legions of spirits in man, corresponding in character each to the number of the lusts of the flesh. Without naming each one separately, let it suffice to mention a few. Prominent among them is the spirit of avarice, or the love of money. This unquestionably is the *master spirit*, the root of all evil, the *spirit-devil*, that leads men to destruction and perdition. Take the *spirit of pride*, and *vain glory*, a *haughty spirit*, spirit of ambition—an egotistical spirit, a spirit of envy, a spirit of hatred, a spirit of anger, a spirit of revenge, a spirit of enmity, a spirit of malice, a vindictive spirit, a spirit of self-conceit, the love of flattery or fulsome adulation, and to each of the lusts of the flesh, prefix the word spirit, and how plainly may be seen what a legion of evil spirits, or devil-spirits, (*no myths,*) are really in the heart of man, which is deceitful above all things and desperately wicked.

"*Vide—audi—tace.*" It is good to see the truth, to hear it—believe it. There is a refined delicacy, I perhaps might have said, a reluctancy in most preachers to speak of those fashionable amusements so fraught with evil tendencies and repugnant to the purity and delicacy of a chaste and virtuous person, so contrary to the spirit of Jesus Christ. But Paul, the inspired writers, did not withhold any thing profitable, and yet felt no indelicacy in painting vice in all its odious forms, and exposing the lusts of the flesh. And a few faithful watchmen, this day, paint alarmingly the prevalence of vice in the Northern States. "It seems," say they, "as if the laxity and rapidly spreading immorality of modern life were beginning to make boast of its unhallowed influence among the people. Indecent personal exposure in society, immoral exhibitions and dances at the theatres, obscene illustrations in papers at the street newsstands, columns of wicked temptations to abortion and disgusting details of diseased immorality advertised in the public journals, the miserable catalogue grows too degrading for rehearsal, but it is a startling and terrible reality none the less.

The methodist Protestant says: "The above reminds us of a large colored show-bill, that was posted in various places about our city—not many days ago. The prominent figure consisted of a female equestrian, whose scant garments exposed her person in a manner revolting to decency. What was this but an intimation to sensual men that their prurient curiosity might be gratified by the payment of fifty cents? And yet we heard of no action taken by our city authorities to abate the nuisance. We saw nothing in the daily papers condemnatory of the abomination. On the contrary the circus was puffed by the newspapers and patronized by the public. More than this, we will venture to say that among the crowds that thronged the circus were not a few *women*, witnessing—we hope not applauding—the spectacle of female degradation. And this circus . . . . will go through the land, numbering among its *patrons*, not only the immoral and abandoned, but even *professors of religion!!* Shame on the church members that will so dishonor Christ!"

Here is but an imperfect picture of wickedness for the labor or instruction of any man, who, in his own conceit, thinks he can photograph a *spirit devil* outside of the man or woman carried away by the lusts of the flesh. *What unclean spirits! devils*—ye shall know them by their fruits—the works of the flesh "earthly, sensual, devilish."

"But the wisdom that is from above is first pure, then peaceable, gentle, and easy to be entreated, full of mercy and good fruits." What a lovely picture, the emanation of love, the gift of God, who is Love. O sacred, heavenly love! how dear, how delightful are thy enjoyments! Contentment crowns thy table (godliness with contentment)—affection glads thy fireside, the modest but intense, the chaste but ardent passion sighs on thy couch, the atmosphere of heaven, and sheds even upon the dwelling of calamity the radiance of its benign and lovely consolation. It is full of mercy and good fruits. It has no disguises or deceits. It is without hypocrisy. It works no evil. It is a living principle that leads its possessor to abhor evil, to abhor flattery, fulsome adulation, and will expel all unclean, unholy spirits. It is the spirit of Christ, shining brightly in the conduct and heart of every true believer. Sincere, open, steady, uniform and consistent with itself; sowing the fruits of righteousness in peace, its end will be honor, glory, immortality, Eternal Life. Amen.

"Ye adulterers, and adulteresses; know ye not that the friendship of the world is *enmity* with God? Whom therefore will be a friend of the world, is a *enemy* of God." The Holy Scriptures give us such a description of the *natural* man, animal, sufficient surety to lead every candid inquirer after truth to know, that all the evil and wickedness manifest in the world may be found in the hearts of men and women, evil, only evil and that continually. The natural corruption of the human heart shows itself so plainly, that it is surprising men should lose sight of it, and wander in the regions of fancy to find out a spirit-devil—the origin of all evil, and make a belief in him essential to orthodoxy. "The love of money is the root of all evil." It answereth all things—and when obtained by the natural man it is consumed on his lusts and leads him to destruction and perdition.

I cannot help, in the conclusion of these fugitive thought to recommend all men, whether preachers or worldly wise, who believe in a *spirit-devil,* to search the Scriptures—*to read and study carefully* the word of God, descriptive of fallen man and his destiny—and as no small aid, to study the "Theology of the Bible, by O. S. Halstead"—"Bible vs. Tradition,"—and "Life only in Christ," by George Storrs—together with his sermon on "The natural man and the spiritual man." There are, no doubt, some who have acquired a knowledge of the truth, some truths, through his writings, and may now fancy they know more than their instructor. But a little modesty, a small sprinkling of humility, might no doubt cure them of tnat egotism and vanity, and even the love of flattery, whose ear marks are so conspicuous in some of their acts. May God incline us all to be humble, teachable, and save us from self conceit. May he aid us to do his will, that we may be transformed in the renewing of our minds, and conformed to the image of His Son, Jesus Christ. Amen. Your brother in Christ, etc.

FRANCIS ——.

NORTH CAROLINA, Nov., 1868.

JESUS' WORDS OF ENCOURAGEMENT.

"Jesus said, a woman hath sorrow because her hour is come; but when she is delivered of the child, she remembers no more the anguish for joy that a man is born into the world."

WHO that has experienced the sufferings of maternity and the consequent joy, especially a Christian mother, but realizes in some measure the force of this illustration of the Saviour when he coupled this with his second coming, saying, "Ye now have sorrow, but I will see you again, and your heart shall rejoice, and your joy no man taketh from you." They sorrowed then most of all that the beloved object on whom their hopes and expectations centred had told them that he was about to leave them. They had heard him request the Father not to take them away, but keep them from the evil of the world. Jesus foresaw the conflicts that awaited them; that they would indeed drink of his cup and be baptized with his baptism. He also well understood the sufferings that would overtake his members throughout that dispensation for his body's sake, which is his church; yet, as an antidote for all this, I will see you again. How much of peace and pure joy is embodied in these few words, or, if I go away I will come again. They had listened to his request that the Father would suffer them to be where he was that they might behold his glory. How immensely rich with consolation were these promises and intimations in sorrow's dark night. When he blessed them and from Olivet ascended, as they watched his receding form until a cloud intercepted their vision, the glad tidings announced by the angels that he would come again in like manner, so electrified them that with light hearts and buoyant steps they returned to the city, and were with one accord in one place, praising God. We learn from the writings of the apostles that this glorious anticipation nerved them in all their conflicts; prison walls resounded with their melody when they remembered that he would come again. Paul said, a crown awaited him; also all that loved his appearing. Peter said, they followed no cunningly devised fable when they made known the power and coming of the Lord Jesus. He rested with confidence in his promise to create a new heaven and a new earth wherein would dwell righteousness. Jude corroborates the above testimony, saying that all the prophets from Enoch had foretold the same. John unites in the same rich theme. The last words of Jesus, through him, that have echoed down the corridors of time are, "Behold I come quickly;" to which he joyfully responded, "Even so, come, Lord Jesus." What is to be the result of seeing him again? "Your heart shall rejoice." O, what joy! The corner stone, elect, precious, come to dwell with men; come to feast the eyes of every believing heart. While the enemies of Jesus would weep and lament, they would rejoice. While some would cry for sorrow of heart, and howl for vexation of Spirit, they will rejoice with joy unspeakable and full of glory. The exceeding weight of glory now appears. Yet to be augmented as age after age rolls over the believers, without diminution or decay. Imagine it, ye who can; the human intellect is insufficient to grasp the mighty thought. The Infinite, who weighs the mountains in scales, and the hills in a balance, can comprehend the magnitude of his promises or the results of his love.

"Your joy no man taketh from you." Gone forever the tongue of slander, the false accuser, the boasting hypocrite, the proud Pharisee and persecutor, the scoffer and blasphemer perished—made like ashes under the soles of the feet—gone pain, sickness, sorrow, temptation, sin and death; they shall hunger no more, neither thirst any more, neither shall the sun light on them, nor any heat, but the Lamb which is in the midst of the throne, shall lead them unto living fountains, and God shall wipe away all tears from their eyes; one universal pean of praise, honor and thanksgiving shall mingle in delightful harmony from all intelligences to him that sitteth upon the throne and the Lamb. With such prospects in view, beloved brothers and sisters in Jesus Christ, we can well afford to wait and watch, labor and suffer, if need be, that our Master may be honored by us. Let us, then, put our hands to the work of scattering the light of truth without faltering—seeking not our own, but the things that are Jesus Christ's, esteeming reproach for Christ greater riches than the treasures of earth. LUCRETIA B. LAMB.

ST. PAUL, MINN., Oct., 1868.

LOVE TO THE CREATOR.

THIS feeling, which lies at the foundation of all religion, may exist in two forms, as a sentiment and as a principle. When any impulse arises in the mind, the will must take action upon it; if it approves, and resolves to encourage it, and act according to its promptings, it then becomes a principle. But if the impulse be slighted, or indulged as a mere feeling, and not suffered to work itself out into action, then it dies out, or exists only as a vague and dreamy sentiment. Thus, we often find persons who intellectually appear to possess this sentiment of love to the Creator, without its exhibiting any active power; and there are those who can speak touching and sublime expressions on the subject, while indulging in the most unworthy conduct. Just as in nature, though no rose could blossom without the vital energy that only the Author of creation can impart, yet no garden can thoroughly please the eye without the care of man to dress and to keep it; so the feeling of love to God implanted in the hearts must be nourished, it influence is to be maintained. The feeling of love within us is only available when used by our own free choice and will and determined energy of action. Socrates asked an atheistic friend if he had not observed that man is never so well disposed to serve the Deity as in that part of life when reason bears the greatest sway, and the judgment is in its full strength and maturity, and that those kingdoms and commonwealths most renowned for their wisdom and antiquity are those whose piety and devotion have been the most observable. Every man must have some ruling principle; every character some ruling force. Goodness can never be negative, or simply innocent. It must be positive and earnest. We love innocence in a child, but strong, active, living virtue is necessary to goodness in a man, and this can only be obtained by the careful cultivation of the living principle of love to the Creator. It is this vital force that gives courage, wisdom and strength; that lightens the most wearisome duties and soothes the saddest sorrows. There are people rigid in battling against heresy, and denouncing opinions different from their own, who are yet utterly lacking in the deep foundation principle from which all such opinions ought to spring. The honorable lawyer ever keeps in view the fundamental principles of legal morality, in all his argument and practice, while the mere pettifogger will quibble about petty technicalities, mistaking them for the essence of the law. Many persons mistake the love of a sect for the love of God. But far above all sects, and all parties, is the love of truth, to which our allegiance should even be supreme. To cultivate most successfully this principle we must cease to cherish whatever is inconsistent with it. It is a law of our physical nature that the vital force directed to one function is by so much absorbed from the others. The *supreme* love of business or pleasure, or honor, will be sufficient of itself to stifle and eradicate this principle, which if cherished and trained, will rise above all other affections, and develop the entire charecter. The careful regulation of the body, the training of the mind, and the discipline of the moral faculties, all conduce to this end. The power of habit cannot be overrated, and religious habits are, like the pressure of the atmosphere, silent and uniform, but all-pervading. This love of the Creator, cherished and cultivated as the supreme and ruling principle of life, is the secret of all true happiness. He who possesses it need not fear calamities or reverses, for they will come to him as the wise dispensation of a kind and loving Father, who cannot err; and all his joys will be enhanced by the filial gratitude that will pervade his breast.

—*Phila. Public Ledger.*

YE SHALL SEE THE SON OF MAN.

THE following was published some time ago in the HERALD OF LIFE, but I have been requested to send it again for the benefit of some who are seeking for light. LOUISA J. BEACH.

THE Scriptural use of the second personal pronoun.

Jesus said to the high priest, "Hereafter shall ye see the son of man sitting on the right hand of power, and coming in the clouds of heaven." Matt. xxvi., 64.

There is no proof here that the high priest, to whom this language was spoken, will be alive when the Lord comes, or that he in person will ever see the Lord. This passage fails to show that there will ever be a resurrection from the dead of either good or bad. All through the Bible we find the second person used to designate a class. See the 27th, 28th, 29th, 30th chapters of Deut. "When *ye* shall pass over Jordan." Then Moses goes on to tell them what they should do after they should come into the land, using the words thee, thou ye, and you, extending them on for nearly two thousand years. Not you individuals who hear me speak to-day, but ye or you—the Jews. So in the New Testament. Matt. xxiv., 33, "So likewise *ye*, when *ye* shall see all these things, know that it is near." 44th verse, "Therefore be *ye* also ready." Matth. xxviii., 20, "Lo, I am with *you* alway, even unto the end of the world." Luke xxi., 31, "So likewise *ye*, when ye see things come to pass, know *ye* that the kingdom of God is nigh at hand." 1 Thess., v., 4, "But *ye*, brethren, are not in darkness, that that day should overtake *you* as a thief." That is, ye or you, brethren, who may be alive at that time. So Christ spoke to the high priest as a Jew, "Hereafter shall *ye*—Jews—my persecutors, see the Son of man coming in the clouds of heaven." This passage will be strictly fulfilled though that priest should never have a resurrection.

Rev. i., 17, Behold, he cometh with clouds; and every eye shall see him, and *they* also which pierced him." This also will be strictly fulfilled, though that *one* soldier who pierced Christ should never live again. The Jews as a people pierced Christ, and as a people will be here, as they ever have been, when Christ comes, and of course will see him coming: For, this generation is not to pass away till all these things are fulfilled.

J. S. WHITE, *in Crisis*.

The Soul a Germ.

We find the following in a work entitled "Class Book of Botany," by Alphonso Wood, A. M.

"Entering life as a mere germ, the soul expands into intelligence and virtue, through teaching of surrounding objects and influences."

There is no doubt but the author of the above work means by soul, the human mind. But the thing that is strange in this paragraph is that the same author believes the soul, or mind of man is immortal. Being immortal, how can it increase in virtue? Can an immortal being be anything but virtuous? Immortality is an essential attribute of Deity. Being such it follows that our immortality comes to us by divine bestowment only. When, therefore, a being becomes immortal, whether by creation or otherwise, that immortality makes him to be possessed of the nature of God. Just so far, then, as an individual is possessed of the God nature he is in possession of a nature whose only promptings are to perfected holiness. If man is immortal, his immortal mind or soul is the overruling motive power of every action. All his emotions must be biased, and absolutely governed by this immortal entity. How, then, is it possible for that mind or soul to be anything but unerringly virtuous by its own inherent nature? How, then, can it "expand into virtue" by being instructed by its surroundings? Everything with which we are surrounded that belongs to this world, is very imperfect. How can the study or contemplation of objects that are certainly more or less imperfect cause an entity in man whose impulses, aspirations and motives are perfection itself to "expand into virtue?" Does not the very language of this quotation assert, virtually, that the soul when it enters life is absolutely destitute of virtue? Mark, the learned author does not say the soul expands in virtue, but it expands *into* virtue, and that through a knowledge of surrounding objects and influences. Now to say that a soul, which in its inherent nature is immortal can be educated into a condition of virtue by such instrumentalities, is simply absurd. From what source comes this muddle? We answer, every man acquainted with the laws of our being, as they exist in fact, is compelled to see as Mr. Wood does, that the human mind at the first is "a mere germ." In fact, that at the first it possesses no more than the mere animal instincts common to all animals. That for the possession of knowledge on all subjects the child, the man is dependent on instruction. No more conclusive argument than this could possibly be urged in proof that Adam's race is wholly and unconditionally mortal.

S. W. Bishop.

Distinctions in the Gospels.

It is no accident that the New Testament contains four gospels instead of one. There are important differences in them, which are thus brought out by an English Bishop in a lecture on the life of Christ:

"1. In regard to their external features and characteristics:

"The point of view of the first gospel is mainly Israelite; of the second, Gentile; of the third, Universal; of the fourth, Christian.

"The general aspect, and, so to speak, physiognomy of the first, namely, is Oriental; of the second, Roman; of the third, Greek; of the fourth, Spiritual.

"The style of the first is stately and rhythmtical; of the second, terse and precise; of the third, calm and copious; of the fourth, artless and colloquial.

"The most striking characteristic of the first is symmetry; of the second compression; of the third, order; of the fourth, system.

"The thought and language of the first are both Hebraistic; of the third, both Hellenistic, while in the second thought is often Occidental, though the language is Hebraistic; and in the fourth the language is Hellenistic, but the thought Hebraistic.

"2. In respect to their subject matter and contents:

"In the first gospel we have narrative; in the second memoirs; in the third, history; in the fourth, dramatic portraiture.

"In the first we often have the record of events in their accomplishments; in the second, events in detail; in the third, events in their connection; in the fourth, events in relation to the teaching springing from them.

"Thus in the first we often meet with the notice of impressions; in the second of facts; in the third of motives; in the fourth of words spoken.

"And, lastly, the record of the first is mainly collective, and often antithetical; of the second, graphic and circumstantial; of the third, didactic and reflective; of the fourth, selective and supplemental.

"3. In respect to their portraiture of our Lord:

"The first presents Him to us merely as the Messiah; the second mainly as the God-man; the third as the Redeemer; the fourth, as the only-begotten Son of God."

A Quiet Life—For my part, seeing the victims of fast life falling around me, I have willingly abandoned the apparent advantages of such a life and preferred less popularity, less gains, and the enjoyment of a sound mind in a sound body, the blessings of a quiet domestic life, and a more restricted, but not a less enjoyable circle of society. I am now approaching my seventy-fifth year. I cannot, indeed say, vigorous as I am, that I have reached this age without the assistance of doctors, for I have had constant attendance of those four famous ones—temperance, exercise, good air, and good hours.—*Wm. Howitt.*

THE HERALD OF LIFE.

NEW YORK, NOVEMBER 11, 1868.

NO IMMORTALITY NOR FUTURE LIFE, EXCEPT IN JESUS CHRIST ALONE, AND BY A RESURRECTION AT THE LAST DAY IF DEAD, OR A CHANGE IF ALIVE.

RESPONSIBILITIES.

The Editor holds himself responsible for none of the sentiments of Correspondents. The Editor's articles do not all appear under what is called the "Editorial Head." Any articles without a signature, or which are not credited to another source, the Editor is responsible for, without saying whether he wrote them or not he leaves the reader to judge of their authorship. Let these things be kept in mind in reading the Herald of Life, and the praise or blame will rest where it ought.

Orthodox "Damnation."

We find an article in *The Advance* on the subject "A Truth to be Preached," by "Wm. Patton, D. D., New Haven, Ct." The author seems in earnest to enforce the obligation of ministers to preach, "He that believeth not shall be damned." He would have this point enforced. The commission of Christ to his disciples "places salvation and damnation as the opposites of each other," he says. We agree with him in this statement; the only question is, What is the *damnation?* We trust he has made a statement by which he and his co-religionists will be willing to abide in the following remarks. He says,

It is a perversion of language to speak of salvation where there is no danger. All men instinctively know that the greatness of the salvation is measured by the greatness of the peril. Hence there can be no meaning or significance in the gospel of peace and salvation unless those for whom it is designed are in a state of enmity and condemnation. Punishment for disobedience equally with reward for obedience is designed, in the moral government of God, for good. That the motive for obedience might be the strongest possible, the reward is eternal life; and that the motive to dissuade from sin might be the strongest possible, the penalty is eternal damnation. Benevolence as well as equity demand that these fundamental principles in the moral government of God should be unalterable. Hence the great commission presents these same intensest motives for faith, and against unbelief. To the believer it is salvation, eternal life; and to the unbeliever it is damnation, eternal death. The punishment is as enduring as the reward, as each is made applicable to the same person according to his character.

In the sentiments thus expressed we most fully agree with our orthodox brother—"eternal damnation" is condemnation to "eternal death." That is his definition; in it we are at perfect agreement with him. Dr. Patton goes on to say,

There is in the commission no foundation for the sentiment, quite too common at the present time, that the question of eternal damnation is one of minor importance, and should not be made prominent or obligatory as an article of faith or of preaching, but that all prominence should be given to the salvation by Christ.

Thus he seems somewhat alarmed that "eternal damnation" is not "at the present time" made as "prominent" as it should be. We will suggest to him the reason why it is not. The general orthodox idea that eternal damnation means eternal torments is so abhorrent to the human mind, and so opposed to the revealed character of a just, holy, almighty and loving God, that it has become unpopular to preach such a doctrine "at the present time," when men dare to think for themselves, and act upon the Protestant principle that "The Bible is the only *authoritative* rule of faith and practice." They will not allow those who profess to be ministers to construe the language of the Bible in such manner as to contradict the general tenor of that book and all the known perfections of God.

That orthodoxy has done this, in times past, in relation to the punishment of the sinner, men begin to see so clearly that it takes more courage to continue such representations than most ministers, in "the present time," are in possession of; and we are glad to see that Dr. Patton has had the boldness to define the punishment to be "eternal death." If he and his fellow ministers will stand to that definition of the term damnation, he may soon see the doctrine of the eternal punishment of the impenitent and unbelieving wicked held up as prominent as salvation or "eternal life" itself.

The Doctor deprecates the seeming neglect of the pulpit to preach on the damnation of the wicked in the following language:

It is a question of serious moment, whether the pulpit has not, for the past twenty years, allowed this great revealed truth that eternal punishment is the inevitable portion of all who die impenitent and unbelieving, measurably to drop out of sight? Not that it is rejected, but that it has not held that prominence which Christ has given to it in the great commission to preach the gospel. By reason of this comparative silence an uninstructed generation has grown up, easily accessible to the wiles of the adversary. Because this one revealed truth has such feeble hold of the convictions of professing Christians, we find that worldliness sweeps unrestrained through many so-called orthodox churches.

Thus it becomes evident that orthodox notions about eternal punishment being eternal torture, have ceased to be preached as they were more than "twenty years" since. A revolution is going on in the minds of multitudes of the ministers of orthodox churches, but alas, its progress is so slow for fear of the Sanhedrims of those churches, that there is danger of the people being led into Universalism, Restorationism, or Spiritism; for the ministers of orthodoxy cannot force themselves to preach eternal torments any longer; and before they are ready to venture to incur the church's censure for preaching that "the wages of sin is *death*," yes, "eternal death," their flocks may get "swept" away by "worldliness," into the pool of indifference as to a future life.

Let, then, this "one revealed truth," that "the wages of sin is death"—a death that is *eternal* to all unbelievers, be preached; and that unless a union is now formed with Christ, the Life-giver, they will "*remain* in the congregation of the dead" eternally, and we think the "so-called orthodox churches" will see a revival more glorious than they have ever yet witnessed.

By the foregoing remarks we do not wish to create the impression that Dr. Patton has abandoned the idea that damnation means eternal torment; though he does not use any such expression in the article before us, yet he employs the term damnation so frequently, that one might be led to suppose he still adheres to the old orthodox meaning of the term; but, as he has not here given any other definition of it than "eternal death," we are led to desire that he may stand by that without counting it a figurative expression. If he really means *death* by the phrase "eternal death," then we heartily join with him in his concluding remarks, as follows:

As they [professing Christians], have no clear convictions of the teachings of the Bible on this subject, they do not recognize any obligation, on their part, personally to labor for the salvation of their fellow men. As they view their impenitent children around their table, they do not think of them as now under condemnation and needing salvation But let this conviction take firm hold of them, and how altered would be their conduct. How earnest they would be, not for the worldly show and parade of their children in the giddy whirl of fashionable life, but for the spiritual welfare of their families. And this same conviction would wake up benevolent, Christ-like effort for the salvation of others beyond the home circle—would crowd the meetings for prayer, would sustain all well directed efforts, and thus fill to repletion all houses of worship.

Let me affectionately and earnestly speak a word to my younger brethren. I have found, in a ministry of fifty years, that giving proper prominence to that portion of the great commission which tells of certain eternal damnation to the unbelieving, has always been an element of great power. This truth, solemn beyond all human conception, must not be presented in a harsh and denunciatory manner, as though we rejoiced in their doom, but in tenderness and love, with the spirit with which Christ wept over Jerusalem. Oh, fill your hearts with the fearful intensity of this revealed truth—fill your hearts with the tender love of Christ, and then tell your people with humility and tenderness and tears that there is no other alternative, that every person must believe on Christ or be eternally lost. It is the firm conviction of this ruin that gives life, and power, and glory, and success to the gospel of salvation. Try it, brethren; for the love of Christ and souls try it.

Torment Theories make Void Atonement.

1. Life from the dead to torment and kill again is a heresy, because it makes void the atonement by Christ.

If a resurrection from the dead with torment after and dying a second time "is the wages of sin," or the penalty of the law, then how is an atonement to be made? Did Christ die twice? Did He rise from the dead and suffer torment for awhile and then die again? If not, how are his sufferings and death *once* an atonement for sin? or how did he vindicate the claims of the law, seeing he did not come under its penalty at all? Surely, this new invention of penalty strikes down the atonement, as Christ did not come under any *such* "curse of the law." In this sense of the penalty, he was *not* "made a curse for us." But the apostle affirms, "Christ hath redeemed us from the curse of the law, being made a curse for us." Gal. iii., 13.

Here, then, we plant ourself—Christ has not "redeemed us" at all—as he did not suffer *such* "a curse" as that of life from the dead to be tormented and die again—or the penalty for sin was to die "once," and not two deaths, as maintained by the advocates of a future life to the wicked, with torment and another death. Such a doctrine is a virtual denial of the atonement and "Christ is become of no effect" for salvation "from the curse of the law," according to that theory. But "Christ being raised from the dead *dieth no more*; death hath no more dominion over him." "He died unto sin once"—"Christ was once offered for sin." Rom. vi, 9, 10. Heb. ix., 28. If *once* in death is *not* "the wages of sin," we repeat it, no atonement is made, and there is no deliverance for any child of man from the curse of the law.

To our mind it is a self-evident truth that no wicked man dying in his sins, will ever live again; his death is final and eternal; he is "holden with the cords of his sins," and "utterly perishes in his own corruption." Prov. v., 22. 2 Pet. ii., 12.

2. The doctrine of eternal hell torments is a heresy, because it utterly ignores the atonement.

Neither this theory nor the previous one rejects the atonement professionally, but they both do in fact. The advocates of this last named doctrine clearly deny the atonement.

Zion's Herald of the 5th instant, in its first article, "The Only Way," says,

It was not possible that any greater means for our redemption should have been devised. To substitute the divine Son for the guilty, hell-deserving criminal, is the costliest price that heaven could have paid. The eternal Father could not have made a more valuable sacrifice, nor the eternal Son a more meritorious offering. When the "True God" received in his own person the death-penalty for man's transgressions, divine power and divine love were exhausted.

Thus, then, "the eternal Son," yea, the 'True God' received in his own person the death-penalty for man's transgressions;" He became, says *Zion's Herald*, the "*substitute* for the guilty, hell-deserving criminal." If the Son became a "substitute," and "received in his own person the death-penalty for man," etc., then no atonement is yet made if eternal torment is the "death-penalty," because there is *no end* to such torment, and the Son of God or the "True God," is suffering still, and will be eternally if eternal torment is the penalty and "the divine Son" is the "substitute." Surely no sinner can be so bold as to claim the benefit of an atonement where the "substitute" has failed to "receive in his own person" the penalty of sin. And the Son has utterly failed, and must eternally fail to make an atonement, if the orthodox theory of the death-penalty is true; the doctrine of atonement is ignored by it.

It is true *Zion's Herald* does not say that eternal torture is the "penalty for man's transgressions;" and we have a hope that our respected brethren of the Methodist E. Church are beginning to "see men as trees walking," and that another touch of the divine Son's finger of truth will enable them to see clearly that the penalty is a "death-penalty" truly, and not a figure of speech. Perhaps our respected Br. of *Zion's Herald* does see it already, but thinks his weaker brethren "are not able to bear it now."

"The death-penalty for man's transgressions" the Son did receive "in his own person; that is "the Son of man," Christ Jesus, who had become bone of our bone and flesh of our flesh; or, had taken "flesh and blood;" and thus clothed with perfect manhood, though he knew no sin, suffered "the death-penalty;" not as a "substitute" for sinners, as *Zion's Herald* saith, but to *vindicate* the claim of the divine law in taking the life of all men for sin. To do this he shed his "blood, which is the life of the flesh," (see Lev. xvi., 14), and thus laid down the life by blood, never to resume it—it was a final and eternal sacrifice of that principle of life; and being thus "put to death in the flesh" He was "quickened, [made alive from the dead] by the Spirit." 1 Pet. iii., 18.

If Christ had died as a "substitute," no man could now die, and no sinner could perish or be lost; because "Jesus, by the grace of God, tasted death for every man." See Heb. ii., 9. But he did die to vindicate the law which condemned to death the entire race of Adam (the animal man) and so Himself, by His resurrection from the dead became the head of a new creation, or believing sinners made spiritual and immortal by a resurrection from the dead at the last day, raised up by the same Spirit of God that raised up Christ from the dead. See Rom. viii., 11.

The Adamic life was laid down by Christ to be resumed no more; and the Adamic life of all men the law claims and will take, never to be restored; but "when Christ who is our life" [the life of believers] "shall appear, then shall ye also appear with him in glory:" the Spirit of God having raised us up, and "quickened us together with Christ," we shall be "the children of God, being the children of the resurrection:" then we "cannot die any more"—death will have no more dominion over us, because possessed of the divine life. See Rom. vi., 9, 23; Col. iii., 4; Luke xx., 35, 36.

It is at this point the atonement, the at-one-ment, the perfect reunion of God and man (believing man) is completed and perfected through Christ Jesus and by the gift of God in Him and to Him.

Those who have rejected Christ, dying in unreconciliation—not being brought into agreement with God in his choice that Jesus Christ should be the resurrection and the life to all who should be delivered from death, they "*remain* in the congregation of the dead" eternally. That is their "eternal damnation;" condemned never again to see life, because they would not come unto Christ that they "might have life." See Prov. xxi., 16; John iii., 36, and v., 39, 40; also vi., 27 to 68.

"The wages of sin is *death*." That is what justice demands, viz., the life of "sinful flesh," which "is the blood thereof," Lev. xvii., 14. Christ was made "in the likeness of sinful flesh;" Rom. viii., 3: and though the law had no claim on his life, because "he knew no sin," yet if he will give divine life to sinners, it was necessary that he should confirm or vindicate the claim of the law on the life of the fleshly man by suffering that death, which he could only do—by a voluntary act of his own. If this had been refused, and he had attempted to deliver the guilty from death, it would have been to call in question the justice of the "death-penalty;" but by dying himself justice was vindicated, its claim fully acknowledged, and God could now "be just, and yet the Justifier of him that believeth in Jesus" as the Life-giver, and receive life from him as a free gift of God in him. The life is not by works of righteousness which we have done, but of God's mercy and grace given us in Christ Jesus. See Titus iii., 5, 6.

If torment in a future life, whether limited or eternal, is the penalty of sin, no atonement has been made; for Christ has not suffered any such torment and never can suffer death a second time; because "being raised from the dead, he dieth no more; death hath no more dominion over him;" Rom. vi., 9; of course he cannot suffer any more, and the idea of torment and dying a second time, and eternal torments are both heresies, for both make void the atonement, and make salvation or a future life impossible.

But thanks be to God, Christ has abolished death's dominion to all who believe in him, and brought life and immortality to light. See 2 Tim. i., 10. He went down under death, because the race he came to redeem are by the death-penalty found there. He came up from the dead because death could not hold him. Thus he obtained victory over death, and holds "the keys" thereof, and has pledged himself to deliver from death all who exercise faith in Him. None who reject Him can live again.

Questions.

Is the reign of Christ a spiritual or a temporal one? and is it in the future or the past?

L. S.

Christ's reign, as King, is to be "upon the throne of David," which throne was a literal one. He has never yet received *that* throne, and therefore His reign thereon is in the future. At His first advent, "He came to his own (people, the people of Israel) and his own received Him not." John i., 11. They said, "We will not have this man to reign over us." Luke xix., 14. They caused Him to be put to death. But "God raised him up," and "exalted him," and said, "Sit thou at my right hand, until I make thine enemies thy footstool." Acts ii., 24, 32, 33, and Psa. cx., 1, and parallel texts.

God's purpose to give his Son David's throne has not changed, and cannot be changed by any possible circumstances; because all possible circumstances were foreseen; and in view of them all, "The Lord hath sworn in truth unto David; He will not turn from it: of the fruit of thy body will I sit upon thy throne." Psa. cxxxii., 11. This oath and promise is so often referred to and spoken of by the prophets, by Christ and the Apostles, that to doubt of its literal fulfilment is virtually to charge God with false swearing, in one of the most important of all His promises and prophecies; it is to unsettle all faith, and to launch out into the wild fields of conjecture, and become the sport of every pretender and fanatic, from Swedenburg to Andrew Jackson Davis.

On this point, of the literal reign of Jesus, the Christ, on the throne of David, there is to be no doubting, unless we would hazard a total shipwreck of all gospel faith. This is the rock on which we can stand and bid defiance to every species of fanaticism from saint or sinner. A literal King, on the literal throne of David, to rule over the literal "house of Jacob forever" is a bulwark of defence against every species of wild-fire and delusion from whatever quarter it may come. That a "spiritual" influence has been and will be used in preparing subordinate rulers, to "sit with Christ on his throne," is an undoubted truth; and that He now rules in their hearts, during their time of preparation, is also true; but that the reign proper is future, literal, and eternal, is as certain as the promise and oath of God can make it.

More Questions.

Was the seventh day a type of the reign of Christ? If so, will a type be done away before the antitype comes? and if not, did not Christ commence his reign when he was invested with all power?

L. S.

We know of no evidence that the seventh day was a type of the reign of Christ. If a type at all, it was of the rest of the gospel; so Paul saith "We which have believed do enter into rest" . . . . "For he spake in a certain place of the seventh day in this wise, And God did rest the seventh day from all his works." . . . "For he that is entered into his rest, he also hath ceased from his own works as God hid from his." Heb. iii., 3, 4, 10.

The seventh day rest, if typical, was so of the rest received by believing in Christ, who is "the end of the law for righteousness to every one that believeth." Rom. x., 4. Under the laws men labored hard for justification but found no rest, no real Sabbath; for the term sabbath signifieth rest. Israel, under the law, were to keep a Sabbath, which, if typical, pointed to a rest in justification by faith in the promised Messiah; and Paul, as we have seen, saith, "We which have believed do enter into rest." How? By "ceasing from our *own* works" (which were by the law) "for justification;" and, embracing Christ, find the true sabbatical rest, and have peace in believing.

The seventh day Sabbath belonged to law dispensation given by Moses, and was a *sign* to that people during that dispensation, pointing to the rest which the Messiah, the Christ, would give to those who would believe on his name; for "the law was added because of transgressions, till the Seed should come to whom the promise was made." Gal. iii., 19. When that Seed came he brought the thing signified by the law Sabbath; namely, Rest from our own works, which were by the law, and fruitless to give rest; but by believing in Jesus we enter into rest—the keeping of a true Sabbath—a rest from all "our own works" as a ground of justification; Christ giveth us rest.

We trust we have sufficiently answered the questions of "L. S." He will see that we do not regard the seventh day as a type of the literal reign of Christ on David's throne. If typical, it is so of the rest of believers from their *own* works, or works of the law, for justification; for, "by the deeds of the law shall no flesh be justified in His sight." Rom. iii., 20. The law gives "the knowledge of sin," but can give no rest from its power; its Sabbath points to that rest obtained by faith in Christ; there the law work ends; as we have before said, "Christ is the end of the law for righteousness to every one that believeth."

If the seventh day was a type, the antitype comes to every believer in Jesus the moment he ceases from his "own works," "as God did from his" when he rested the seventh day. To such a deliverer "every day is alike." All are devoted to God in Christ; and his whole life is a rest—a Sabbath—in Him. Christ is our rest, our peace, our hope, our all, and in all them that truly believe. They "enter into rest." Blessed rest.

Infants.

The opponents of the doctrine that a resurrection life belongs only to believers, among their devices to frighten people from accepting this view, proclaim where they go that we exclude infants from salvation. This device may answer their purpose with such as are as unscrupulous of truth as themselves. Do they not see that to infer the non salvation of infants from our language, that "a resurrection belongs only to believers," will lead them into the same ditch they fancy we are in? Jesus saith, "He that believeth and is baptized shall be saved. He that believeth not shall be damned." Now, our accusers will not pretend that infants are believers; and they utterly reject the idea of infant-baptism. Pray, does not their view damn all infants? Please cast the beam out of your own eyes before you talk of the mote in ours.

When we talk of a resurrection life belonging only to believers, we speak of them only in contrast with unbelievers—those who are capable of faith but refuse or neglect to exercise it when Christ is proclaimed to them. As to infants or those incapable of faith, or who never had Christ proclaimed to them for an exercise of faith, we leave all such for God to dispose of, and have no fear or concern but that He, who "*is love*," will make a kind and wise disposal of them; and whatever that may be, we have no doubt it will be seen to be the very best that Infinite wisdom and love could devise.

If our opponents are wiser than God, the Maker of all, and have more love in their hearts than He has, then let them give counsel to the Infinite, lest He should err for lack of the wisdom and love they possess! We leave such murmurers to the disposal of their Judge, and shall keep right on our way proclaiming "Life future and eternal only in Christ."

W. C. Stone, Boston, Mass., writes: The topic here of discussion generally is, the non-resurrection of the wicked; and such strange things are brought out as go to make up some of the curiosities that will do to hold up to view, such as the *mortal* resurrection of all, by Hiram Munger, who to-day, Nov. 3, took the ground that if all do not come up from the dead, mortal, then the non-resurrection of the wicked is true, or Universalism is true, and there is no escape from this conclusion. He also took the position that Jesus was raised mortal, and not changed until he was glorified; then He rose up on high, so will all his saints when they get changed (that is, after the judgment) rise to meet Him in the air. This view he has held many months, and it

was not new to me, but the conclusion was new. I hope they may be crowded on this point. Munger also ignored the thousand years *to* the resurrection of the wicked. Well he might, for his judgment of mortals would not be in good shape to look plausible. I told him Miles Grant took that ground, and I did not see judgment day of a thousand years long, or two judgment days a thousand years apart. I tell you they have got things mixed up among them, and the more they talk the more they get confused.

REMARKS BY THE EDITOR.—There is nothing but confusion in their theory; it is a mere dying struggle to avoid the inevitable conclusion that the wicked dead "shall not see life," but shall "*remain* in the congregation of the dead." Let them fight on; the harder the better; the sooner the sincere inquirers after truth will have their eyes open to the shocking and unscriptural position they occupy. These opposers of God's truth, that "The dead are raised incorruptible," may put out their own eyes, but others will sooner see the truth of Life only *in* Christ by the "mix ed up" and "confused" exhibition they make of both the resurrection and judgment. To avoid the doctrine of no future life *out* of Christ, they have invented not only a baseless theory, but one so unharmonious with the general tenor of the Bible, that they must, ere long, abandon it or be abandoned of thinking people.

DEVOTION TO TRUTH INSURES TRIUMPH.

IN the view of reason there is nothing which succeeds but righteousness: there is nothing sure but justice; there is nothing triumphant but truth; and therefore it is only the simplest form of uttering a necessary truth or reason, to say with Solomon: "There shall no evil happen to the just;" and "He that walketh uprightly walketh surely." There can be, therefore, no truer or more adequate statement of the actual experience of every man who has cast his soul upon God, and seeks his only blessedness in communion with his truth and conformity to his will, than this of the prophet: "The work of righteousness is peace, and the effect of righteousness, quietness and assurance for ever."

This is success worthy of a man. This is a victory of the rational spirit worthy to be proclaimed by the shouts of all intelligent beings, because it is the triumph of truth and reason. The march of a man through the world in this spirit is the march of a conqueror; and there is not a voice of Nature or Providence crying in the wilderness of time but heralds his progress; prepare ye the way; make straight in the desert a highway for him. Every valley of despair shall be exalted, and every mountain of difficulty shall be made low; and the crooked ways of temptation shall be straight, and the rough places of contradiction and conflict shall be made plain. His whole career shall be an ever advancing and ascending march by succession of manifest victories, toward a glorious and eternal triumph. It must be so, because the more open the opposition to falsehood the more signal its defeat; the greater the accumulation of resisting forces, the more glorious the conquest over them. A man may die in the struggle; but even that is a triumph, because truth is the prize, and fidelity to it the battle. And whether his last breath passes at the martyr's stake or in the prisoner's cell, the one becomes a sacred shrine, and the other as a pillar of fire shining into the struggling soul with strength and good cheer.—*Pres. Pease.*

THE DIALOGUE CONTINUED.

J.—Good morning, Br. Grim. I wish to have a little more talk with you about the subject we had under consideration at our last meeting.

G.—I promised to give you my opinion of going to the different churches, as an example to our children.

J.—That is just the subject I wish to have the talk about. You know we must go somewhere; for if we do not, our neighbors look upon us as heathen; and besides, it is setting a bad example to our children to remain at home and not go to meeting anywhere. Do you not think so?

G.—I wish first to ask you a question: Is there any principle of truth that you believe, that is held in common with the church to which you go?

J.—O yes: they believe in God, in Jesus Christ, in heaven, and in a great many things.

G.—That is not answering my question. You say they believe in God. What do they *believe* God to be? Do they not believe Him to be without "body or parts;" some undefinable nothing, made of three persons, yet, in fact, no person at all?

J.—Well, they say it is all a mystery.

G.—What of Jesus? Do they not teach that He is "the very and Eternal God;" coeternal with the Father, one and the same being with the Father?

J.—Yes, so they say; and when I ask them how it is, they say it is a mystery.

G.—Well, about their heaven, what is it? Is it any more comprehensible than their doctrine of God, and of his Son Jesus? Do they not say that heaven is a place somewhere "beyond the bounds of time and space;" and its locality is all a mystery?

J.—But you said you would answer my question if we ought not set our children an example.

G.—That is just what I am going to do. You say there is nothing in common in your belief; and yet, after teaching your children, there is one God, even JEHOVAH; and one Saviour, Jesus Christ; and that man has no immortality except that derived through a union with Jesus Christ; and having instructed them that what is taught by these orthodox churches is unscriptural, and hence untrue, you set them an example of supporting the very doctrines you are teaching them are untrue! Do you not see the example will be to lead them to think you are acting the part of a hypocrite?

J.—Why, I never looked at it in that point of view; it may be there is some force in what you say.

G.—I have seen many good brethren and sisters who have gone to these churches for the purpose of going to meeting on Sunday, and I suppose setting an example to their children; and almost invariably their children when arriving at a proper age, join some one of these institutions. Now, if there is no harm in joining any of these churches, why, in the name of all that is just and right, do we not cease finding fault with orthodoxy?

J.—What would you advocate doing? are you in favor of organizing churches of our own, that we may have some place in which to meet and proclaim the truth?

G.—I will answer your question so far as I am individually concerned. I am opposed to all organizations, for the simple fact, there is no need of organizations. It has always followed, when you organize, you must give somebody power to rule and set up stakes and compel all to conform to rules and articles of faith; and when any new truth is discovered, or any brother happens to be brushing away some of the rubbish of theology, or rather what surrounds theology, he must be spoken with and prevented from advocating his views. Therefore, I would advise where there are few brethren in any one place to get together, either in a Bible class or social meeting, and invite others, and thus form a nucleus for disseminating the truth as you understand it; and thus set an example to the church and your children, and teach them that you are in earnest, and mean just what you say, that the common preaching of the day of immortal soulism, eternal torments, a visionary heaven, and all kindred subjects are fables; yea, worse; they are unscriptural and libels against the character and truth of God.

J.—And suppose that there are none but myself in the place where I live; what then?

G.—Were that my case, I would stay at home and read my Bible and hold communion with God. If you were in a place where there were no congenial friends, and no good company, would you go into bad for the sake of having company? With me, it is just the same. Jesus prays, "Father, sanctify them through the truth, (*in* the truth: *Bible Union*), thy word is truth." John xvii., 17. David prayed, "And take not the word of truth utterly out of my mouth; for I have hoped in thy judgment. Psa. cxix., 43. But you allow these churches to take the word of God out of your mouth, and request you to seal your lips in their churches. Paul says, in Eph. i., 13, "In whom ye also, having heard the word of truth, the gospel of your salvation: in whom, I say, ye also, believing were sealed with the Holy Spirit of promise."

Here Paul says the gospel is the word of truth—it is the gospel of life, and by believing this truth ye were sealed with the Holy Spirit of promise. Paul says in Col. i., "We give thanks to God and the Father of our Lord Jesus Christ;" recognising two separate and distinct beings, which is not taught in the churches, nor dare you explain how you understand it without being read out, and dismissed from fellowship. Again: Paul says, This Jesus, "who is the image of the invisible God, the first born of every *creature*." You tell them that Jesus Christ is a creature, born like other creatures, and even church cords would not hold you. Now, Paul says, that faith in this Jesus, (Col. i., 4,) has laid up for you a hope in heaven, "whereof ye formerly heard in the *word* of the truth of the gospel." James says, i., 18, "Of his own will he begat us with the word of truth."

Now, none of the truths which we believe to be the word of God are taught in these churches; and therefore I, for one, cannot encourage them to disseminate what I believe to be, nay, what I know to be error, and contrary to the word of truth.

I am acquainted with some ministers who holds our views, and dare not make it known. They say, they use Bible terms, and use Bible language. So does every minister in the land. Why, it would frighten these ministers so that their hair would stand on end, to expose them before their congregations. This reminds me of the time when we were dismissed from the Baptist church, twenty-four years ago. The preacher asked one of our brethren, Do you believe in future rewards and punishments as the church understands it? The answer was, I believe it as the Bible reads. But do you believe it as *the church* understands it? How does the church understand it? It understands it to mean eternal life in torments. When you quote a passage, dare you put your construction upon it?

JACOB GRIM.

PHILADELPHIA, NOV., 1868.

FINAL DELIVERANCE.

LIFT up thine eyes, lonely, sighing, laboring, struggling pilgrim, and behold the glory of thine everlasting inheritance! The Lord thy God has not called thee to the sacrifices, temptations and strivings of a Christian life without placing before thee an object of unspeakable interest, to impel thy desires and cheer thy soul. Thou hast in prospect eternal redemption. Thy final deliverance will be glorious indeed. Here clouds and darkness, gloom and doubt, fear and anguish often brood thy feeble spirit; but it is only for a moment, and then comes thy hour of triumph, and thy long, unbroken rest. "Weeping may endure for a night but joy"—divine, unending, perfect joy—"cometh in the morning." Then shalt thou exchange thy weakness for strength, thy groans for songs, thy labor for reward. No more shall satan exact upon thee with seducing wiles, the world charm thee with its flattering show, or baffle thee with its elements of confusion, or the power of the carnal mind bring thee into captivity.

Then shalt thou praise thy God in the fulness of immortal animation. Then shalt thou glory in the perfection of pure knowledge. Then shalt thou satiate thy wondering soul in the contemplation of eternal beauty. How gladly wilt thou possess an organism perfect as that of angelic existences? and that organism, too, glowing after the manner of the glorious body of thy blessed Redeemer! Then pain no more shall distract thy thoughts by day, or drive refreshing sleep from thy couch by night. No longer shall wasting disease lay thee prostrate in helpless weakness, and drag thee down to the loathsome grave. No more shall thy spirit be riven with anguish at the cry of thy loved ones in sorrow. Then shalt thou no more fear famine, or want, for thyself or those connected with thee in life; for "bread shall be given" thee, and thy "waters shall be sure." Then shalt thou no longer complain of the chilling damps of evening, or the burning heats of noonday; the stern rigors of boisterous winter, or the parching of summer's killing drought. No more shalt thou grieve in contemplation of objects of misery, meeting thine eyes on every side. Thou shalt eternally delight thyself in the "abundance of peace;" for thou shalt no more be appalled at the confused cry from the fearful battle-field, or horrified at the sight of garments rolled in human blood. Then shall righteousness and truth spring forth, forever, before the saved nations. No longer shall the holy soul be vexed with the filthy conversation of the wicked, or the meek of the earth in sorrow listen to the blasphemy of those who despise their Maker. No longer shall the humble disciple of the Redeemer mourn the personal absence of his beloved One, or sigh and long for His speedy coming: for hen "the Lamb" shall "dwell among them" and graciously "feed them, and lead them unto living fountains of waters." What blessed society will the Christian then associate with! God, Christ, angels, patriarchs, prophets, apostles, martyrs, and redeemed saints in general! And this blessed state of society shall never change! Hail glorious state! Hail world of triumph! Welcome eternal rest! Come day of God!—*Selected.*

MEANING OF MATTH. XXIV., 34.

"This generation shall not pass till all these things be fulfilled.

I HAVE never yet seen an explanation of this passage that fully satisfied me. Permit me, therefore, to communicate my view of it. The Scripture meaning of a word can only be learned by observing the *Scripture* use of it. An examination of the Scripture use of the word (*genea*) "generation" will show that it is co-ordinate with that other much debated and much abused word (*aion*) "world" or more properly "age" or "era." Thus in Col. i., 20 we read of a mystery which had been hid from "ages" and from "generations;" the two words having the same scope as regards time. In Luke xvi., 8, we read that the children of this "world," or age, are wiser in (or for) their "generation" than the children of light; the two words having the same scope as regards *condition*. In Eph. iii., 5, and 21, we have the word *geneai* (generations) rendered in our version "ages." Other passages will show the same thing. A Scripture "generation," then, is the race that belongs to an "age." This age, or world, or era, in which we now are, extends to the coming of Christ (Matt. xxiv., 3,); and "this generation" signifies this present state of things; this general condition of man, socially, religiously, politically, and even physically considered. This shall not pass, shall not be materially changed, until Christ comes. No glorious millennium shall ever dawn till all these fearful judgments be fulfilled. The text is a most emphatic protest against the boastful spirit of man, especially prevalent in our own time, that hopes for a new era through human effort. This bearing of the passage will be more apparent if the emphasis of the sentence, as seen in the original, is noticed. It is not on "this generation," but on the negative "not," which is made doubly emphatic, first by being placed first in the clause, and second by the use of two particles of negation. The real idea is lost in our translation. A more correct rendering would be, "*No, by no means* shall pass this generation." Men will say that it will pass, it will seem as though it would pass, many will think that it will pass, but it shall *not* pass, till Christ comes in judgment.

There seems, indeed, to have been great changes since Christ uttered these words, but they have been more phenomenal than essential, the world has not materially altered since that time. And it will doubtless be found at the last, that the external aspect of affairs will be almost identical with what it was at the time of this prophecy. Just note the prominent characteristics of that time, and observe how they remain. What were the main features of that generation? They were:

1st. The Jewish people. And how they have seemed to pass away; but they still live and are beginning to look again toward form. Strange indeed to human view has been the history of this people. But God hath declared that they shall not pass away till all these things be fulfilled.

2d. The political might of imperial rule. How it has seemed to pass away: but it still lives. As Dr. Auberlin says, "The Roman Empire is the ideal which exerts fascinating power on the rulers of the world, which they are ever striving to realize, and will doubtless succeed in realizing." The clay is indeed intermingled with the iron, but the iron is still there. It seems to ardent republicans that imperialism is doomed. But it shall not pass till all these things be fulfilled.

3d. The true Christian church, in its humble condition. How it has seemed to pass away; on the one hand by growing into a great earthly institution, and on the other by being threatened with extermination through infidel hate. But it still lives, a little flock waiting for the appearance of the chief Shepherd. It shall never gain supremacy, nor ever be utterly destroyed—never be materially changed, till all these things be fulfilled.

The world is essentially the same now as when these words were uttered. And doubtless the literal scene in Palestine will before long be restored, viz., the Jews in Jerusalem in unbelief, under the power of dominant Gentile rule, the temple rebuilt, a few disciples believing in Jesus as the Messiah, hiding here and there through fear of the Jews. So that when the Master shall come, He will find the same state of affairs that He left centuries ago. Men will have done their best to bring in a new era and a new generation, but the same generation, the same state of affairs, the same evils and difficulties, will remain. And God will come to do what man could not do.

F. L. C.

—*Prophetic Times.*

OBITUARY.

DIED in Scotland, Conn., Oct., 22d, after a distressing illness of six weeks, AMANDA RIDER, in the seventy-second year of her age.

BR. STORRS: Again I am called upon to communicate to you the sad intelligence that death has once more entered our home, and torn from our embrace another loved, and honored one, a kind and affectionate mother.

It is but seven short weeks since we were called to part with a dear and only child, and is the third death in our family within five months.

Mother was not well when our dear boy died, but was able to sit with us at the funeral. She seemed to have a presentiment that she should follow him to the grave very soon. We hoped it would not be so, but that she would soon be well again. She kept about a part of the time for one week, and then took her bed, which she never left, except for a few moments at a time, until she died. She suffered exceedingly all the time, but expressed no anxiety about getting well, but said she would rather sleep awhile in the grave if it was the will of the Lord.

Few persons ever did the same amount of hard work in the same length of time that my mother did; for very few persons possessed the strength and ability for labor that she had. She possessed not only physical strength, but a strong mind and will, which were brought early in life under the power of Divine grace.

She was converted under the labors of the Rev. David Austin, a very good, but a very eccentric Congregational minister; so much so, that many called him insane. I don't know but he was, in a degree, on the subject of the literal gathering of Israel. I would that more preachers were interested in that subject than are, if they did get a little insane.

Mother remained in that church a few years, until she became acquainted with the Methodists, who were then a humble people, believing in a closer walk with God, and a godly conversation. She felt it her duty and privilege to leave the Congregational Church and join them, and applied to the church for a letter, which they refused to give her, saying, it was her duty to remain in the fold she was in, etc.; but she withdrew and joined the M. E. Church, at Bear Hill, Conn., where she remained for several years a bright and shining light, so far as a humble, devoted Christian is concerned. She then moved back to Bozrah, Conn., her native town, where she, with several others seceded from the M. E. Church, being dissatisfied with *slavery* and Episcopacy. Consequently she had to go through another ordeal of scorn and censure most trying to bear. But those who act from a sense of duty to God do not fear the frowns of mortal men, and my mother was one of those persons.

A few years later, in the providence of God she came to live in Scotland, Conn., and there, for the first time, she listened to the doctrine of, "No Immortality out of Christ," "The kingdom of God on the earth," and "Unconsciousness of all men in death," etc., which made a deep impression upon her mind and led her to searching the Scriptures to see if these things were so; which resulted in a firm and unshaken faith in all that God has spoken by the mouth of all the holy prophets since the world began, without regard to the creeds and commandments of men. For the past sixteen or eighteen years my mother has been an uncompromising advocate of all the doctrines taught in the HERALD OF LIFE.

She was a firm believer in the doctrine of "NO LIFE OUT OF CHRIST," and contended for it as long as her strength lasted. In her death, Br. Storrs and the HERALD OF LIFE have lost a warm friend and helper, so far as lay in her power; for she was poor in this world's goods, but rich in faith, and I trust an heir to the kingdom. Her life has been one of labor and trial; but she has gone to rest. Some who will read this, will remember her as a true friend, and will feel sad when they know they shall meet her no more in this life. We miss her in our family. Her chair is vacant, where she has sat all the time for almost four years; for she has been afflicted with lameness and could not walk about but a little, and often not at all without a staff.

Dear brethren and sisters. Let us work while the day lasts; for the night cometh in which no man can work. Pray for us, that these afflictions may be sanctified to us, and that we may be ready to every good word and work. Your sister, in the hope of soon seeing the LIFE-GIVER.

ABBY A. PERRY.

SCOTLAND, CONN., NOV. 1, 1868.

OBITUARY.

FELL ASLEEP in the covenant of life, Oct. 13, 1868, SUSAN D., wife of Br. ENOCH HOLT, of Blackstone, Mass. (formerly of Manchester, N. H.) A severe pain in the head, resulting in inflammation of the brain, carried our sister to the grave in the 38th year of her age. For sixteen years she had been an earnest Christian, "well reported of for good works." For the last six years of her life she was grounded and settled in the glorious truths of the precious life-plan, of which she was a persistent, fearless advocate. In the meantime she took good care to "adorn" this "doctrine of God our Saviour by a well-ordered life and a godly conversation," thereby commending it "to every man's conscience in the sight of God."

My own acquaintance with the deceased commenced about the time she embraced the "Life views;" and she strongly reminded me of Bunyan's pilgrim. Like him she seemed to put her fingers in her ears as if to shut out all mere worldly considerations, and setting her face as a flint Zionward, she ran crying Life! life! eternal life!

Thousands have listened, with wrapt attention, to the earnest eloquence of her appeals when addressing "the great congregation" (for she was *very gifted;*) and the plaintive music of her voice as she sang "the Lord's song in a strange land," will linger long on many ears. But what impressed me more than all this, and what I think will abide longest in the hearts of those who knew her, was her entire *faithfulness* to her own conviction of duty in every department of Christian life.

No cross seemed too heavy to bear; no duty too onerous to be performed. Were the poor to be cared for? Paul-like, this thing she "was forward to do." Were the necessities of saints to be ministered to? Never were more willing hands employed in the delightful task, as many a weary pilgrim can testify, who has found rest and comfort beneath her hospitable roof. Nor was that much neglected, much-abused, and most thankless of all Christian duties—the administering of calm, Christian reproof to the unwary—wholly forgotten. When she thought the occasion asked it, she could "*reprove* and *rebuke*," as well as "exhort with all long-suffering and doctrine."

But the crowning excellence of Sister Holt's character is revealed in this language of her bereaved husband: He says, "While I think many believed her good, I suppose but few knew the real purity of her Christian life, in her family at home." To be a *Chrstian abroad;* to maintain a spotless integrity in all our intercourse with the various phases of a corrupt society; to set a pure example before the world—one that shall give them a high estimate, an elevated view of the practical workings of Christianity—is saying much. But to so far excel all this, amid the cares and anxieties, and perplexities of a woman's and a mother's domestic life, as to lead one best qualified to judge, to make use of the language quoted above, *this* is praise indeed! To such an one the language of the apostle, (slightly varied) which he uttered at the close of a well-spent life, seems peculiarly appropriate. She hath fought a good fight, she hath finished her course, she hath kept the faith, henceforth there is laid up for her a crown of righteousness, which the Lord the righteous judge shall give her at that day; and not to her only, but unto all them also who love his appearing. May her dear husband and her precious children be among the crowned in that joyful day.

The warrior, worn with the conflict,
(Whose dust-begrimed battle-scarred brow
Waits the merited crown wreath of laurel,)
Seeks rest—*She is taking hers now.*

The sorrows of life are all over,
Its toils and its trials are done;
The long well-fought battle is ended;
The crown, though still "*laid up*," is won.

For a brief space, she rests from her labors,
By her lost darling's side is laid down;
While harp, robe, and palm, is in waiting,
And the bright incorruptible crown.

But soon, springing up from her slumbers,
All beauteous, all glorious, and fair
She'll exclaim as she passes death's portals,
O grave! Where's thy victory? Where?

MRS. L. R. K. BISHOP.

OCEANPORT, N. J., NOV., 1868.

FROM ELD. A. GUTHRIE.

TRUMANSBURG, N. Y., NOV. 1, 1868.

BR. STORRS: I have commenced operations in earnest, although in weakness of body, with the "Campaign Documents." I trust that our campaign will continue long after the hurraing for Grant and Seymour has died away; for we will continue to shout, "Glory to God in the highest; on earth, peace and good will to men." Our King Immanuel is coming to reign in righteousness, "And shall execute judgment and justice in the earth." Jer. xxiii., 5.

The plan of operations which I have adopted in our church-going village, where none of the Life views have ever been presented, is, to go out in comfortable weather and loan two or more of the different pamphlets, which I have, to each individual who is willing to read. In this way, I have an opportunity of feeling of the theological pulse of our town. I find some who are so bound up under the influence of their human church creeds that they have become handcuffed, stereotyped, and spiked down under human tradition so tight that I fear they are in the condition which Paul speaks of, "That they should believe a lie, that they all might be damned." 2 Thess. ii., 11, 12. A few say, "Thank you; the Lord bless you," etc., and are investigating. Then, in a few days, I go round and gather up from those who do not wish to retain them, and lend them to others. In this way there is no loss of means, and our Campaign Documents are not thrown aside by uninvestigating minds or wilful men. I would here say, that it may be well for some to read again Eld. Z. Campbell's exposition of John v., 28, 29, in Vol. V. No. 46, of HERALD OF LIFE. Read with Br. Storrs' sermon on the "Judgment," all clear in the mind, and you will get some good ideas. I would not single out this above others; for I thank God that we have so many able contributors to the HERALD. I speak of this, because it has been considered somewhat difficult, and because our opponents make this passage the Gibraltar of their *mortal* resurrection theory, where all sinners must stand up in the judgment to give an account for every idle word and every secret thought for himself; when in fact, they have already passed under condemnation in their natural lifetime and all this untold misery and gnawing their tongues for pain in order to satisfy divine justice; when, lo, justice has already been satisfied with the penalty of the law, which is death without mitigation and without hope to every flesh lusting, ungodly man, who shall die in his sins. Yours in hope of life at the resurrection of the just.

SHORT SAYINGS.

HE that loveth not his brother injures himself.

He that boasts of his own wisdom does not discern his own folly.

A man who is flattered by the praise of men, shows that he thinks more of the words of others than of his own judgment.

He who keeps in a lowly condition cannot fall far down, if he should chance to fall at all.

Whoever thinks much of God, thinks little of himself.

Whenever we needlessly speak of the faults of others, we show a capital fault of our own.

Whoever does the works of darkness, seeks the darkness to do them in.

Gratitude is a moral magnifying glass; it makes little blessings appear large ones.

A great talker always has to be chasing his own words.

—DR. KANE, finding a flower under the Humboldt glacier, was more affected by it because it grew beneath the lip and cold bosom of the ice, than he would have been by the most gorgeous garden bloom. So some single struggling grace, in the heart of one far removed from divine influences, may be dearer to God than a whole catalogue of virtues in the life of one more favored of heaven.

SOME men are such non-conductors that the Holy Spirit cannot pass through them so as to affect others. "Lord, is it I?"

APPOINTMENTS.

RAHWAY, N. J., Sunday, Nov. 15.

F. H. BURBANK.

Am at liberty to preach anywhere within a day's ride of New York on Sundays, and at any place within two hours' ride of the same on Tuesday, Wednesday, Thursday, and Friday evenings. Address Box 4,658, N. Y. City.

F. H. B.

BUSINESS MATTERS.

One Dollar each from—Mrs. E. C. Paine, Geo. H. Crane, Geo. A. Cole, Geo. W. Bailey, L. R. K. Bishop.

Two Dollars each from—Edward G. Littell, Mrs. E. Bagg, Aaron Kimball, Nathan Howe, Mrs. J. F. Brewster, Stephen Sissons, Mrs. D. O. Hopkins, (we do not know; a druggist can tell you), Russell Cadman, Wm. Swinburne, Marcena A. Hicks, Stephen Reynolds, Malinda Northrup, Jas. A. Morse.

Various Sums—Wm. T. Littell, $5 on pledge; Chas. S. Pattison, $2 50; Joseph Mott, $5; G. H. Buzzell, $3; (pays to No 284.) Geo. U. Lewis, $3; Mrs. R. W. Pierce $10; Jacob Grim, on pledge, $50; Wm. Reel, $5; B. Gifford, $5; Mrs. Reel, 2 50; Wm. P. Clark, $3; E. Gillette, $10; E. F. Ramsdell, 50 cts.

For Tract Fund.

"Right Hand." $5
J. Kettle 1
A. Larkin 1
Dr. S. P. Townsend 2

Parcels sent since last week.

Aaron Kimball .... by mail
W. C. Stone .... "
Eld. Geo. Bangs .... "
H. Harris .... "
Abbey A. Perry .... "
C. W. Plyer .... "
A. J. Davis .... "
R. D. Chase (sent No. 2 again) .... "
Dr. S. P. Townsend .... "
J. X. Wilson .... "
Abel Larkin .... "
Mrs. L. A. Carter .... "
L. D. Tanner (no money in letter) .... "
Mrs. R. W. Pierce .... "
J. S. Potter .... expr

Poetry.

Musings on the Past.

The bitterest foes I ever had
  Were those who *said* they loved me most
And kissed me fondest, while they dealt
  In choicest pet-names by the host.

But swifter than the angels fell,
  I fell, and *lower*, in their view
And thought while falling, kiss me less,
  O friends, but let the *heart be true!*

We read of two—the noted two—
  Who kissed the Saviour when on earth;
One kissed his cheek, the humbler one
  Kissed but his feet, and 'twas of worth.

Suspect, then, those who over-kiss;
  They'll over-talk, too, by-and-by,
The slanderer is a murderer,
  And laughs to see his victim die.

O cruel tongue of foul deceit,
  How thou hast spoiled this world of ours;
Glad is my heart that hypocrites
  Can never enter Eden's bowers.

Maria Mathews Weaver.

Westfield, Mass., Sept. 21, 1868.

Children's Department.

Kate's Forgiveness.

"I will never speak to Clara Martin."

"O Nellie, that is a very hard thing for you tosay."

"You could not be surprised though, Kate, if you knew everything."

"I should be grieved, if not surprised, Nellie; and though I do not so much as wish to know every thing, I am quite sure that you had better think over your words again, and resolve to forgive Clara, whatever she may have done."

"No, Kate, it is quite impossible, and all the girls say the same. They know what she has done, and they all declare that they will never speak to her again."

"But this is very unkind of them, and quite too hard for Clara to bear. What has she done?"

"O, several things. She has been so rude, Kate, that you never could guess the things she has said."

"Whatever they are she will soon be sorry for them, and perhaps she will apologize, and then, of course, all the girls whom she has offended will forgive her at once."

"I don't think they would, even then; but Clara Martin will never apologize, I know; she is too ill-tempered and proud for that. Don't you take her part, will you, Kate?"

"I don't know, Nellie, dear; if you all turn against her, poor child, she will need some one to take her part; and I do not yet know whether you or she was the more wrong."

"Then I will tell you all about it, Kate, for I think you ought to know. She has been in a dreadful temper all day, but this is what began our quarrel. I could not find my grammar anywhere, and I could not remember where I had put it."

"Ah, little Neliie, you were the first to be wrong after all, you see! If you remembered the motto on the school-reom wall, 'A place for everything, and everything in its place,' you would not have lost your grammar."

"Well, but don't begin to scold me, Kate, for I did not begin the quarrel. I asked Clara to lend me hers, for she was not using it, and what do you think she said?"

"I cannot tell."

"She said, 'No, I will not, for you might be dishonest enough to keep it!' There! As if anybody in our school ever did such things!"

"That was certainly very unkind of Clara, but she must have been very angry at the time, or she would not have said it."

"Well, all the girls said what a shame it was, and that only made Clara worse. She told me I was a stupid little thing, and that she would not like to learn her lessons no better than I did mine. And she said something quite as bad to each of the others; but the worst things of all, and those which made us all the crossest, were said about you."

"About me?" said Kate, in surprise.

"Yes, dear Kate, I don't know how she found it all out, but she says she knows everything about you. She says your father is poor enough to be her father's servant; that you never have so much as even a shilling a week for pocket-money; that all your dresses are quite poor and common, and that you will soon have to leave school because your friends cannot afford to keep you here."

"Well, supposing it is all true, Nellie, should I be any the worse for being poor?"

"No, Kate, you would still be the dearest girl in all the world. But she said something else about you; she said we should not make so much fuss about you if we knew that before you came to this school you were turned away, expelled from the last school."

"That is not true," said Kate, looking very white.

"True! We know that not a word of it is true. And must not that Clara be a mean and wicked girl? You will not speak to her again now, will you Kate?"

"I think I shall, Nellie, dear, but I will think about it first."

And Kate walked away for a little quiet thought.

If you had known Kate Davis, you would not have been surprised that she was the greatest favorite in all the school. She was quite a year older than the other girls, and she was taller, too. She had soft brown eyes, and a face that was rather pale. She was a serious girl, and her smiles were so sweet and kind that they were valued by all about her. She was a real friend, always ready to help others, and she never got angry, even in play, or said unkind things to the rest. They all loved her and were glad to be with her; and it seemed as if they could not say enough things in her praise. So you may be sure they were both surprised and indignant at Clara Martin's speech. They each said something to her about it, and one girl even said, "You ought to be dismissed from the school for saying such wicked things."

Kate walked to the bottom of the garden, where the girls could not see her, and she could not keep the tears from coming into her eyes. It is always hard to have unkind things said about one, and Kate felt it. She wondered, too, where Clara had gained so much information about her. She remembered that her last letter from home had said something about her being obliged to leave school if her father lost some money which was put in a bank which was said to have failed. She thought Clara must have seen this letter. She felt in her pocket and found it was not there.

"I must have drawn it out with my pocket-handkerchief," she said to herself, "but it was dishonorable of Clara to read it even if she found it."

And so of course it was, for no girl of honor would read a letter addressed to another without special permission.

Kate hurried into the house to search for the letter. She could not find it, but the postman had just brought another for her full of good news. The money in the bank was safe, and her father was not, after all, a poor man, and as for Kate, she might stay at school as long as she liked.

Gladdened with this good news, Kate made up her mind that she would forgive Clara. She went back again into the garden to finish her quiet walk. There behind one of the trees, she saw Clara Martin crying bitterly. Kate went up to her and called her softly. She started up with flashing eyes and flushed cheeks.

"Go away," she said. "Why do you disturb me? I am not going to apologize, for I am not sorry; go away."

But Kate was not to be repulsed like that.

"Clara," she said gently, "let me stay. I am not angry with you, but I want to talk to you, for I know you are not happy."

Clara tried to push her away, but Kate was taller, and she took the trembling girl in her arms and kissed her, and laid her cold hands on Clara's hot forehead.

Poor Clara could only cry more, for she had not expected that; and Kate soothed her and talked to her kindly.

"I do not so much mind the things you said about me, but I should like to have my letter back."

"O Kate! I am so ashamed," said Clara; "I found the letter and read it, and I knew it would tease the girls to talk about it. You will never forgive me."

Kate kissed her once more.

"I have quite forgiven you," she said, "because I am sure you will not do so dishonorable a thing again. And you have misunderstood the letter, Clara; the only reason why I left the other school was because I was ill, and they thought I had better not remain."

"I did understand it, Kate; but my wickedness made me say the other. I will tell the girls all about it. Come with me, Kate."

So they walked up the garden together, to the great amazement of all the girls, and Clara confessed her wrong and begged their pardon, and told them that as Kate had forgiven her, she hoped they would not be angry long.

"Dear Kate! that is the way she is revenged," said one of the girls. "I wish we we were all more like her!"

"Ah!" said another, "we shall never be that without God's help. Kate Davis is a Christian!"—*Christian World.*

The Ten Toes.

"We come now to the last division of the image, the feet and toes. That they correspond to the ten horns, the ten kings that should arise out of the 'exceeding dreadful' fourth beast is apparent."—L. C. Thorne.

I was much edified while perusing the article from the pen of our dear brother as given in the Herald of Oct. 28th. But when I came to the above quotation, I am free to confess, it was not to me quite "apparent." Our good brother declares that "the feet and toes . . . correspond to the ten horns." Those horns were up as early as the fifth century. Their numbers must be complete prior to the rise of the little horn which plucked up three of the original horns "by the roots." Is it apparent that those *ten* horns are in existence to-day? It is evident that seven only remain after three were "plucked up by the roots." Again, the image is that of a man complete. The head very aptly represent Babylon; the breast and arms Medo-Persia, etc. The breast and arms were not developed until the head was about to pass away; and so with each division in turn. The head was the beginning; the toes are the end of God's measuring line; the very last development of Gentile kingdoms, prior to the setting up of God's everlasting kingdom. Query. Were the toes developed before the knees came into existence? Once more. The image was to span about 2,500 years from the head to the toes. We will allow the image to be six feet high, the toes an inch and a half long. Well, what of that? Why, simply this, we have been living in the toes about 1,400 years, or considerably more than half of the allotted time for the duration of the entire image. Is that apparent?

Those who take the position of our good brother are obliged to find those ten kings, horns, or toes in western Rome; which would be placing ten toes on one foot; an apparent monstrosity, not agreeable to the fulfilment of prophecy.

It is our opinion that the ten toes are now developing themselves. For many years we have heard much from the present Napoleon about the revision of the map of Europe. There have been many changes, and it will be the order of the day until the image is filled out full. In eastern Rome we have already 1, Russia; 2, Austria; 3, Turkey; 4, Greece; 5, shall we say Egypt? (whose Pacha was made king within the past year). If not, there remains the principality in and around the Black Sea, (they are very uneasy under the Turkish yoke) from which a kingdom may be carved out. In western Rome, we have 1, France; 2, Prussia; 3, England; 4, Italy; 5, Spain; 6, Portugal. But, say you, that is one too many. True, but if the two latter powers should be consolidated (an event not improbable) that difficulty would vanish. There are also small powers in Germany which will doubtless be received into the capacious maw of Prussia or France. When the ten toes shall be fully developed, the prayerful student of prophecy will understand that the stone will strike the image, and not before. The order is, "watch and pray." The design is, that we should seek meekness, sanctification, a preparation for the kingdom of God.

W. H. Hanford.

New York Nov., 1, 1868.

From Dr. J. F. Lee.

Monroe, Union Co., N. C., Nov. 2d, 1868.

Br. Storrs: "It is strange," says Rev. James Saurin, "to us, that he (God) should not be affected at hearing the groans of the damned, whose torments can only be *assuaged* by uttering blasphemies against him. Renounce these puerile ideas, and entertain more just notions of the Supreme Being. He has nobody; he has no organs that can be shaken by the violence done to the organs of a malefactor; he has no fibres that can be stretched to form a unison with the fibres of your bodies, and which must be agitated by their motions. Love, in God, is an intelligence, who sees what is, and who loves what may justly be accounted lovely; who judges by the nature of things, and not by the nature of sensations, of which he is gloriously incapable; his love is in perfect harmony with the spirituality of his essence." Alas!

See his sermon on the compassion of God. Text Psalm ciii., 13. "Like as a father pitieth his children, so the Lord pitieth them that fear him." I give the above quotation without any comment or remark, save this: that it is to me a strange and singular way or method, by which the torments of the damned can only be *assuaged*, i. e., "by uttering blasphemies against God!" and still more singular, if possible, is his description of God: negatively.

How the utterance of blasphemies against God can *assuage* torments is something that I should never have imagined. Nor could I commend the remedy or advise any one to adopt it in this life, when suffering under the most painful and exeruciating diseases. How any sane man could have suggested the idea, or by what mode of reasoning or inventive genius he discovered such a cure for eternal torments, is entirely beyond my comprehension. It is strange to us, that wicked men in a rage of passion, anger, and resentment, should curse, swear and blaspheme, saying it did them good and assuaged their wrath, and that it was the only way they could be eased or pacified. Saurin is not the only writer who indulges, at times, in vain efforts to account for what no man ever did comprehend, and what God himself has not revealed. Some writers have said that the devil, long before the creation of Adam and Eve, sinned in heaven—was a sinner from the beginning—fell from heaven with all his company—that God cast him down for the punishment of his pride; that sin, death, and all other evils came into the world by him—that God makes use of him to prove good men and chastise bad ones; that he torments men—inspires them with evil designs—made Judas betray his Master—that God commissions him and lets him loose to accomplish his purposes—and that if the *doctrine* of demoniacal possession is not just as it is stated, then Our Saviour practised deception on the people, and that the Gospel is nothing but pieces of imposture!

How positive the believers in the devil are—who assert that, if their notions are not true,—if their interpretation of some things is not true, then the Gospel is nothing but pieces of imposture, and the Son of God an impostor! Behold how positive and presumptuous some are, who think if *their* views of revealed truth, or their construction of the meaning of words is not *all right*, then Revelation is nothing but pieces of imposture.

It seems strange to us, that great and good men, men of eloquence, should have such weakness, such (shall I say it?) *pride*. Great advancement has been made by a few writers in Scripture terminology, but the true terminology already written is neither generally received nor fully understood. "The *origin and real meaning of the words and phrases* about which we contend, are known to but few; and though they are so plain and self-evident, they will not be accepted by the many. Many of the great points of controversy arise, not from the Scriptures, but from the bias of early training, and the influence of Platonic philosophy, Aristotelian, Arabian, Popish and Protestant forms of thought.

Such are some of my cursory or fugitive thoughts which greet thee my beloved brother, with the assurances of my sincere esteem and and Christian sympathy. And in conclusion, I have nothing more to say, than that I believe all that is said of Satan, *sin*, *Diabolos*, etc., in the Bible, according to the origin and real meaning of the words—the true Scripture terminology—and of course I believe there are *calumniators*, slanderers, blasphemers, adversaries, enemies, accusers, antichrists, serpents, vipers, liars, etc., in this world: nay, I know it, for I have seen many such, and can tell them by the "Earmarks," though they sometimes transform themselves into angels of light.

I have no ambition that would lead me to aspire to the character of a ready writer—no disposition to write for the papers so as to elicit from various publications the praise or admiration of my fellow mortals. My letters are addressed to friends, without any labored attempt at pompous diction or dictation to others. I would not wish to utter aught that could in any sense mar the peace or harmony of brethren, or injure the cause of truth. But I think it is but right to have our eyes and ears open to act prudently, cautiously, wisely, to lay hands suddenly on no man. I am sure, in your experience, you have had a *few instances*, that perhaps made you regret *what* your charity once viewed as no small aid, but what turned out to be different from which your fancy made it. Perhaps you may comprehend my meaning.

From Maria M. Weaver.

Westfield, Mass., Oct. 25, 1868.

Dear Reader: It is with great difficulty that I write, even when time can be taken from my household duties. But sometimes I do get so full of objections to common theologians that it would really be a relief had I time to write. My eyes are very weak, so it is not prudent to tax them. But for a few days have I felt much interested in having the Life views presented here. Seemed as though the better way would be to preach practical things. But the condition of things at present makes it appear to be the will of God to have his character revealed as it is to this misinformed multitude. It would do them good to have the Scriptures read in their ears, and the future of mankind taught them. O, that some one would tell them that "God is Love," and seek to win them by love, instead of driving them through fear.

It is sad to think that so many of our preachers in this age are so ignorant of the principles they oppose. They tell us "the wages of sin is death," and then say that mere death is "no punishment." "No judgment and no punishment." People say we believe and teach thus.

We had many such misrepresentations made in our hearing a few Sabbaths ago, and "these modern theologists" were made to teach many things contrary to their belief. Indeed, who believes in more of a judgment than we do? It began in Eden and hasn't ended yet. Isn't that long enough?" And as for "punishment," if death, deprivation of life, being blotted out of existence as intelligent living beings, is no punishment, then life, existence, and its attendant privileges, can be no reward. If it is nothing to *cease* to exist, it is nothing to exist. I'm glad that my ideas of Life, especially immortal life in the presence of God, surrounded by the glory and blessed riches of his kingdom, is so well appreciated by me, and so ardently loved, that I should be of all mankind "most miserable" were this life my only hope.

Poor sinner, without a connection with Christ, the Life-giver, when this life ceases you are gone forever. O be wise, and seek that endless blessed life that Christ freely giveth to perishing mortals.

Then we heard passages read to prove the uprising of all mankind. The "men of Nineveh" and the Queen of the South were paraded before God, angels, and every human being that ever lived, and made to stand up with important airs, and say to other wretched sinners, "I am holier than thou;" and thus "condemn" them. But alas! after the condemnation, altogether they go into everlasting fire, and receive the "second death." Now, if these things are to be *literally* so, it will outstrip everything in the ludicrous, and be unlike any of God's past doings. He never will bring various classes of sinners before his bar and allow them to compare themselves with each other. Indeed, what a thought! Do you suppose that wicked queen would feel much like standing up before God, Christ, angels, and the whole created world of mankind, and say anything about being better than other sinners? O, why do men preach such strange things, and how can thinking people shout "amen" to it?

Speaking of the reliving of the impenitent, the preacher said "'*glory to God*, they've got to come up and be punished." Many loud "amens" came in response, and a few seemed to have the "glory" (?) of such a scene shining in their faces. How unlike Jesus. *He* "*wept*" over Jerusalem; but this man got happy at the thought of the souls that "pierced" him being brought into life, and made to "bow the knee" to Jesus! God does not seek *such* to worship him; those that worship him must do it "in spirit and in truth." Thank the Lord.

It is time people knew who their Creator is. The catechism used to say, "Who made you?" and you answered, "God." It is time they knew something about God. Time his goodness was declared unto perishing, wandering souls, and their true condition pointed out. Thank God, there are a few willing to do it. They start hand in hand with loved brethren and declare all men are in a perishing condition—death their doom out of Christ. But sad to say, one half that so teach turn about and say, we mean death in a "lake of fire," where "there be shall weeping and wailing and gnashing of teeth." Alas! the "hobby" they ride on to overtake *other* people's hobbies, here becomes crippled. Yet the Lord is, of a truth, the way and the life.

To choose pleasure rather than virtue, is like choosing the foam on the water, rather than the clear water, to quench a raging thirst.

Tract Anecdote.

A home missionary, travelling through Ireland, for the purpose of circulating the word of God and tracts, and diffusing a knowledge of his gospel among the people, was one night hospitably entertained at the house of gentleman near the mountains of Kerry. On the following morning, he and his host, while looking together over the wild and beautiful country around them, observed a shepherd tending some sheep at a little distance.

"There is Peter," said the gentleman, pointing him out to the notice of the missionary; "he is one of the shrewdest characters that we have in the district."

This remark made the missionary curious to know the shepherd, and he soon after went to where he was, entered into conversation with him, and gave him a tract in the Irish language.

Some weeks passed, and he and Peter met again. The missionary inquired how he had liked the tract, and Peter's strange reply was, "I have swallowed it."

"Well, Peter, if I now give you an Irish Bible, will you swallow that also?"

"Yes, sir: but I won't be in your honor's debt for it; I'll buy it from you."

"Do so; here it is."

"What's the price, sir?"

The missionary replied: "The price I ask is this—when God shall strike the light and love of it into your heart, that you will teach six men like yourself to love the Bible." Peter agreed to accept it on these terms.

Some time went by, and the missionary, accompanied by an Englishman, had occasion to cross the Kerry mountains. They set out on this undertaking just as the day began to dawn. They had not proceeded far when they perceived a countryman on the way before them, and the missionary, on overtaking him, recognized him at once as Peter, who also knew him, and exclaimed, "Is it you, sir? Your reverence is welcome."

"Thank you, Peter. What are you doing here so early?"

"I am doing what is honest, your reverence. I am paying for the book."

"How is that?" asked the missionary.

"Come on, sir, and you shall see."

On they went, and soon reached the top of the mountain. It was now broad daylight. Peter led them to a haystack, and behind it were six men (Romanists), far away from the eye of their priest, who would keep from them the word of life, waiting for their friend Peter to teach them to read it.—*Tract Magazine.*

All Night in Prayer.

We know not what we owe those tireless nights of prayer. The world's Redeemer there made intercession for all coming generations. What vast trains of the children of men must have swept in review before the Saviour's eye! And as the shepherd knows and recognizes each little lamb in all his flock, so our Shepherd, in those nights of watchfulness and prayer, knew and looked upon us, for whom he came to suffer and atone. For his chosen he sent upward the voice of intense, earnest prayer, asking mercy for the sleeping world at his feet, and for the unborn world that he saw with divine vision.

"Not Wisdom But Christ Crucified."

Men bow before talent, even if unassociated with goodness; but between these two we must make an everlasting distinction. When once the idolatry of talent enters, then farewell to spirituality; when men ask their teachers, not for that which will make them more humble and godlike, but for the excitement of an intellectual banquet, then farewell to Christian progress. Here also St. Paul stood firm. Not wisdom, but Christ crucified. St. Paul might have complied with these requirements of his converts, and then he would have gained admiration and love; he would have been the leader of a party, but he would have been false to his Master—he would have been preferring self to Christ.—*Robertson.*

Circulation of the Bible in Russia.—The *Temoinage* says, that there are now in Russia several men and women who are voluntarily distributing Bibles from house to house. One of them writes, "My work is very cheering. All classes of society gladly receive the New Testament; but in no place has our success been greater than in A——, where several of the priests favor the movement. During the first week of my sojourn there, they came almost every evening to ask for copies of the New Testament. The Bishop purchased no less than 3,000 for a religious library recently established, and the priests, of their own accord, are thinking of procuring a colporteur to distribute the Bible in all the houses of the town. One day, as I was passing the shop of one of the principal tradesmen, I felt constrained to enter, and not only did the purchasers buy the New Testament for themselves, but also mentioned to me families where I ought to call, and everywhere I met with a hearty reception." This is a remarkable fact.

A gentleman once said to Rowland Hill: "It is sixty-five years since I first heard you preach, and the sermon was well worth while remembering. You remarked that some people are very squeamish about the manner of a clergyman in preaching, but you then added: 'Supposing one is hearing a will read, expecting to receive a legacy, would you employ the time in criticising the lawyer's manner while reading it? No; you would give all your interest to ascertain if anything were left to yourself, and how much. Let that, then, be the way in which you listen to the gospel.'"

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Life from the Dead; or, the Righteous only will Live Again. By Geo. Storrs. Price 20 cents. Postage 2 cents.

The author believes this subject is one of vast importance. It illustrates the whole Gospel scheme, and shows the mercy of God in its true light, while man is seen to be wholly mortal. It cuts up the modern man-worship, which is hurrying so many on to rank atheism. This work should be read after the two preceding ones, with which it will be seen not only to harmonize, but it is the climax to the doctrine of those works, and is the inevitable result to which they lead. The three works together form the author's "body of divinity" as he understands the Scriptures of truth.

Life only in Christ.—This embraces the whole of the three previous named works, and the Tract on Atonement, bound in one volume of 360 pages, and lettered on the back. It contains a full view of the doctrine of "No life out of Christ," as held by the Editor of the Herald of Life. Price $1. Postage 16 cents.

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Herald of Life

AND OF THE COMING KINGDOM.

"They which shall be accounted worthy to obtain that world, and the resurrection from the dead . . . are the children of God, being the children of the resurrection."

GEORGE STORRS, Editor. NEW YORK, WEDNESDAY, NOVEMBER 18, 1868. VOLUME VI.—NUMBER 7. WHOLE NUMBER 245.

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PAUL'S HOPE.

Acts xxiv., 14, 15. "But this I confess unto thee, that after the way which they call heresy, so worship I the God of my fathers, believing all things that are written in the law and in the prophets; and have hope toward God, which they themselves also allow, that there shall be a resurrection of the dead, both of the just and unjust."

PAUL did not utter these sentiments in the English tongue, and furthermore he did not utter *some* of them at all, in any tongue. King James, who made our version by his bishops, is in a measure responsible for what we find in the above paragraph, for he makes Paul hope not only for the resurrection of the just, but also of the unjust.

Words express ideas. The term *Hope* embraces two ideas—desire and expectation. This word is sometimes confounded with the term *Wish*, but they are not interchangeable. *Wish* expresses *strong desire.* We may *wish* for either good or evil, but we hope only for good. The resurrection of the just will be blessed, and may be hoped for; not so the resurrection of the wicked, provided they should have one.

Christians have their *hope* based upon the *promises* of God. This term as it is found in Bible never embraces evil. There we read of "the hope of the glory of God;" "the hope of righteousness;" "the hope of salvation;" etc., etc.; but we never read of "the hope of the resurrection of the unjust" except in our version of Acts xxiv., which we shall find is not correct. Everything that God has promised consists exclusively of blessings. "The blessing of the Lord, it maketh rich; and he addeth no sorrow with it." The Lord has "given unto us exceeding great and precious promises;" and their preciousness consists in their absolute freedom from evil. Our hope is indeed "blessed."

God *threatens* evil, and *denounces* woes, upon the ungodly. There are persons who use the terms *promise* and *threaten* interchangeably; but, as they express opposite ideas, such usage is improper. God does not promise evil to the wicked, neither does he threaten good to the righteous. I have heard parents promise their children punishment, but I have yet to see the child who *hoped* for such promises.

Paul declared that he had "hope toward (Gr., EIS—*in*) God." It is quite evident that he hoped for blessings that God had promised. Christians generally have suppposed while reading the English version of Acts xxiv., that he hoped for the resurrection of the unjust; but as such an event is nowhere promised, he certainly could not have had such a hope. Nearly all who hold to the resurrection of the wicked affirm that it will not be to blessedness, but "to wretchedness"—"to judgment"—"to damnation." Paul would not be comforted or gratified by such a resurrection. He was a sinner saved by grace, and surely it was not in his heart to desire the reliving and damnation of those who had no such grace. His hope was "the hope of the promise," and not of the threatening.

In looking over the epistles of Paul, we cannot find one passage that declares that the wicked dead shall live again. This is a very significant fact. On the other hand, he declares that "the dead in Christ shall rise;" "the just shall live by faith;" "them also which sleep in Jesus will God bring with him;" "Christ the first-fruits, afterward they that are Christ's, at his coming." Such was the doctrine of Paul. It is quite different from that which is advocated at the present day. Additions are made by uninspired men which have no support in the original Scriptures. Our translators have put words into Paul's mouth that he never uttered. They make Paul hope for blessings and curses. A strange medley, indeed! In the text under consideration, they make him deny what he has asserted many times in other places. It is my aim at this time to give what I believe to be the true interpretation of the text as Paul uttered it.

In Acts xxi., we learn that Paul was in the temple, and the Jews supposed that he took a certain Ephesian there, and some Jews from Asia who were present, cried out so earnestly against him, that "all the city was moved, and the people ran together, and they took Paul and drew him out of the temple. . . . All Jerusalem was in an uproar," and Roman soldiers were sent to rescue him from the violence of the people, and they brought him to the castle. From the steps of this castle he addressed the Jews, and they listened to him until he said that the Lord told him he would send him "unto the Gentiles:"—then they lost their temper, and crying out loudly against him, they "cast off their clothes, and threw dust into the air." (See Acts xxii.)

The next day the chief captain "commanded the chief priests and all their council to appear, and brought Paul down and set him before them." There were two sects composing this council, and "when Paul perceived that the one part were Pharisees and the other Sadducees, he cried out in the council, Men and brethren, I am a Pharisee, the son of a Pharisee; of the hope and" [Note. The terms *hope* and *resurrection* here express the same idea. Some versions leave out the *and*, though doubtless it is genuine. The phrase "hope and the resurrection" is a Hendiadys: i. e., "a figure consisting in the expression of an idea by two nouns, connected by the conjunction and." The simple English would be, of of the hope of the resurrection, etc.] "resurrection of the dead I am called in question." These words divided the council. "The scribes that were of the Pharisees' part arose, and strove, saying, *We find no evil* in this man." The dissension became so fierce, that, to save Paul from being dismembered, the chief-captain took him by force from among them, and put him again into the castle.

After this, Paul was taken from Cesarea, and was placed in Herod's judgment hall by Felix the governor. Then Ananias, with the elders and an orator named Tertullus, (the council who accused Paul,) went to the hall of judgment from Jerusalem, and after Tertullus had plead for the Jewish council, Paul made another defence. Amongst other things, he said, "But this I confess unto thee, that after the way which they call *heresy*" (Gr. AIRESIN, *a sect.* Tertullus uses the same word—Acts xxiv., 5, "We have found this man . . . . a ringleader of the *sect*, Gr., AIRESIN, of the Nazarines,) "so worship I the God of my fathers, believing all things that are written in the law and in the prophets, and have *hope toward* (Gr. KAI, *in*) God, which they," etc . . . "Touching the resurrection of the dead I am called in question."

Sometime afterward Agrippa came to Cesarea in order to examine Paul prior to his sending him to Rome. In his defence before the king, Paul said, "After the most straitest sect of our religion I lived a Pharisee. And now I stand and am judged for *the* HOPE *of the* PROMISE made of God unto our fathers, unto which promise our twelve tribes . . . . hope to come. . . . Why should it be thought a thing incredible with you that God should raise the dead."

From Cesarea Paul was sent in bonds to Rome. To the Jews there he said, "For the *hope of Israel* I am bound with this chain."

Thus the account of Paul's trial, as we find it recorded from Acts xxi. to Acts xxvii., gives us a definite idea of the *hope* of the apostle. His hope was "the hope of Israel;" "the hope of the promise made of God unto our fathers, unto which promise our twelve tribes . . . hope to come;" "the hope and resurrection of the dead." Here the whole matter is summed up. *Promises* and not *threats* were made. *Blessings* and not *curses* were promised. The twelve tribes *hoped* for these *blessings* that were *promised*, particularly the resurrection from the dead. So Paul labored in order that he "might attain" that blessed promise.

Now for the English text which muddles the declarations of Paul. Did he hope for the resurrection of the unjust? I answer, unhesitatingly, He did not. How can the difficulty be removed? As follows: It must be borne in mind that Acts xxiv., 15, 16, was uttered in the presence of the council of the Jews. That council was composed of Pharisees and Sadducees. They had leagued themselves together against the new church that had sprung into existence. The Sadducees did not believe in the resurrection of anybody from the dead. They believed that after the giving of the law that there were no angels, and that when they are said to appear so often, in the law of Moses, they were framed for that purpose, and after that ceased to exist. They denied that there was a separate existence of spirits from the body, but they held that God was a Spirit, and thus they denied that the spirits of dead people could reveal anything. The Pharisees held to the existence of angels and to the conscious existence of spirits apart from the body, and so they said in verse 9, "If a spirit or an angel hath spoken to him, let us not fight against God." Doubtless reference was here made in regard to the statements of Paul concerning his conversion.

Porcius Festus declared Paul's cause unto King Agrippa, and said concerning the Jewish council who accused Paul, "they brought none accusation of such things as I supposed; but had certain questions against him ot their own superstition, and of one Jesus, which was dead, whom Paul affirmed to be alive." The Sadducees on account of their views, scouted the declaration. What grieved the Pharisees particularly was the fact that Paul preached that the resurrection would be through Jesus. The Pharisees believed that both just and unjust Jews, with the exception of the most wicked ones, would have a resurrection, because of their being the seed of Abraham.

When Paul made his defence before the council he said "I have *hope* (in) God which (hope) they themselves [Note, *also*, is not in the Greek) allow (Gr. expect) that there shall be a resurrection (*of the dead* is omitted in the Emphatic Diaglott, and by Lachman, Tischendorf, Griesbach; says there is probable ground for its omission, and others] both of the just and the unjust. Paul's hope was in the resurrection, and he taught that only the just would attain to it. In the verses before us, Paul declares simply that the Pharisees expected a resurrection not only of the just but also of the unjust. I make the following paraphrase of Acts xxiv., 15, 16, which I believe will give the ideas of Paul as he would have expressed them had he spoken in our tongue: —But this I grant unto thee, that according to the way which they call the sect of the Nazarines, so worship I the God of my fathers, believing all things that are written in the law and in the prophets, and I have a hope in God of the resurrection of the just, and these Jews themselves expect the resurrection not of the just only, but also of the unjust.

The text, as it stands in our versions, makes Paul *allow* his own hope, and it makes the Jews *also* allow it. But Paul declares I *have* hope, etc. Some have tried to remedy the matter by substituting the word expect for allow, but that would make Paul *expect* his own hope, and it makes the Jews *also* expect the hope. But Paul *had* hope. He did not *expect* his expectations and desires. Our translators held to the resurrection of both classes, and they translated the text to harmonize with their view, though not wilfully. The last day of this age or world is the time when the just will be raised. This dispensation then closes. The fate of the wicked is sealed. They are condemned not to see life.

Then will be ushered in a new age—"the world (or age) to come whereof we speak." "They which shall be accounted worthy to obtain that world (or age) and the resurrection from the dead . . . . are the children of God, being the children of the resurrection." "If ye be Christ's then are ye Abraham's seed and heirs according to the promise.

The Pharisees held that none but the seed of Abraham according to the flesh would have a resurrection while Paul taught as above. Yours in Christ. F. H. BURBANK.

QUERIES CONCERNING BAPTISM.

FOR ourself we have never yet been become persuaded that water baptism is not an ordinance of the Christian church. We have consequently during our entire history as a preacher administered it to all believers who have desired it. But to our mind the arguments adduced by certain writers to prove it such, fall very far short of accomplishing the thing they aim to do. In an article in the *World's Crisis* by Wm. Hobbs, after quoting "one Lord, one faith, and one baptism," the writer says, "that water baptism is the 'one baptism,' referred to by Paul, is evident from the fact that there was none other that could be legitimately so called." The reason he assigns is this, "Baptism signifies to plunge, to dip, to immerse, as *all* well-informed persons know, consequently, where the Scriptures speak of being baptized with the Holy Spirit, baptize is used figuratively." We object to this sentiment, first, because if "all well-informed persons" do know this, we must necessarily charge many well-informed persons with downright dishonesty; for to practise what we know to be wrong is nothing short of dishonesty. And that there are many, who are quite as well informed as Br. Hobbs, who do practise sprinkling for baptism, some of us do most certainly know. Many very well informed men deny even that baptism does signify to plunge, to dip, to immerse only. It was our thoroughly appreciated privilege when a boy to be brought under the direct influence of "our pastor," as the motto reads on the tomb stone of the Congregationalist minister, who for years ministered in holy things in our native village, away among the greens hills of Vermont. Under his immediate superintendence we commenced the work of laying the foundation for an education. And in all the years that have passed since those first days of our life, a recalling of the hours, and days, and months passed in his well-ordered, genteel, and Christian family, has inspired in our own heart a deeper love for all that is holy, just, and noble. This man lived and died a most devoted Christian, greatly beloved by all the consistently good within the limits of his very large circle of acquaintances. And indeed, if he was ever found fault with, it was because of his uncompromising adherence to principles of the most strict moral and religious integrity, or by those whose sectarian prejudices have made their tongues sour with the acrimonious tart of religious partyism.

But this man with all his piety and erudition, practised sprinkling for baptism, and did not believe that baptism necessarily, and always means "to plunge, to dip," etc. We refer to our much revered pastor as the representative of a class. Br. Hobbs in his article virtually says that all such men lived and died dishonest men. A broader charity, and less apparent egotism would make an article in a religious paper run much more smoothly.

But we object to this sentiment, secondly, Because it assumes that the baptism of the Spirit is a mere trivial affair. To say that baptism, where it is spoken of as of the Holy Spirit, is used figuratively, is to say that the baptism of the Spirit is not a real baptism. When a figure is used in the Bible it is always used to represent something; and being a figure that something must be different from the figure used.

To illustrate; Christ says, John vi., 57, "He that eateth me shall live by me." This is figurative language. To say that we are to eat Christ's flesh in any literal sense whatever, is to entirely pervert the meaning of the text. So in the case before us, if baptism in those Scriptures where it is spoken of as relating the Spirit of God is a figurative expression, then is there no such thing as a literal baptism of the Spirit. But who constituted Br. Hobbs a judge to decide this matter? Who gave him authority to say that every ime the word baptism occurs in the Bible and refers to water, it is to be understood in its most literal import; and in every instance where it refers to the Holy Spirit it is figurative? Does theory of water baptism require such expositions as this? If the literal signification of baptism is "to immerse," what difference does it make whether we are immersed by being put into an element, or having that element poured upon us to such an extent that it entirely submerges us?. Some men will make very nice distinctions, more nice than splitting hairs. If immersion is baptism because it *is* immersion; then if, as Br. H. admits, Christians are immersed by the Spirit of God, they are as literally baptized with the Holy Spirit as they are baptized with water by being immersed in water.

But it seems to us that Br. H. refutes his own argument. He quotes from Mark i., 1–4, where the evangelist speaks of John's baptism, and then goes on to say that Peter preached this same baptism, i. e., John's baptism, on the day of Pentecost, and always after when he refers to water baptism; and that, also, Paul preached the same baptism when he taught water baptism.

The question now is, is John's baptism binding on the Christian church? We answer, Acts xix., 1–12, positively settles the question that the baptism of John does not answer the purpose for Christian believers. They must have *another* baptism than that of John. Now if John's baptism was the only water baptism taught by Peter and Paul, that other baptism taught by Paul, as absolutely essential, must be something else than water baptism. This is simply reasoning from the premises laid down by Br. H.

Again; if certain texts quoted by Br. H. refer to water baptism, what right has he to say that water baptism "is not essential to the salvation of those who are uncertain in regard to their duty, or have no opportunity to comply therewith?" A few of these texts are as follows: Rom. vi., 5. For if we have been planted in the likeness of his death, we shall be also of resurrection. We leave out the words added by the translators. Mark, *if* we have been planted, etc. Then what? why we shall be in, or have part in, the resurrection. Who cannot see that this text promises a resurrection from the dead only on the condition that we have been "planted in the likeness of his death." If we fail to comply with this one condition, how is it possible for us to be "accounted worthy of the resurrection from the dead?"

Another text quoted is Gal. iii., 27. For as many of you as have been baptized into Christ, *have put on Christ.* How many does Paul say have put on Christ? Just as many, and no more, as have been baptized into Christ. Now if we get into Christ by water baptism; if that is the divine plan, then all who are not baptized with water are out of Christ, and consequently can never have a future life. This conclusion, to us, seems inevitable. But the question comes, Does water baptism get us into Christ? We answer emphatically, No. As many as are led by the *Spirit of God, they are the sons of God.* Whatever else then, we may think concerning this subject, we are satisfied that the great essential in the gospel is to be baptized, filled with the Holy Spirit of God.

S. W. BISHOP.

THE BURNING BUSH.

"I will now turn aside and see this great sight why the bush is not burnt." Ex. iii., 3.

WHILE Moses was a shepherd, feeding the flock of Jethro, his father-in-law, he came near unto Mount Horeb, and saw a bush burning with fire, and yet was not consumed. Astonished and amazed at the sight, he exclaimed, in the language of my text, "I will now turn aside and see this great sight, why the bush is not burnt." And as he turned to see the great sight, he heard a voice speaking out of the midst of the bush, and saying, "I am the God of thy father, the God of Abraham, the God of Isaac, and the God of Jacob." "And Moses hid his face, for he was afraid to look upon God. And the Lord said, I have surely seen the affliction of my people which are in Egypt," etc.

Now, it is not creditable to suppose the Lord showed Moses "this strange, sight" merely to amuse, or astonish him; or to show his omnipotent power to no further purpose. But from what immediately followed—"I have surely seen the affliction of my people in Egypt," it is self-evident that the bush was an allegory of the people of God, then writhing under severe affliction in Egypt. This is still more evident from the fact that the Lord's errand with Moses was purposely to appoint him a leader to bring his people out of bondage and affliction.

And what better figure could have been used to represent them than a bush? As long as the majestic oaks and lofty pines overshadow it, it has but little chance to grow and no hope of being a tree itself. But when the big tree, of Dan. iv., 14, is hewn down, the little bush will become a great tree, and fill the whole earth. See Isa. xi., 9, and Matth. xiii., 31, 32.

But the people of God cannot be fitly represented by a bush, unless it was enveloped in a flame of fire: for such has been the condition of the faithful worshippers of God from the beginning, The first righteous man, the the second Son of Adam, was cruelly murdered by his wicked brother. Here the fire was kindled in the bush, and from that time to this, it has been burning, burning, burning! but, thank the Lord, it is not consumed; because the God of Abraham, the God of Isaac and the God of Jacob is in it.

At the time Moses saw "this great sight" the bush was in Egypt, burning under the wrath of an impious Pharaoh. They, the Israelites, were not only in bondage, but cruelly treated by their task-masters; and besides, a decree had gone forth to destroy their lame children as soon as they were born. To all human appearance, the annihilation of the bush seemed inevitable, but the God of Abraham was in it, and, through a series of miracles Moses lead them out by the power of the Most High.

But the bush still burned. Famine and thirst alternately threatened their destruction; but the God of Abraham, Isaac and Jacob, was still in the bush, and he fed them with manna and quails, and slaked their thirst with water from a rock. They came to Sinai, and the *de-evil* renewed the flame of the bush, They forsook the God of the burning bush, and made them a golden calf (a young Egyptian bull) and worshipped it. But Moses came down from the Mount; demolished their calf; and reestablished the worship of the God of Abraham. They finally passed the Jordan, and entered the land promised to the fathers. But even here the fire continued to burn in the bush. They were surrounded by powerful nations, which threatened their destruction. At one time, a single monster in human shape, standing eleven feet and an inch high in his pants, came out, day by day, for forty days, and boldly defied the armies of Israel's God, "saying, give me a man, that we may fight together." On seeing and hearing all this, "Saul and all Israel were dismayed, and greatly afraid," and for awhile everything had come to a *stand still*, and it seemed that the bush must be consumed certain. But the God of Abraham, Isaac and Jacob was still in it. Little David, already the chosen of God to be the future king of Israel, had just arrived in camp, and, burning with fiery zeal, went boldly out to meet the gigantic Dagon worshipper: trusting solely in the God that delivered him from the paws of the lion and the bear: and with one smooth stone felled him to the ground; and the armies of Israel again prevailed.

But time and talents would fail me in giving a tithe of the burnings the bush has passed through, and yet is not burnt. At the time Messiah was born in Bethlehem of Judea, a decree went forth to kill him. The fire was rekindled in the bush; but the God of Abraham was still in it, and took good care of his own Son, by sending him into Egypt. But he returned, and in due time began to preach, saying, "The time is fulfilled, and the kingdom of God is at hand: repent ye, and believe the gospel." This kindled additional flames in the bush. Those self-righteous Pharisees, in their own estimation, had nothing to repent of; and as to believing the gospel, it was all *law* with them. Here it is well to remark, that every advance the people of God make in truth and holiness is followed up by renewed persecution. From the time Christ began to preach, the flame of persecution raged more and more, having a whole nation to feed it, until it brought him to the cross, on which he suffered and died.

Three doleful days and doleful nights the great Head of the church lay locked up in the iron jaws of death. The body, too, not being able to live without a living Head, died also as to all spiritual life. They gave up their hope, and fell back into the world, and to worldly occupations.

O, horror the most dreadful! Is not the bush burnt now? Head and body all dead. Where now is the God of Abraham, of Isaac and Jacob? The wicked triumphantly say, He is not in the bush.

But is there no way to pass this Stygian, yawning gulf of universal oblivion, into which the whole human family must drop, and be no more?

Yes; glory to God on high: a narrow plank was laid across that gulf away back, in the days of Moses, where I took my text. The very language there used; "I am the God of Abraham, the God of Isaac, and the God of Jacob," proves a resurrection; for God is not the God of the dead, but of the living. Though this was nearly overlooked by men, it was well understood by angels. And while a veil of darkness was spread over the sun, and the pall of death over the whole world; the weeping and sympathizing angels delegated one of their number to come to the earth by night, with the speed of a noon-day sunbeam, who rolled away the stone from Joseph's new tomb, and Jesus rose again to life and immortality.

Glory to his great Name forever. The God of Abraham, of Isaac and of Jacob had not left the bush at all: if he had, the bush would have been burned then surely. But the wicked have no such head to rise and give them life. Their head, the devil, once dead, will not rise up the second time. This nails the wicked to the dust, and clinches the nail. But to proceed. The church, though a living body again, did not escape persecution: the fire still raged in the bush; during the reign of ten Roman Emperors, until more than three hundred and seventy thousand were put to death. Nor did it cease then: the papal fire next kindled in the bush, destroying millions, until it was said, by papists themselves, that the last *heretic* was put to death. And what then?

The "Reformation" broke out to restore the ancient faith; and the bush burned anew. Coming down still nearer to our own time, in which Protestantism, in its turn, became corrupted; a few individuals arose to resume the ancient light of the gospel; and began to preach the kingdom of heaven at hand; and the saints' inheritance on the earth; and that "*surely die*" was the penalty of sin: and here a new fire was kindled in the bush.

The doctrine of the immortality of man added to the flame, and the bush still burned. The restoration of Israel to the favor of God, and to the land of their fathers, is another source from whence the ever burning flame is led. Even many of those, who were still writhing in the flame, turned bush burners themselves, and blowed up the fire until it is hotter than the furnace into which the three worthies were cast. But the God of Abraham, Isaac and Jacob, is still in the bush; and Israel will be restored.

Lastly; a few individuals saw clearly that the immortality of the soul, the resurrection of the wicked, and punishment after death, must all stand or fall together. This, as was expected, rekindled anew the fire of the bush.

Yet an undaunted few, trusting in the God of the bush, met under the "*Chestnut Tree*," and agreed to start a weekly paper, advocating, "No Life out of Christ;" and that He gives life only to his sheep that follow him, and not to the goats. As this was advancing a step further in divine truth, and an important step it was, it had the usual effect, to increase the flame of the bush. But God *was*, and still *is* in the bush; the paper lives, a faithful advocate of truth. And the very liberal donations made to it at the late Springfield meeting is evidence that God is with his people: moving them to declare his whole counsel, without regard to the opinions of men.

And now, brethren and sisters, we have turned aside, and have seen "this great sight," and have learned why the bush has not been burned; and why it never will be burned. Let us, therefore, thank God and take courage, and "press toward the mark for the prize of the high calling of God in Christ Jesus." We are surrounded by the enemies of truth, who seem determined to tread out the light of the gospel. But hold on; let your light shine, like a city set on a hill, that cannot be hid; for the God of Abraham is in the bush: and when the Gentile tree (the powers of earth) is hewn down, the bush will cease to burn and become a great tree and fill the whole earth. And there will be no more contending for the truth; for all will know the truth from the least to the greatest: and there may we all meet to glorify God forever.

Z. CAMPBELL.

ASHTABULA, Ohio, Nov., 1868.

SOME men were crossing the Alps, and fell down into a cavern in the glacier. The guides, instead of cutting up some leather bags they had into strips, tying the pieces together, and saving them in that way, went three miles to get a regular twisted rope. When they came back the men had perished. It does not take a regular doubled-and-twisted graduate to save the lost. Take the readiest means, the first layman.

I SHOULD rejoice to hear any one of my congregation saying, "I forgot *who* preached, I felt so much the influence of *the truths* he preached. Blessed be God, I was enabled to repent, and the silent tears trickled down my cheeks. My heart was affected, it began to relent, and now it relents again, when I consider by whose mercy it was that I was blessed with these feelings."—*Rowland Hill.*

Gehenna Punishment.

Many of our Christian brethren say that "this is the punishment that all the wicked who have ever lived will receive, when Christ comes the second time, to judge the world."

That this position is an unscriptural one, though honestly held, I think the following facts will demonstrate.

The term *gehenna*, or *gai Hinnom*, is found in the Old Testament thirteen times. In eleven out of the thirteen texts it has no reference to future punishment of any kind. It is translated "the valley of Hinnom" that is, a valley belonging to the family of Hinnom. It served as a boundary line, and was also used by the heathen and Jews for abominable rites. The two remaining instances Jer. vii., 32, and Jer. xix., threaten a punishment, but to no other class than the Jews. The desolation of Gehenna is used as an example by the prophet showing that Jerusalem should likewise be desolated.

Gehenna occurs in the New Testament twelve times. Our Saviour and James are the only ones who use the term. It is found in Matthew seven times, in Mark, three times, in Luke once, and in the Epistle of James once. In all these instances it is addressed to none but Jews, and can have no other import than that given by the Old Testament. Ten times it is addressed to Jewish Christians, warning them, etc., and twice to the unconverted Jews.

It is not once found in the Acts, where we have the account of the labors of the apostles for thirty years.

It is not mentioned by John in his gospel, or in his Epistles, or in Revelation. All of these were written after the desolation of Jerusalem.

Paul, Peter, and Jude, whose writings form two-thirds of the New Testament, do not mention it.

James, who wrote "to the twelve tribes," mentions it once.

With these facts before us, can we still believe that the *gehenna* punishment is yet future. The apostles kept entire silence upon it when teaching the Gentiles. Then there was no profit in the matter to them, else it would have been mentioned. This much for the present, by your affectionate brother in Christ.

F. H. Burbank.

The Devil Discussion.

Allow me publicly to express my regrets that the investigation in some fair play way was not allowed to go forward in the Herald, in reference to the existence of such an entity as a personal devil. I have been so taught by my parents and the church; it may be but a false tradition, but has (till I saw the subject seriously questioned in the Herald) looked to me like a sentiment supported by Scripture testimony. And I confess now, to figure the expressions in Mat. iv., 1 to 11 inclusive, Luke iv., 2 to 13, and many other passages too numerous here to quote into mere myths, *de-evils* or diseases, seems to me as best I can now see, an "advance backwards," rather than forwards in the cause of truth. But I would see the truth. Yours truly.

L. D. Tanner.

Marathon, N. Y., Nov. 1868.

Note by the Editor.—We are entirely willing to discuss the spirit-devil question further, if there is a desire for it; but we do not think any more long articles or criticisms on the original would be acceptable to our readers generally. Our brother entirely misconceives our views on this question if he supposes that any of our writers think the term devil, as used in the Bible applies to a myth or fable. But we do believe the use made of it by theologians generally is mythical—a fable—having its origin in heathenism, bolstered up by Romanism to frighten the ignorant, and is one of the filthy garments Protestants brought out of Babylon, by which immortal-soulism has been fed and nourished, and children, grown and half-grown, have made a scape-coat for all their follies and wickedness. Devils there are, innumerable; and there are many men who have at least a "legion" of them. If any one doubts it, let him look in upon New York and New Orleans for a few weeks, and he will doubt no longer. They are realities, and no "myths."

To Correspondents.

A. G. Hudson. While the $5 was credited to you in the Receipts, it was credited to the three subscribers on our mail book.

Wm. Chapin. We have credited you $1.

Thos. Wilson. One third discount for cash.

A. A. Goodwin. The papers of Wm. Dinsmore have been sent regularly to Providence, R. I.

"Thy Will be Done."—"I have been forced," said Fletcher, "by many disappointments to look for comfort in nothing but in the comprehensive words, 'Thy will be done.'" A few more trials will convince you experimentally of the heavenly balm they contain to sweeten the pains and heal the wounds that crosses and afflictions may cause.

The experience of every Christian who has been afflicted has corresponded to that of Fletcher. To one who is mourning over the loss of his first-born, how far from reaching the case are the topics of consolation often suggested by unskilful friends! All utterly fail till the mourner can say from the heart, "Thy will be done." Then they are not needed.

THE HERALD OF LIFE.

NEW YORK, NOVEMBER 18, 1868.

NO IMMORTALITY NOR FUTURE LIFE, EXCEPT IN JESUS CHRIST ALONE, AND BY A RESURRECTION AT THE LAST DAY IF DEAD, OR A CHANGE IF ALIVE.

Responsibilities.

The Editor holds himself responsible for none of the sentiments of Correspondents. The Editor's articles do not all appear under what is called the "Editorial Head." Any articles without a signature, or which are not credited to another source, the Editor is responsible for, without saying whether he wrote them or not he leaves the reader to judge of their authorship. Let these things be kept in mind in reading the Herald of Life, and the praise or blame will rest where it ought.

The Campaign Documents.

Some fifteen or twenty thousand of these have been scattered in a few months past, and still the call is for more. "The Living Soul" has recently been added to them, making *four* in all. (See catalogue on last page.) We trust there will be no abatement in the interest to help on this work. The call has been made to add the sermon "God is Love" to the Campaign Documents, and it will be done before long, making *five* in all.

Dr. S. P. Townsend has sent $2, C. Swift, South Boston, $3, and Ursula Eaton, Ohio, $1, to help supply the sisters in Albany with the means to scatter light in that city, in answer to a call made a short time since. We have sent them quite a quantity, and shall send them more as soon as they desire them. Let us give thanks and take courage. "Onward" is the watchword: let the *echo* fly.

"Eternal Conscious Death."

What dictionary will give us a definition of the above phrase? Can *Zion's Herald* inform us where it gets its authority for the use of it? for we suppose our highly esteemed friend, its editor, would not use it without some standard authority, because he would instruct us in an "unknown tongue," with no interpreter at hand.

In *Zion's Herald* of last week, we find the expression, "Eternal conscious death is an awful truth, but extinction of being is more awful." Bear with us, Br.; we understand the last member of this sentence; but the first we do not comprehend. Pardon our ignorance, we pray you. We are unable to find a definition of the phrase. If it is a new one not found in any dictionary, will you be so kind as to have it inserted among the thousands and thousands of words in Webster's and Worcester's, which we sometimes consult on difficult words and phrases? It is true the dictionaries give the term "death, in theology" to signify "Damnation; endless punishment; 'Everlasting *death*.'" But that does not explain the phrase "*conscious* death." That is where we want light. Death signifies "extinction of life; entire loss of vitality," etc., according to these authors. How can we say "conscious death" when life is extinct? How would it differ, in logic, from "eternal *unconscious* life?" Is that the reward of the righteous? If so, how far short of annihilation is that state? We can't help thinking, Br. *Herald*, and you have put us in search of an idea. "Eternal conscious death;" and that "is an awful truth." Whether it is so or not, it is "an awful" undertaking to our mind to comprehend it as a "truth." It seems to us "an awful" contradiction in terms; but it may be we can learn there is a *new* thing "under the sun."

We are familiar with the expression, absurd as it is, "always dying but never dead;" but this phrase, "eternal conscious death," seems to have come into existence recently. It does not mean "extinction of being," for that "is more awful" says *Zion's Herald*.

Well, as we believe and teach that "all the wicked will God destroy;" Psa. cxlv., 20; that when life is taken away, "they are dead, they shall not live; they are deceased, they shall not rise;" Isa. xxvi., 14; "they shall lie down together, they shall not rise; they are *extinct*, they are quenched as tow;" Isa. xlii., 17; "they shall be as though they had not been;" Obadiah 16; "he that believeth not the Son shall not see life;" John iii., 36; "the wages of sin is death;" Rom. vi., 23, etc., we say, as we believe these and like texts of the Bible teach their "extinction of being," we teach a "more awful" punishment than *Zion's Herald* believes is the doom of the ungodly.

Now, good Br. *Herald*, we hope none of your co-religionists will ever again accuse us of taking away the terrors of the law, and and giving license to sin. A Methodist minister in this vicinity, is reported to have said, if he believed our view of the punishment of the wicked, he would at once give license to all his animal appetites, even to licentiousness and drinking, and enjoy himself without restraint. If he said or thought these things, he did not see our views in a true light, or you are mistaken in saying our view of future punishment is "more awful" than yours.

We find an article in the *Ch. Advocate* of this city, published near two years ago, in which the writer says, "Eternal life in death is preferable to eternal annihilation." We have heard that the present editor of *Zion's Herald* was the author of that article, but we cannot say that he was; yet as the expression is very similar to "eternal conscious death," perhaps the former may help to give the author's meaning in the latter expression. In the one case *life*, and in the other *conscious* is the word employed; and as, in this case, 'death' cannot be understood literally, the phrase "eternal conscious death" turns out in fact, to be a revamp of the old phrase "eternal, indescribable torments;" and this "is preferable to eternal annihilation."

Surely we "have not labored in vain, nor spent our strength for nought" for the last twenty-eight years. Our opponents are endeavoring to hide the hideousness of their theory of future punishment: but it reminds us of the fowl, which, to escape the shot of the hunter, puts her head under water, and fancies she is safe because she cannot see; but the hunter has all he can wish for as her body is in full view, and the fowl has no chance to dodge.

"Eternal conscious death" is only putting the head of the eternal torment theory under water; it is not very likely to prevent the effects of the shots of eternal truth, with which we propose to continue to storm the deformed body of the horrid monster, eternal torments, which has so long made war on the government of a holy, just and loving God. It is time this monster was slain; and we neither ask nor wish for any other weapons to slay it than the words of "the *living* God;" the Moloch god has already been "wounded unto death," and it is not possible to heal his "deadly wound" by the soft words of "eternal *conscious* death," or, "eternal *life* in death." Those expressions may answer to hide the monster's "head," but his heart is in his body, and still exposed to our shots, and we shall "*fight it out on this line, if it takes*" till the "millennium," sure of the victory in the end. We have no fears or misgivings in that matter. We are satisfied our respected Methodist brethren will, sooner or later, help to slay the monster of eternal or hopeless torture. Their hearts, many of them, as is evident from the change of phraseology, are too tender much longer to look on the hopeless torture theory without lending a helping hand, or to "be *in* at the death;" for die it must; the 'old villain" has been arrested, and is on trial for his life; the evidence is clear and abundant of his long continued robberies of God, and torture of his children; "the law and the testimony" is all against him. He may, and perhaps he *ought* to die a lingering death; but we can assure all men, it will be an "eternal annihilation," which *Zion's Herald* says, "is more awful" than "eternal conscious death." Very well, let the convicted criminal—the doctrine of future hopeless torment—have the "more awful" punishment; he deserves it, if any one ever did. All good orthodox Christians of whatever name or denomination, will say, "*Amen*," when the execution takes place. "And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them," will be "heard saying, Blessing and honor, and glory, and power, be unto Him that sitteth upon the throne, and unto the Lamb forever and ever." Rev. v., 12, 13.

We rather "guess" this language covers all places and all creatures, and the "eternal conscious death" place will vanish like all other creatures or things of men's inventions or fancies.

"The Guillotine Theory."

We were a little puzzled at finding the above expression in *Zion's Herald* last week, in a disclaimer from Dr. E. O. Haven, President of Michigan University. We cast about to see if we could find its origin, as he had quoted it. Looking into our file of papers, Vol. V., Jan. 30, 1867, we found an article we had transferred from the *Christian Advocate* to our columns, which, after stating that annihilation was a doctrine "adopted usually as a refuge from the doctrine of eternal fire," says:

"But the refuge is worse than that which it seeks to escape. Who would not prefer the dungeon to the cord, the rack to the guillotine? Death is the greatest punishment man or God can inflict. Eternal life in death is preferable to eternal annihilation."

Out of this language has grown the expression "The guillotine theory": that is, death is *death*; and God means what He says, "Thou shalt *surely* die"—"the wages of sin is death." This doctrine is the "guillotine theory of final extinction." Dr. Haven says, "It is stated that I have renounced the doctrine of eternal torment and embraced the 'guillotine theory of final extinction,' . . . . which I deny." That is plain enough. Let no one again repeat the "charge." The matter has turned out as we expected.

While on this point, we will make a few more remarks on the singular phrase "eternal life in death." "Eternal life" is a Bible phrase, never employed in the Scriptures except in reference to the reward of believers in Jesus, and as "the gift of God through Jesus Christ." It is never applied to the wicked in any sense; no, not once in the Bible. Why then use "the rack" to make the Bible speak a language which has neither orthography, scripture, nor reason to sustain it? We think if the Bible could speak, it would say, "O ye, my friends, spare me '*the rack;*' if you must use violence take the '*guillotine*' at once, and not torture me in this manner."

Life, eternal life, is the great proclamation of the gospel of God; it is the grand, the glorious *promise* of God to every one who believeth on his Son; and, except a man eat Christ's flesh and drink His blood—form a vital, a living union with Him—he has "*no life in him.*" John vi. How then, in sense, reason, or Scripture, can it be said that unbelievers, enemies of Christ, have "eternal life" in any sense? Let those believe it who will, we do not. We are sure it is the last resort for a desperate cause. The doctrine of inherent immortality and eternal torments are twins, who die together, and die hard; but they are doomed to the "guillotine," and will perish forever. May the God of Love speed the execution.

A Practice we Cannot Approve.

Some persons engaged in an unpopular reform, if they think men of high standing among our opponents lean toward our views, they make haste to bring out their names publicly. The effect of this is evil.

1. It makes those thus brought out objects of suspicion among their bretheren; and hence,

2. Being suspected, it puts them on their defence; and if inclined toward our views, they are yet too weak in the faith to withstand the reproach they fear will fall on them, and at once beat a hasty retreat, and are likely to become our open opposers to wipe off the suspicion of their brethren.

3. If any are inclined to our views, let them declare, themselves, their adhesion, and not forestall them. If they have strength to stand at all, they will prefer to make their own announcement in their own way. Let them alone before the public till they see fit to make themselves known.

A Prophecy.

The New York City is steadily gaining on Rum and the Devil. The vote for Grant this year was nearly 50,000, (47,778.) An increase of 11,000 over that of 1864. We shall yet see that city redeemed unto God. In no spot of the land is there more prayer, more work, more liberality for God. He will surely there bruise Satan under his feet shortly.

—*Zion's Herald.*

The above is good news *if* it proves a true prophecy: but we have to confess, we are afraid it is a "*conditional* prophecy": it looks suspicious. In the first place, it is of man, and has not God's mark upon it. Since we have resided here, now about seventeen years, if good has been accomplished, the evil has increased enough to make ones ears tingle.

Our Br. of *Zion's Herald* counts the increase of good by the increase of votes for one party in four years, i. e., "11,000." What of the other party? It has increased its vote sixty or seventy thousand in the same period. If that indicates anything, it indicates exactly the reverse of *Zion's Herald's* prophecy. Thus:

God's army increased 11,000 in four years: "Satan's" only 70,000 in the same time!

Therefore "satan will be bruised under his feet shortly."

Is that good logic, Br. *Herald?*

We think with Paul that, "Evil men and seducers will wax worse and worse, deceiving and being deceived," till Christ, the Son of God, returns "*from* heaven" to take the throne of His father David;" then New York city may be purified as Sodom was. We confess we have little hope of its regeneration in any other way, or by any other means. "The wickedest man in New York" has not been converted yet, notwithstanding he has set so many ministers and church members on tiptoe looking for the "millennium" before Christ comes from heaven; and *Zion's Herald* bears witness to this fact, in its issue containing the above prophecy, in the following language:

The only person that seems likely to make anything in fame, virtue or cash, out of the Water Street reform, is Oliver Dyer. He invented the name of "The Wickedest Man." He is getting big prices for his description, and has gone into the lecture business. It's an ill wind that blows nobody good.

Remember, it is not *we* who say the whole "Water Street reform" has proved a stupendous humbug; though we have had very little faith that any real "virtue" would come out of it, from the first; but we have waited to see the fruit. If that is the way "Satan" is to get "bruised under feet" in this city, we fear we may despair of its ever being done; and the prophecy will not only prove to be a "conditional" one, but the author of it will prove that "God has not spoken by him." See Deut. xviii., 22.

P. S.—Since the foregoing was written, we see a synopsis of a sermon by Henry Ward Beecher, last Sunday evening in Brooklyn, reported in the *Tribune* of this city, in which Mr. B. seems to put cold water, or scorching fire, on the prophecy above-named. We give an extract, that *Zion's Herald* may see how "Satan" gets "bruised under" foot in this city. Mr. B.'s text was, "Abhor that which is evil," and he scorches New York churches and New York itself, in the following language, as reported:

He said that there was a growing tendency among church members and others to allow wickedness to grow and flourish, from a mistaken idea that every man should attend to his own business. Others compromised with their consciences until they became indifferent as to whether the guilty were brought to justice or not. New York has nearly as many churches as dens of infamy, yet the pulpits of that city allowed all kinds of corruptions to grow within its borders until it is second only to Sodom and Gomorrah. Business men who stand in the church set examples before their clerks that ought to make every honest man abhor them from the bottom of his heart. Ministers are supposed to be the mouth pieces of God, yet they grow fat in the service of the devil by keeping silent when they should lift up their voices and expose the wickedness of corrupt men in high places. . . . . . . Were all the villainies of men in high places brought to light, they would include all the crimes known to Sing Sing and Auburn. It is time for some one to "thunder," or society will be overwhelmed with the corruption of its members.

That does not look much like the "city" being "redeemed to God," as *Zion's Herald* prophesies.

A letter from Chicago, Ill., containing $1, came to us with the following note, but no signature:

"A poor man's mite toward the tract fund. May the blessing of the God of love and truth rest upon this effort, and multitudes through it be brought to the knowledge and love of Christ as the glorious Life-giver. Amen."

Mr. Beecher Excited.

The *Tribune* of this morning 16th inst., reports Mr. Beecher in his pulpit yesterday as follows:

[We omit Mr. Beecher's remarks here, because we have given most of them in our article "A Prophecy," which please see. His concluding remark, however, we insert because Br. Thorne has specially referred to it. It is as follows: Ed. of Her. of Life.]

The people must rise up and show their abhorrence of these wicked men. Until the church and its members do this we are at the mercy of swindlers and thieves. In his prayer, Mr. Beecher called on God to have mercy on the judges and take them away.

Why does Mr. B. rage? Is the "gentle shower" of wickedness likely to become a fierce storm, despite the prediction of orthodoxy that the world is about being converted to Christ? He says, "It is time for some one to 'thunder,' or society will be overwhelmed with the corruption of its members." Judging from some of his language we conclude Mr. B. has decided to commence the thundering process. If he will search his Bible he will find there a time plainly brought to view in which society is to "be overwhelmed with the corruption of its members," a condition of things which immediately precedes, not the thundering of some proud little "worm of the dust," but the soundering of the "mighty, mighty trump," and the revelation of our Lord Jesus Christ, "taking vengeance on them that know not God"—"who shall be punished with everlasting destruction from" his "presence, and from the glory of his power." The reverend gentleman herefrom quoted, once preached, we believe, a funeral sermon from the text, "And Enoch walked with God; and he was not, for God took him," and attempted to show a similarity between the cases of Enoch, who did not die at all, and the dead man then lying in his coffin before the speaker. Now he prays and calls "on God to have mercy on the judges, and take them away." Is he praying that God may kill them? that he may take them as he did Enoch? "Enoch walked with God, and he was not, for God took him;" and now Mr. B. wants it to be said that these wicked judges didn't walk with God, and they were not, for God took them. Don't get excited, Br. B., for the "wheat and tares grow together until the harvest;" and the good fish and the bad were in the same net.

L. C. T.

A Complaint.

A respected correspondent writes us, he regrets that some expressions appear in our paper which prevent his showing it to those not of our faith. Among other things he refers to an article in the number of Nov. 4, where the writer uses the expression "an orthodox ape." We regret that we did not exclude the last word. We did erase it in reading the manuscript; but as we read on and found the writer confessed himself "the ape," we thought it would give no offence, and so restored it. Our first thought, however, was the best, and we should have adhered to it.

We do not intend to let expressions go into our columns that may give needless offence; at the same time, we cannot expect that everybody will be suited where our work embraces themes so antagonistic to the popular theology of the age. Yet all writers should avoid, as much as possible, any expression which might be construed as implying contempt of opponents. We are all liable, when a point is clear to us, to indulge in language which seems to border on a severe condemnation of others who do not see with us.

We are far from supposing that what may be called "severity" is always to be avoided. Some are to be "rebuked sharply;" but this is only to be done when it is manifest there is wilful wrong doing. Sentiments, also, may be severely criticised, while love is manifested to such as hold them; especially, when it is manifest that opinions are held honestly or sincerely.

After all, too much fearfulness of offending some one will prevent any advance; for how mild so ever you may be there will always be those who will think you hard and denunciatory, if you dispute the truthfulness of a theory which is the foundation of a sect or party. We say, however, offend as little as possible without compromising your conviction of truth. When the truth is clearly concerned, it is not a question, Who will be offended by its promulgation? He that seeks to save his life, or reputation, by withholding his clear conviction of truth, for fear of offending his dearest friends, is unfaithful to the truth, and may expect his light to go out. Yet he may and he ought to present the truth at the wisest time, and in the best manner possible.

All our friends know that we are no compromiser where our mind is settled on a point as the truth. We abhor the very name of "compromise" where truth is concerned. A compromise in all such cases is a virtual abandonment of the truth. No reform ever did or ever can go forward where such a course is pursued. It needs men who have counted the cost, and have laid all on the altar, and hazard all for the truth's sake, to lift men out of the mire of error.

It is asking more than human nature is capable of, to suppose that an earnest man, in his advocacy of truth, will never employ an unkind or an unwise expression; especially, when he is met by fierce opposition. Paul once called Ananias the high priest, a "whited wall," in open council, and told him, "God shall smite thee." Acts xxiii., 2, 3. True, Paul made an apology; he had somewhat overstepped the bounds of propriety.

Jesus once called his opposers, "fools and blind," and told the "scribes and Pharisees" that they were "hypocrites" and "like whited sepulchres" and "full of all uncleanness," etc. Matth. xxiii., 19, 27. The apostle John the disciple who above all others imitated his Master, and was full of love, declared that some men made "God a liar" by not believing that He had given unto us "*eternal life*; and that this life is *in* His Son," 1 John v., 10–12.

Paul on one occasion addressed an opponent in the following language, "O full of all subtlety and all mischief, thou child of the devil, thou enemy of all righteousness, wilt thou not cease to pervert the right ways of the Lord?" Acts xiii., 10.

It may be said, These men all spake by the Holy Spirit. True: but it shows that that Spirit approves of some men being addressed or spoken of in what all will call severe terms; hence severity is not of itself a sin; it is the spirit in which it is uttered that gives it its character. A strong love of truth, or a deep abhorrence of sin and wrong-doing, may lead good men to expressions, which both they and we may regret afterward, but which might not have been sinful to them, though exceeding hard to bear by those who are the subjects of the censure. In political affairs, who doubts this? True, "the children of this world are wiser in their generation than the children of light;" but may we not learn something even of those who are wiser in their generation than we?

Helpers.

Most religious papers have what is called a "*Corps* of contributors"—prominent men, whose names carry weight—to help give interest to their issues, and who are expected to be regular contributors. We are not favored with such helpers, and have to do the best we can without them. If we do not make every issue equally interesting, our readers must bear with us; for we do the very best we can, and that our strength and means will permit. We feel no consciousness of neglect in our work, though we often regret that we cannot do it better. The cause in which we are engaged is worthy of the labors of the best and most mighty men in the land; but such men appear not to be God's choice. Fishermen, tent-makers, merchants, farmers, and the like, have seemed to be the persons he calls to do the work of moral regeneration. "Not many mighty, not many wise, not many noble are called." 1 Corth. ii., 26.

If two angels came down from heaven to execute a divine command and one was appointed to conduct an empire, and the other to sweep a street in it, they would feel no inclination to change employments.—*John Newton.*

The Lord's Supper.

For the benefit of those who are inquiring on the above subject, and who have not seen our full argument on the question of the yearly celebration, we give the following synopsis of it, intending to give it in full, in some form, some time the coming winter. We open our remarks with Paul's declaration, "For even Christ our passover is sacrificed for us." 1 Corth. v., 7.

This text opens up the subject under consideration, and may serve as a key to it. Christ is set forth as he truly is, as the anti-typical passover Lamb. Hence, in order to understand the question at issue, we must examine the passover institution. We turn to Exodus xii.

The Lord was about to pass through Egypt and slay all the first-born of the land. He directs Moses to have the children of Israel take a lamb, on the tenth day of the month, and "kill it in the evening." Then they were to take of its "blood and strike it on the two side-posts and on the upper door-posts of the houses wherein they shall eat it"—the passover lamb. They were to eat it with their loins girded, their shoes on, and their staff in their hands. They were told, "The blood shall be to you a token upon the houses where ye are: and when I see the blood I will pass over you, and the plague shall not be upon you to destroy you, when I smite the land of Egypt; and this day shall be unto you for a memorial; and ye shall keep it a feast unto the Lord throughout your generations: ye shall keep it a feast forever." They were to put away all leaven out of their habitations, and eat no leavened bread during this feast. Of the passover, it is said, "In one house shall it be eaten; thou shalt not carry forth aught of the flesh abroad out of the house; neither shall ye break a bone thereof." An evident prophecy, by a fact, of Christ's death without breaking a bone of him. John refers distinctly to this prophecy when speaking of the fact that his legs were not broken with the malefactors'; "These things were done," saith John, "that the Scripture should be fulfilled, A bone of him shall not be broken." Thus Jesus is identified as the antitype of the pass over lamb.

Concerning this passover feast, it is thus ordained—"Thou shalt keep this ordinance in its season, from year to year:" and "it shall be a sign unto thee" . . . "and for a memorial between thine eyes; that the Lord's law may be in thy mouth; for with a strong hand hath the Lord brought thee out of Egypt." Ex. xiii., 1–10. See the whole text.

We have thus briefly contemplated the passover institution, and find it established as a yearly feast, an anniversary one, commemorative of the Lord's deliverance of Israel, and the slaying of the passover lamb. It was only once in each year the feast was to be celebrated.

The relation of this type to the anti-type will now be considered. In order to do this we must examine the institution of the Lord's Supper. That it was instituted at the pass over none will question. Of the particulars, Luke's account is the most full. We may notice it seemed necessary Jesus' death should occur at the passover, and when he sent his disciples to prepare for the passover, he bid them say to the man where they went for that purpose, "My *time* is at hand; I will keep the passover at thy house with my disciples:" Matth. xxvi., 18. When he was set down, and the disciples, "he said unto them, With desire I have *desired* to eat *this* passover with you before I suffer." Luke xxii., 15.

There must have been a special reason for this intense desire to eat "*this* passover." What reason so likely as that the institution itself, as a type, was to end by the anti-typical Lamb being slain? and hence, Jesus would take the occasion to make such alteration in the institution as should make it correspond to the fact. The passover feast was always kept in the night, and probably lasted most of the night. After the lamb was eaten, and as the close of the supper, a portion of bread and wine, which had been reserved, was used at the conclusion of the service, after which a hymn was sung, and they parted. See Mark xiv., 26. It seems the reserve portion of the passover feast was that used in the institution of the Lord's Supper. Jesus had told his disciples while eating the passover, "I will not any more eat thereof until it be fulfilled in the kingdom of God;" and also, "I will not drink of the fruit of the vine until the kingdom of God shall come:" Luke xxii., 16–18. He then proceeds with the concluding part of the passover service, "And he took bread and gave thanks, and break it, and gave unto them, saying, This is my body which is given for you: *this* do"—*this* what? this concluding service of the passover—"in remembrance of me." There is to be no lamb used in this service thereafter—for the true Lamb is now to be "sacrificed for us;" hence that part of the passover service is hereafter to be omitted, but "this" breaking the bread and eating of it, as the symbol of his "body given for you," is to remain in use "in remembrance of" him, and to "show forth his death." See Luke xxii., 19, and 1 Corth. xi., 26.

"Likewise also the cup after supper, saying, This cup"—what cup? that which concluded the passover supper, and hence called "after supper," i. e., the closing of it—"This cup is the new testament"—the new covenant, in distinction from the old, under which the passover had been established permanently, but was now to give place to a new covenant. "This cup is the new testament in my blood which is shed for you," and Matthew says, "for many, for the remission of sins."

All the circumstances go to show that the Saviour instructed his disciples, that at the recurrence of the yearly anniversary of the passover they were, hereafter, to attend to "this" concluding service only, and to do it in remembrance of him.

If these things are so, it is plain, the yearly anniversary of Christ's death, or of the slaying of the true passover Lamb, is the true and only authorized time for the celebration of the Lord's Supper.

Because the Saviour is represented as saying, "This do ye, as *oft* as ye drink it, in remembrance of me," some infer they may do it "oft" as they choose. But it strikes our mind this is a misaprehension of our Lord's words. "As oft as ye" do what? "As often as ye eat *this* bread, and drink *this* cup." What bread? and what cup? To us, it seems clear it is the bread and cup which concluded the passover feast; all the other parts of that service then passed away; but Christ retains "this" to be used in remembrance of himself as "our passover, who was sacrificed for us."

It appears to us, the coming together of a number of believers, who can conveniently assemble, at the anniversary of Christ's death, and partaking o. a moderate festival, and conversing together, suitably contemplating the fact of their redemption by Christ, the Lamb of God, and concluding the interview by the use of bread and wine, reserved for that purpose, and singing a hymn of praise at parting, is just what is a gospel celebration or commemoration of our redemption from sin and death by "Christ our passover, who was sacrificed for us."

To suppose the first day of each week was selected to ttend to the *memorial* of Christ's death, or to "show forth his death," involves an absurdity which has been entirely overlooked. Any celebration on that day would manifestly have been appropriate only as a memorial of Jesus' resurrection; and it would have been entirely out of place to have kept a memorial of his death on the day of his revival into life; and we could not admit such a supposition without positive proof, which cannot be found in the Bible.

The Dialogue Continued.

J.—Good morning Br. G. I wish to renew our conversation on the subject that last engaged our attention. You seemed to think it was furnishing our children and the church with an example of hypocrisy for us to attend or hold fellowship with the church, and thereby guilty of an evil. If I could view it in that light it certainly would change my course in the future.

G.—Suppose I give you an example which came under my own observation. There is a a very interesting speaker in this city, who has the ability of pleasing the young, and therefore draws a large number to his congregation, and among them my two daughters, and in a moment of excitement they gave their names for membership. I said nothing at the time, wishing to abide my time. Before receiving them, the minister called (at my daughters' request) to see me. He stated the fact of their having given their names, etc. He asked me if I had any objection. I told him I had some serious ones. He wished to know what they were. Have you a creed and confession of faith? I asked. He answered, Yes, but we do not question applicants about their faith. I asked, Is it not your creed and confession of faith that makes you the particular church you are? Answer, Yes. Is it not understood that each member gives consent to your creed? and by uniting with you, in preference to any other body, they thereby give consent thereto and profess to believe it? He replied, We do not mind what they believe, and do not question them. But, do they not give to you and the church the impression, if intelligent persons, that they do believe your creed and confession, and therefore wish to join your particular church? Well, yes, he thought they did. Very well, said I. Your church believes in the Trinity, three Gods in one? He replied, Yes. Well, my daughters do not. Your church believes in the immortality of the soul? Yes, we do. My daughters do not. You believe in a hell of eternal torments? Yes. My daughters do not. You believe the soul goes to heaven when the person dies? Yes. My daughters do not. Well, said he, I do not think your daughters could join our church. Then I replied, we agree; and my daughters replied, upon reflection, they could not do it; and after giving him a synopsis of my faith, we parted. And I confess I cannot see how any one can unite with a church with which they have nothing in common. I cannot see how they can avoid the charge of hypocrisy.

J.—Your language is very strong, yet I cannot gainsay your remarks. But you made a remark at the close of our last conversation, and asked a question, Could any of us explain Scripture and place our construction upon texts, and hold our connection with the church? Now, do you think all those good brethren and sisters stultify themselves who are members of the different churches?

G.—I have seen nothing in my experience to change my views; and I have found men who were bold and outspoken for the truth when meeting with us, who, when in the company of these churches, were perfectly mute. I recollect in 1857, when the "union prayer-meetings" were held all over the land, one dear brother, whom I esteem very much, attended those meetings daily. I went to see how he would act in the company of those ministers of the various churches. One arose and made some remarks on the great outpouring of the Spirit, and he was looking for the commencement of the conversion of the world. Then a brother prayed for the success of the work just begun, and that the time might then come that the heathen might be given to Christ for his inheritance and all the earth for his possessions. Our good brother arose and commenced speaking. I thought now, if ever, was the time for him to explain what was the meaning of the kingdom and reign of Christ. But no, he contented himself with some commonplace remarks and spoke of the good feeling and union, and sat down. I thought the ox was muzzled while treading out (down) the corn. I spoke to him of his opportunity neglected; but, it would distract the union and harmony of the meeting.

I was acquainted with a Baptist minister in this city, who, in conversation with him, would give his assent to almost all the truths we hold, and converse with me evening after evening, and invite me to his meeting. If I happened in there during any of his meetings for the encouragement of the government during the war, and he would see me, he would call upon me by name. But if I would come into his meeting for social worship, he invariably found some excuse not to ask me to take any part. He was afraid I might speak some of God's truth to them and disturb their harmony.

Sometime back a minister called upon me for some talk in relation to our views. He said he was with us in our belief and was preaching it to his people; that is, he used Bible terms; but he put no construction on them. This reminds me of an invitation I received to preach in the colored Methodist church in this city. I went, and made up my mind to give them the gospel in its simplicity, but only use Bible language, without stating my belief. I never spoke plainer, and never more to the point; brought forth the strongest proofs showing what the inheritance of the saints is to be, how be to obtained; and that only those in Christ would obtain it. Well, they felt good; and the preacher turned to me when I was through, and remarked, "Br., my people like that, it makes them *feel good.*" But the fact was, neither the preacher nor his congregation knew what I was preaching because I did not tell them the wicked dead would have no resurrection. I made up my mind I could go into any church in the land, and the Methodist in particular, and preach our views, using only Bible terms, and nobody would find any fault with me.

But I sent an offer to preach for one of these brethren who use Bible terms; and bless me, it was like sending word that a hawk was in the rookery. They began to flutter before any of the birds were hurt; and word soon came; "Br., you had better not come; it would not be convenient." No, my brother, tell the people what you mean by Life only in Christ, and they do not want either you or yours.

J.—I should like it very much if something could be done by which we could be more united and have more influence in the world. Cannot some way be adopted by which there can be more concert of action?

G.—Yes, there is only one remedy that I know of, and that is, for every one to do his or her own duty. If there is a meeting of Life believers in the city, town, or village in which you live, attend it in preference to going to any other meeting; and help make it as interesting as you can.

J.—But we have no preacher.

G.—Then preach or talk the best you can; or read your Bible out aloud, and ask some question; do something; keep together and keep moving onward in the truth; keep the lamp burning, and let your light shine.

Jacob Grim.

Philadelphia, Nov. 12, 1868.

A New Year's Gift.

Friends of the Herald of Life, in about six weeks, New Year's day will be upon us. Now is the time to think of the presents. It has occurred to my mind that *one thousand* of you might send one dollar and a half apiece to the Herald of Life office and have the paper sent to your friends for the last nine months of the present volume. Who'll invest? Make a transfer of U. S. Bonds into the Lord's treasury. There is no breaking or failing there. Heap up a little more riches toward God. The reaping day is at hand. Your brother in Christ. F. H. Burbank.

Note by the Editor.—Any *new* subscriber sent as above, shall have, if desired, a set of the *four* "Campaign Documents" *gratis:* also, we will send them the remaining numbers of 1868, so far as we have them to spare.

Faith the Highest Act of Man.

"Your religion is a religion of faith, not of reason." This sneer of the chief infidel of the last century was repeated by every subservient follower, who was now anxious to "thumbs up" when Simon said so.

Hume said nothing directly against faith itself; simply said that it was the ground of religion in distinction from reason. It was reserved for the shallower men of this age, not only to adopt the sneer, but to raise a cry against the dignity and power of faith itself. It is not strange. For it is easy for lustful idolaters to say of Moses, when he is beholding the glory of God, "We know not what is become of him, let us worship a calf." And it is just as easy for men desiring to repudiate their obligations to God, to depreciate the powers that can see God, and fall in worship of a lower faculty. But ere long Moses comes with a glory that confounds them. He grinds their abominable idol into powder and makes them drink its bitter dust. So those faculties that have been sneered at return, strengthened by divine communion, and bring all that despised them into shame.

We believe the act of faith, whereby a soul embraces Christ as its salvation and eternal life, to be the grandest act it ever does. It then leaps higher than at any other spring.

It is not a great exercise of power, when the eye seeing four fingers on each hand the mind calculates that there are eight in all. It is a greater exercise power to multiply numbers; greater yet to follow a never seen world along its track, guided by a law as unsubstantial as a thought. Men admire such an exercise of power, and declare it to be the greatest triumph of the human mind to thus trace God's works and ways. But surely it is a higher achievement of human power of rise and see God himself, and bring back knowledge of his nature, and strength that is eternal.

Faith is presumably the greatest achievement of man. It is declared to be the occasion of most radical changes of man's nature; his emancipation from sin; his alliance with God. That it is thus an occasion for so great results is easily proved.

Surely no object among all man's varied conceptions, either inmaterial or educational departments, can for a moment be compared with this. The draining of marshes, the irrigation of deserts, the overlaying of continents, or underlaying of oceans, bears no comparison with gathering souls out of sloughs of despond, and causing dead and withered men to live by the waters of eternal life. All men's gropings after knowledge, by guesses at error and truth, amid material things, are as nothing to the assured knowledge of God's nature and power to save, as revealed to man by faith. What is it to know by seeing, that God can round worlds, divide seas, or even cause the waters to ascend from the ends of the earth compared to knowing by inner consciousness that God can purify souls, breathe love, and assure of immortality? Presumably the faith that does this must be no feeble exercise of a lower order of man's abilities.

Consider what is prerequisite to an exercise of faith. To infer the existence, and fix the place of Leverrier, required a knowledge of the law of gravitation, and of all the irregularities of the planets for five hundred years, What is required to an exercise of faith? *Knowledge.* One cannot stand on conjecture, inference, or any of the tottering bogs of incertitude, and take the mighty leap to God. Convictions that are to give shape to every act of future life, cannot consist of such flimsy stuff as dreams are made of; they must be real, sure and firm as the mind can contain. Not only must the knowledge be firm and sure, but it must be of the greatest importance, and of the highest nature. First, a man must know himself: a knowledge so high that no man was ever able to attain it without divine help. He must have a knowledge that is unpalatable, that he is forced to accept in spite of his efforts to repel it. A knowledge that a man is a sinner, helpless and hopeless, induced upon his mind in defiance of every effort to shake it off, is surely a knowledge that for certainty and power has no equal in any other department of man's conceptions. But the wings of faith are not yet moulted.

A knowledge of God is prerequisite. That man must somehow get beyond all that nature can teach him. He must learn something of God that birds never sing, which flowers never hint. The thunders of ocean are silent of it and it is never hymned by the singing stars. Where Newton, La Place, and every other philosopher stops as a philosopher, the man who would have faith must move right on. All God's works being left behind, he must know God. Somehow he must get knowledge of his attributes that these things can never teach him. He must dive deeper into the awful depths of Deity than the records of geology or the asymptote of the mathematician can carry him. He must know that God is willing to forgive iniquity, transgression and sin. He must know Christ is a brother, and a God able to save. It is a difficult knowledge; yet faith is impossible without it. Though man may risk his life-gatherings in uncertain enterprises, and the very bread of his hungry children at the gaming-table, yet the constitution of man and the characteristics of faith forbid its exercise, while any uncertainty hangs over man's knowledge of himself and God in the particulars mentioned. The highest, surest knowledge not of nature, but of man, not of creations, but of God, must be indubitably settled as a foundation for faith.

The completeness, extent and power of that knowledge is seen in what it induces in man before faith is possible. It induces a determination to renounce all unlikeness to God. The cherished pursuits of a lifetime, the pleasures that are as dear as a right eye, passions that are a part of the man, and often the strongest part, associations of a lifetime, and often life itself, are weighed against his new discoveries and vivid convictions, and are counted as the small dust of the balance, and altogether lighter than vanity before faith becomes possible. And when this knowledge is attained, these sacrifices determined on, that soul calls in its every power, possession, prospect, and possibility, and by one act of the will nerved as it never has been before, lays all for time and eternity in the hand of God. And, though the thing surpasses all his thought, he exercises faith in God, grasps at an unseen hand and leaps off the shores of time into bottomless, shoreless eternity. The promised hand is near to save. Everlasting arms are underneath. The heart feels divine love filling every avenue with the joy of heaven, knows that eternal life is surging in him.

Can you persuade such a man that any effort in the field of knowledge that shall vanish away, ever equalled the one just made?

The characteristics of faith are seen in its after effects. It continues to be a medium of communication between God and the soul. It not only conveys knowledge, but it worketh by love. It is a characteristic of God, and one of the highest exhortations ever given us by Jesus was, "Have the faith of God." Suffer no blind bat to sneer at your sunlight. There is a faculty for faith as surely as for seeing. As surely as one sees the things of earth, the other pierces heaven. And each holds rank according to the sphere in which it works.—*Zion's Herald.*

Obituary.

Springfield, Mass., Nov. 8, 1868.

Br. Storrs: I wish to inform you of the death of my dear husband, that you may record it in our paper the "Herald of Life," It is about eight years since he embraced the views of no future life out of Christ. He has been in feeble health for nine years. The second of last January, he had a shock of palsy and never fully recovered. The twenty-second of October he had another shock and lost the use of the right side, and his speech. He lived until the fourth of November at West Springfield. I fully believe he now sleeps in Jesus, and that we shall meet him again at the resurrection, if faithful. God in mercy has spared me a daughter for my comfort. Your sister in Christ.

Mrs. G. B. Bebee.

Appointments.

Eld. S. W. Bishop will preach in New York (Cooper Institute), Sunday, Nov. 22d.

At Eatontown, N. J., Sunday, Nov. 29th.

Eld. F. H. Burbank will preach in Hartford, Conn., next Lord's day, Nov. 22d.

Preaching in Fireman's Hall, Bristol, Ct., Sabbath, Nov. 22d. C. Barker.

Letters and Extracts.

Words of Encouragement.

Not many days since we received a letter from a gentleman of whom we had never heard, not a thousand miles from this city, saying, a friend had loaned him our Six Sermons, which he had read with great interest, and wished us to send him and one or two numbers of the *Bible Examiner*, if yet published. It would seem he had no previous knowledge of us or our writings, and addressed his letter to Brooklyn, N. Y. It found us and we immediately sent "Life Only in Christ"—"The Judgment"—"The Living Soul" and No. 1 of the present volume of the Herald of Life. To these he responded with $3 and writes:

I received in due course of mail, your book "Life only in Christ," and a copy of the "Herald of Life;" also, tracts, "The Living Soul," and "The Judgment."

I have not had time as yet to give the tracts a careful reading; but I am particularly impressed with those on "The Living Soul," and "The Atonement;" having given them more of my attention. Your explanation of the atonement is, to my mind, the Bible view, and the most satisfactory of anything I have ever read upon that all-important theme, and will be a valuable help to me in endeavoring to present Christ to the consideration of my fellow-men.

I feel greatly dissatisfied with much that I read and hear upon the great truths of the Bible; and have been groping for years in a sort of dim twilight after some of the truths which your writings set forth plainly.

I have known Jesus as my Saviour for some ten years, and delight to testify concerning Him and His gift of eternal life; and I feel grateful that I am apprehending Him more fully through his truth.

That you may continually have the Spirit to lead you into the truth is the prayer of your brother in Christ.

From Eld. Rufus Keeler.

Columbia, Cal., Oct. 26, 1868.

Br. Storrs: I have delayed writing you for two weeks, or more, on account of the Herald not making its accustomed visit, as we had thought best to wait its re-appearing. We love the friendly visits of the Herald, and I think it wears better with the brethen in these parts than any other paper; and most of the brethren have taken three or four different ones; and though one after another is discontinued, I notice the Herald is continued.

The little band of expectant ones meet together from time to time for counsel and encouragement, for prayer and praise; and Br. Martin has had a series of public meetings on the public square in which myself and other brethren at times participated. Now the weather is cooler, Br. M. preaches in a hall.

This and other work in behalf of the Life views have stirred up strong opposition. The Baptist minister both preached and wrote in bitter and strong terms against them. The result appears to have been (salutary or otherwise, time will tell), the unyoking from the trammels of their creed some eleven or twelve in all; two or three in Columbia and nine in Sonora. Well, the Lord knows best how to turn the weapons of our enemies back upon themselves.

The brethren here and in Sonora are usually well and hopeful as the day approaches, and as the judgments of Jehovah fall in increasing frequency and severity upon the un repentant nations and apostate churches. May God help his watchmen to stand firm and un wavering amid all the attendant trials, and contine by practice as by precept to warn this wicked generation of the coming wrath. Please find enclosed eight dollars to renew the subscriptions of four subscribers.

I have the promise of one or two more subscribers soon. Yours in Christian love.

Note by the Editor.—Will Br. Keeler please inform us if any numbers of the present volume of the Herald of Life have failed to reach subscribers in California? If so, what numbers, and names and Post-office? We shall be glad to forward the missing papers again, as we have a plenty at present.

Mrs. Ursul Eatona, Leonardsburg, Ohio, writes: I send $1 for Campaign Documents, to be sent to Sisters Wood and Earl. The Life views are more precious to me as time advances. O, that people would read and receive the truth, and not say of any of those Documents, "They will do for waste paper." It seems to me that the "orthodox" churches are endeavoring to unite for a final struggle against the truth; though perhaps they know it not. But the wisdom and power of the Almighty will be made manifest in the defeat of all such attempts. Those who fear the Lord have no time to spend in idleness, or in following the vain fashions and amusements by which they are surrounded. O that thousands of those Campaign Documents might be scattered among those who would appreciate their value. Yours, in hope of a resurrection through Jesus, the Life-giver.

J. H. Wiggins, Dixon, Pa., writes: I send $3. Continue the Herald of Life. I do not want my family to be without this precious paper. I have tried here to get subscribers; but in vain: they are afraid of the doctrine. Some call me Infidel; some a Universalist; while some give no name, but say it is a dangerous doctrine. I thank the Lord I have His word to read and am not obliged to believe all I hear from those who claim to be orthodox. I am a firm believer in "Life only in Christ, the Life-giver," and have been for five years, and my pathway grows brighter and brighter; I pray that it may even unto the perfect day when Christ shall come and quicken all those who share his Spirit. My wife has been a strict Methodist for many years, but now embraces the doctrine of Life only in Jesus. Yours, in hope of eternal life.

Wm. B. Wade, Leesburg, Ind., writes: I have neglected to send my subscription till now; but I have no idea of doing without the Herald of Life; for I consider it the very best religious paper I know of; and I thank you for continuing to send it after my subscription had run out. I send it now, and $1 50, also, for the "Campaign Documents." I want them for distribution. Send mostly "Life from the Dead."

Business Matters.

One Dollar each from—L. D. Tanner, Deborah Hunt, J. S. Beaty, R. F. Rowell, N. H. Fogg, Lott W. Clark, J. Willet, Louisa H. Porter.

Two Dollars each from—Phebe W. Fuller, John P. Lamb, H. Wendell, S. Brown, Wm. Ebeler, M. P. Martin, C. C. Cushman, R. Keeler, Wm. B. Wade, J. A. Wake, J. Dimon, D. Salter, W. Sill, C. Swift, S. S. Rogers, T. S. Page, Paul D. Salter, Lucy A. Salter.

Five Dollars each from—R. Wolcott, H. B. Dickinson.

Various Sums—J. H. Wiggins, $3; H. Hayward, $3; J. Beeching, $3; D. B. Salter, on pledge, $25; S. S. Rogers, pledge paid, $18; A. Boynton, $1 25; R. Cadwell, $40, to complete pledge; R. Richmond, $2 20.

For Tract Fund.

H. Hayward	$1 00
"A poor man's mite"	1 00
D. B Salter	4 00
Ursula Eaton	1 00

Parcels sent since last week.

E. W. Surdam	by mail
H. Hayward	" "
J. S. Beaty	" "
W. S. Green	" "
C. O. Towne	" "
Wm. B. Wade	" "
Geo. Atkinson	" "
H. B. Dickinson	" "
H. S. Hough	" "
J. Lewis, Milwaukie	" "

Pledge to Support Herald of Life.

Samuel Brown	$25

Children's Department.

Little Bob, the Fireman's Dog.

Little Bob is one of the best known dogs in London. His master is fireman of a fire-company, and Bob goes with his master whenever there is a fire. He is so gentle that everybody loves him. He is not snappy and snarly, but attends quietly to his own business, and lets other dogs alone. He is very intelligent, and seems to know quite as much as a man. He is always faithful, and whoever else is absent from a fire, Bob is not. Some years ago he took upon himself a certain duty, and a very important one it is, too; and that duty he never neglects. He knows the bells of London, and what they mean when they ring. Bob has his place in front of the engine while it remains in the engine-house. The bells may chime, they may ring, one or many, very furiously, they may open their brazen throats never so loud, and clang away in concert all day long, but Bob will sleep on his mat at the door of the engine-house undisturbed. Bob knows the fire-alarm as well as his master. At the first sound of the bell Bob is up and wide awake, tearing round the engine-house as if he was mad, waking up everybody, anxious to impress everybody with the importance of the occasion, and in a great hurry to be off. He keeps in advance of the engine to clear the track; he seems to know exactly where the fire is, and never makes a mistake in the direction in which he runs. He halts in the right place and is ready to obey orders.

At the fire Bob addresses himself to the work in which he has been engaged many years. He has taken upon himself to ascertain whether in a burning building there are any little folks that can't get out. Many of the buildings in London are very high. Long ladders are brought and put upon the burning building and firemen run up amid smoke and flame to rescue any person who can't get out. Bob keeps his eye on the ladder. The moment it is placed on the building, up he rushes in advance of everybody else; he dashes through the window if it is open, and through the glass if it isn't, barking all the while at a furious rate, telling all in the building that help is at hand. Bob can run up a ladder almost as quick as a squirrel. If the doors are shut so that he can't get in and the little children are fast asleep, and know nothing of their danger, this sagacious little creature knows where the little folks are. He will take his stand at the door, and will bark and scratch and whine and cry till some one comes to open the door and save the inmates.

One day Bob went with his master. After searching the house all over, the firemen went down the ladder, but the dog was not to be seen. His master whistled for him but he would not come. Bob came to the window after a while, gave a sharp bark, and ran back into the flames. The firemen said, "Bob is crazy; there is nobody in the house." But his master said, "Bob don't think so. There must be somebody in the house." So the brave fireman rushed up the ladder, because he knew Bob never deceived him, and was soon lost sight of. The fire was hot and the smoke thick. Bob heard his master coming and kept on barking till his master reached him. Oh, how glad he was to see him! He yelped with delight. He seemed to say, "Open the door! Do open the door quick!" The door was burst open, and in the room was found a little girl crying with all her might, who, but for the fireman's dog, would have been burned to death.

After the fire had been put out Bob's master ordered the ladder to be taken down. The fire was confined to one building. There was nothing to be done but to let the building fall. So the men were preparing to remove the ladder when Bob gave a sharp bark, as if an idea had just struck him. He rushed up the ladder and disappeared. He was gone but a minute. He made his appearance at the window holding in his mouth a little cat which he had rescued. Bob saw her when he was hunting after children. He no doubt told pussy that she must wait until the little boys and girls were rescued, and then he would come after her. It is quite certain that Bob forgot his promise; the order to remove the ladder reminded him of it. He scampered off with all his might to make amends for his neglect. A moment later and pussy would have been burned to death. He actually exposed his own life to save that of a cat. He came down the ladder with all the dignity of one who had done a good deed. When the people saw Bob coming down the ladder, they all shouted "Bravo, Bob! Well done, fine fellow!"

Bob is a spirited fellow, and knows how to romp and have a good time as well as how to work. When he works he works, and when he plays he plays. He is not a dull, stupid fellow because he is useful. Bob is very funny and entertaining, and the firemen have rousing good times with him when there is no work to be done. Bob will sit on his hind legs and go through all the motions of working a fire-engine, putting up the ladder and putting out the flames.

I wonder how many little boys and girls that read this story are as ready to learn, are as obedient, as faithful, as unselfish and as useful as this little fireman's dog. He did not always know the way up a ladder; he was not always ready to rush into a burning building and rescue little children. We must do good to others if we would be loved, and be faithful if we would be trusted.

Bob wears a silver collar on which are engraved these lines:

Stop me not,
But onward let me jog;
For I am Bob,
The London fireman's dog.

—*Selected by* L. C. T

The Voyage of Life:
or, the Chronology of the Human Race.

BY DR. N. H. BARBOUR.

There are signs of land on every side, brother, and the sweet music from the celestial city, "which hath foundations," will soon gladden thy heart.

Our chart informs us that the port is in view, and there is a light hung out "to which ye do well if ye take heed." The "lead" has been cast, and the prophetic line gives soundings, with good anchorage at only four fathoms. Our tempest-tossed fleet with its precious burden of wayworn mariners and sleeping saints has nobly withstood the waves, beneath which, for nearly six thousand years, so many of the sons and daughters of Adam have perished. But, blessed be God, we shall soon anchor within the veil, when those who sleep below, and those who watch on deck, shall together enter through the gates into the City.

Let us, while waiting for the Pilot, take a retrospect of the voyage, and like David, when he went into the sanctuary, perhaps we may understand some of God's dealings with us. He who knows the human heart has, after giving us so many prophetic periods, and carefully fixing the exact date of almost every event, seen fit to withhold the knowledge of these things, and to seal the book "even to the time of the end," that each generation might have the powerful inducement to watch which springs from present expectation. "What I say unto you, I say unto all, Watch." "And seeing that ye look for such things, what manner of persons ought ye to be in all holy conversation and godliness?"

Here, it seems to me, is the secret of his dealings with us; and the reason this knowledge has been withheld from the wise and good of former generations is, doubtless, because it would have proved the key with which to open what God had sealed.

Viewed in this light, and believing as I do, that we are *in* "the time of the end," and "that *this* generation shall not pass away till all be fulfilled." I have great confidence in presenting to your earnest consideration a Chronology in which there is no break or flaw, over which God has not thrown his own measuring line, and nothing but the fact that he had set his seal upon it, and said, "hitherto shalt thou go, but no farther," can account for the many ingenious ways in which writers have avoided this simple, and only road, leading to the end. And we shall find, as our examination progresses, that wherever there is an apparent break in the regular chronology, it is just there, and nowhere else, that the New Testament comes to the rescue and tides us over in such a way "that the wayfaring man, though a fool, need not err therein." And, to my mind, this is the unanswerable argument in its favor.

Adam lives a hundred and thirty years and begets a son. See Gen. v.

Adam.......	130	years, Gen. v., 3
Seth.........	105	" " " 6
Enos.........	90	" " " 9
Canaan......	70	" " " 12
Mahalaleel...	65	" " " 15
Jared.........	162	" " " 18
Enoch........	65	" " " 21
Methusalah...	187	" " " 25
Lamach......	182	" " " 28
Noah.........	600	" vii.,6; viii.13

Total......1656, f'm Adam to flood.

Flood to Arphaxad, 2 yrs., Gen. xi., 10.

Arphaxad....	35	" " " 12
Selah.........	30	" " " 14
Eber..........	34	" " " 16
Peleg.........	30	" " " 18
Rue..........	32	" " " 20
Serug........	30	" " " 22
Nahor........	29	" " " 24
Terah lives...	205	" " " 32

Total......427

On the death of Terah God calls Abram into Canaan and makes the covenant with him: see Gen. xii., 5, 7, and Acts vii., 4, 5. From the death of Terah and the covenant with Abram to the law, 430 years; see Exo. xii., 40, 41; Gal. iii., 17. They arrive at Mount Sinai, where the law is given, in the third month after coming out: see Exo. xix. From the law to the sending of the spies, about one year; see Num. x., 11, 12, when they leave Sinai and go to Paran, and from Paran the spies are sent. Numb. xiii., 3. From the spies to division of land 45 years. Josh. xiv., 7, 10. From division of land until Samuel the prophet, 450 years.

This has been questioned, because it does not agree with 1 Kings vi., 1, which see.

There is certainly a discrepancy here; for if you subtract one year to the spies, 45 to division of land, 40 for Saul, or Samuel and Saul, 40 for David, and four of Solomon's, making together 130 years, which from Solomon's 480, leaves only 350 years for the Judges. But before forming an opinion we will examine the evidence on the other side. And first the chronology as found in the Judges, without question or comment, is as follows, viz.:

Judges	iii.,	8	8	years
"	"	11	40	"
"	"	14	18	"
"	"	30	80	"
"	iv.,	3	20	"
"	v.,	31	40	"
"	vi.,	1	7	"
"	viii.,	28	40	"
"	ix.,	22	3	"
"	x.,	2	23	"
"	"	3	22	"
"	"	8	18	"
"	xii.,	7	6	"
"	"	9	7	"
"	"	11	10	"
"	"	14	8	"
"	xiii.,	1	40	"
"	xv.,	20	20	"
1 Sam. iv.,		18	40	"
Total,			450	

A difference *here* of 100 years would necessitate a number of mistakes, while in Kings the alteration of a single figure rectifies the discrepancy.

The odds, then, are in favor of the Judges. But we have another witness. St. Paul was familiar with the holy Scriptures from a child, and after receiving the Spirit of inspiration, his calculation, which, judging from Acts xiii., 20, he seems to have made, are quite reliable. And although there is evidently a break of many years between the division of the land and the time when they are sold into the hands of the King of Mesopotamia, Judges iii., 8, still there is an overlapping of the twenty years of Samson, which you will observe from Judges xv., 20, was *in* the days of the Philistines, and I can come to no conclusion but that this was so arranged with the express design that it should not be understood until the "set time" had come. At all events, I feel safe, with St. Paul, in putting the time from the division of the land until Samuel the prophet, at 450 years; and that one year to the spies, and 45 to the division of the land, is the right track to follow, instead of giving forty in the wilderness, and then trying to find how long Joshua and the Elders lived, is evident from Acts xiii., 19, where St. Paul is particular to state that it is after the division of the land that this 450 years comes in; and in the next verse he continues the chronology, giving us forty years for Saul until David.

Having now passed all the doubtful points, and found that in each case where assistance was *necessary*, the New Testament has come to the rescue, while in no other place does it refer to chronology, it seems to me that God has, by this means, stamped it as his own.

We will now recapitulate and finish our chronology.

From Adam to the flood,	1,656	years.	
Flood to death of Terah......	427	"	
From the covenant to the law.....	410	"	
To sending of the spies.........	1	"	
To division of the land.........	45	"	
Until Samuel the prophet.......	450	"	
Saul..........	40	"	Acts xiii., 21
David..........	40	"	1 Kings ii., 11
Solomon........	40	"	2 Chron. ix., 30
Rehoboam......	17	"	" xii., 13
Abijah.........	3	"	" xiii., 2
Asa...........	41	"	" xvi., 13
Jehosaphat......	25	"	" xx., 31
Jehoram........	8	"	" xxi., 20
Ahaziah........	1	"	" xxii., 2
Athaliah........	6	"	" vi., 12
Joash..........	40	"	" xxiv., 1
Amaziah........	29	"	" xxv., 1
Uzziah.........	52	"	" xxvi., 3
Jotham.........	16	"	" xxvii., 1
Ahaz..........	16	"	" xxviii., 1
Hezekiah.......	29	"	" xxix., 1
Manasseh.......	55	"	" xxxiii., 1
Amon..........	2	"	" xxxiii., 21
Josiah.........	31	"	" xxxiv., 1
Jehoiakim......	11	"	" xxxvi., 5
Zedekiah.......	11	"	" " 11
Captivity, see Ezra, i. 1.......	70	"	" xxxvi., 21, 22
Total	3592	to first year of Cyrus.	
Cyrus B. C.	536		
A. D.	1872		
	6000		

At the close of 1872, the 6,000 years will will terminate.

The evidence that the first year of Cyrus was just five hundred and thirty-six years before our Christian era, as now reckoned, is founded on our historic and scientific data.

And whether the birth of Christ was four years before our present reckoning or not, makes no difference; for from the first year of Cyrus to the close of A. D. 1872, will be 2,408 years. In this all chronologists agree. In fact, there is but one chronology since this reliable historic era began; since which the date of many events, battles, etc., have been determined to a day, or even hour. For instance, Herodotus (book i, p. 74), states "that the Lydians and Medes had been at war for several years, when, during one of their battles, an eclipse suddenly turned the day into night, upon which they immediately concluded a treaty of peace."

In Newton's chronicle this eclipse is said to have occurred 585 B. C., while Scaliger gives the first of October, 585 B. C., as its date. But Prof. Airy, by taking advantage of some recent data, has decided that this eclipse occurred on the 28th of May, 584 B. C. Here you see history was pretty accurate even before the fall of Babylon; since which historical records have been more complete, and therefore more reliable.

Thus God helps us with revealed chronology until we can help ourselves with scientific data, allowing them to overlap just a little that we might not stumble. "Truly God is good to Israel." N. H. B.

N. B. Eliott, a recent writer on the prophecies, and to whom I am much indebted for light on this subject, believing that the prophecies terminated in 1866, endeavored to use this chronology as an argument, stating that "it seems to overrun a few years, and there may be some error, though I am not able to detect it."

The Year-Day Time.

Have we a rule for any period of time in prophecy to represent a year? If we have such a rule I know not where to find it. If the Lord has given us such a rule we are bound to be governed by it in all cases, provided he has not given us some specific exception. If, then, this rule is in the Bible, it follows that the seventy years of captivity in Babylon should be reckoned a day for a year.

It was a prophecy that Abraham's seed should be afflicted four hundred years. Was this to be a day for a year? It may be said that in these instances the nature of the case requires it to be literal time. Then what becomes of the rule for the year-day time? The one thousand years in Rev. xx., is prophetic time. Does this time come under the above rule?

Where do we find a word expressive of any rule that a day in prophecy should represent a year? In Num. xiv., 34, a day is made to represent a year. Also Ezek. iv., 6. In these places there is nothing whatever to show that we have the above rule. On the other hand the fact that the Lord stated in these places that a day was for a year, shows most conclusively that there are *exceptions* to a rule. This rule is to take God at his word. When he says a day or days, take it literally, unless he has explained it otherwise, as in the cases cited. Therefore, the proper rule in prophecy is to take the time literal, unless God has made exceptions to the rule as in the two cases referred to. The king of Babylon was to eat grass until seven times passed over him. By what rule should that seven times be seven years? And further on in the same prophecy the word time he made to represent 365 years, or so many entire revolutions of the the earth around the sun? If a year in prophecy is 360 days, by what rule does it require 365 days to fulfil it?

Who is the author of the year-day *rule* I know not, while I am sure the Lord has given no such rule.

It may be said that the time in Dan. is connected with symbols, and therefore the time should be understood symbolic. But did the angel who was sent to explain the vision explain the symbols literally, and the time symbolically without saying so? It he did, how did he make Daniel understand? Are we left to explain the angel's explanation? If so, where is the inspired man who can tell us what he did mean?

It may be he claimed that the seventy weeks are not literal time. It is literally seventy sevens. Daniel knew what a seven meant, for he had seen it fulfilled in the case of the king of Babylon. As seven times had been fulfilled in seven years, Daniel could know that seventy-seven were seventy times seven years. Besides the first time the word week is used in the Bible it stands for seven years. Gen. xxix., 27. J. S. White.

East Boston, Mass., Nov., 1868.

The Definite Time of the Advent.

REMARKS BY GILBERT H. BUZZELL.

I wish to express in the Herald of Life a few thoughts on the definite time of our Lord's coming. It has been alluded to and remarked upon, but not much in its favor in our paper. First I would say I have come to the conclusion with Br. Storrs, that the prophetic periods were not designed to give God's people the definite time. We are not told anywhere in the Scriptures that we shall know by them the day and hour; and I am inclined to believe that every one who may attempt to fix on the time is destined or liable to a disappointment. All human skill and ambition may be exhausted and prove a failure. But some may say, What are they in the Bible for? Well, we must admit they are for our instruction; and let the history of the past tell what they have done. But do the Scriptures teach us that God's people will know the day and hour? I know the Saviour said, "Of that day and hour knoweth no man:" and he said more, that "The Son and the angels did not know." Then will it answer to say He meant to teach that no man ever would know? Would not his words teach the same of himself as it does of men and angels? On the other hand we read this, "If, therefore, thou shalt not watch I will come upon thee as a thief, and thou shalt not know what hour I will come upon thee."

What are we to infer from these words? Is it, that if I do watch I shall know what hour he will come upon me? If not I am at a loss to know what the words may teach. We hear another say, "but ye, brethren, are not in darkness that that day should overtake you as a thief." You may say, He cannot come on me as a thief, because I am looking all the time. But how is that? Do you get disappointed all the time? Men who look at but one point in a year get disappointed; and how can you look all the time and not get disappointed once? But says one, Don't you look all the time for the coming of the Lord? I do in the sense that the apostle did when he said, "We, according to his promise, look for new heavens and earth." But did he at the time he said it, expect it? Neither do I in the sense of expecting it to-night, or to-morrow; if I do I shall not go to work as usual to-morrow. "But says another, "Don't you think He may come to-morrow?" Well, if I admit that, does it not amount to saying, He may *not* come? This "He may come" is far from real expectation; too far to bring any disappointment. If I am not expecting an event when it comes does it not overtake me as a thief, or come upon me unawares? How can I be aware a thing is coming if I am not expecting it?

How then, can we escape that day coming on us as a thief unless we are made to know the time, the day and the hour? and does not the word of God teach us that his people will know? Such as are careful to obey Him, and walk in his footsteps by keeping his sayings, and do not forsake him though the points of time should pass to which they have looked for the Saviour. But some may say, How are we to know? I reply, Do the Scriptures teach us how? Then surely I cannot answer; but I am inclined to believe that the Scriptures do teach us that the wise will have made known to them the time.

I know that we have expressions in the Word like this, "Watch, for ye know not when the time is." But I do not understand this to teach them that they never will know; but I verily believe that it is by carefully watching and keeping ourselves in the love of God that we shall be considered worthy to have the time made known to us. But if I am wrong (and probably many will say he is) I do not mean to remain so; for to be right is a long way ahead of wrong.

Concord, N. H.

The English Language in India.

Says an East India paper:

English is the classic of India. Time was when Sanskrit or Persian was the highest accomplishment of a Hindu scholar, and although Sanskrit still retains its place in the religious reverence of the people as the key to unlock its mythological stories, the language of its highest poets, yet it has to a great extent been superseded by our own tongue. The English is the language of the rulers of India. Places of high emolument and power are within the reach of Hindu fellow-subjects. Hindus sit and debate in our imperial council, mercantile eminence is open to them, they plead at the bar, and in the Mysore province a Hindu may become a deputy superintendent, but he must know English. He knows he will stand upon high ground, and will be much less likely to draw a blank if he has the power to talk with comparative correctness and tolerable fluency in the language of Britain. We know how keen the Hindu is, how sharp to see a point that will benefit himself and how unremitting to follow it up by dogged effort. In the meantime we see that this is facilitating the spread of divine truth. By studying our language they acquire our thoughts, and become familiar with the great facts and truths of our religion. The influence of a Christian literature is good, leading the mind, habituated to healthy thinking and reading, to turn away from books noted, in some instances, for little else than impurity and trifling. But where the mind is brought in daily contact with religion and such a religion as that of the Bible, who can tell its influence for good? The youth may be but an ambitious aspirant for fame, but this is often made the means in the hands of the divine Spirit of his obtaining the knowledge of a Saviour "mighty to save" and thus, though he may care little else but for the honor of being highly esteemed by his family and friends, yet he may carry away the honors of Christian discipleship.

The White Stone.

"To him that overcometh will I give to eat of the hidden manna, and will give a white stone, and in the stone a new name written which no man knoweth saving he that receiveth it."—Rev. ii., 17.

In primitive times, when travelling was rendered difficult by want of places of public entertainment, hospitality was exercised by private individuals to a very great extent. Persons who had partaken of this hospitality, and those who practised it, frequently contracted habits of regard and friendship for each other; and it became a well-established custom, both among the Greeks and Romans, to provide their guests with some particular mark, which was handed down from father to son, and insured hospitality and kind treatment wherever it was presented. This mark was usually a small stone or pebble, cut in half, and upon the halves of which the host and the guest mutually inscribed their names, and then interchanged them with each other.

The production of this stone was quite sufficient to insure friendship for themselves or their descendants, whenever they travelled again in the same direction. While it is evident that these stones were required to be privately kept and the name written on them carefully concealed, lest others should obtain the privileges instead of him for whom they were intended, how natural is the allusion to this custom in the words: "I will give him to eat of the hidden manna;" and having done so, having recognized him as my guest, my friend, "I will give him a white stone, and in the stone a new name written, which no man knoweth saving he that receiveth it; a pledge of my friendship, sacred and inviolable, known only to himself."

Honesty the Best Policy.—Hegiage was a celebrated Arabian warrior, but ferocious and cruel. Among a number of prisoners whom he had condemned to death, was one who, having obtained a moment's audience, said:

"You ought, sir, to pardon me, because when Abdarrahman was cursing you, I represented to him that he was wrong, and ever since that time I have lost his friendship."

Hegiage asked him if he had any witness of his having done this, and the soldier mentioned another prisoner who was likewise about to suffer death. The prisoner was called and interrogated, and, having confirmed the fact, Hegiage granted the first his pardon. He then asked the witness if he had likewise taken his part against Abdarrahman. But he, still respecting the truth, answered that he had not, because he believed it was not his duty to do so. Hegiage, notwithstanding his ferocity, was struck with the prisoner's greatness of spirit.

"Well," said he, after a moment's pause, "suppose I were to grant you life and liberty, should you still be my enemy?"

"No," said the prisoner.

"That's enough," said Hegiage, "your bare word is sufficient; you have given us undoubted proof of your love for truth. Go, preserve the life that is less dear to you than honor and sincerity; your liberty is the just reward of your virtue."

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Herald of Life

AND OF THE COMING KINGDOM.

"They which shall be accounted worthy to obtain that world, and the resurrection from the dead . . . are the children of God, being the children of the resurrection."

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DEATH AND THE DEVIL.

"Forasmuch, then, as the children are partakers of flesh and blood, he also himself likewise took part of the same, that, through death, he might destroy him that had the power of death, that is, the devil."—Heb. ii., 14.

Adventists, to a considerable extent, hold, that a prince of fallen angels, (a personal being,) called "Satan," "the Prince of the power of the air," "the Prince of this world," "Beelzebub," etc., etc., is the devil referred to in this text. To sustain this position, recourse is had to the scene in the garden of Eden where the serpent tempted Eve, and to other portions of the Bible where the foregoing terms are found. The temptation of Eve in the garden, is the foundation and corner stone of this doctrine. It is asserted that the serpent was simply the instrument of the devil, or in other words his medium, through whom he led our first parents into temptation and disobedience, thus bringing upon them death. He is now charged with being the author of death, and as the one who has always had the power of death.

Against this view, unanswerable objections can be urged, some of which are herewith presented. In the record of that transaction, such a being as the devil is described to be, is not declared, or implied, or even hinted at, as one of the parties. Moses speaks of Adam, Eve, and the serpent. If the popular devil was in the serpent, or controlled him in such a manner mesmerically that he became his mouth piece, not only Moses, but the Lord also was ignorant of the fact.

In judging the case, penalties were pronounced upon three parties, Adam, Eve, and the serpent. If there was a fourth party present, even the devil, as described, no penalty was pronounced upon him. He who is generally represented as the head and front of the rebellion, and of all rebellion, is passed by in silence. Then, to all appearance, he who does the mischief gets clear, while his dupes suffer all the punishment.

In passing sentence upon the serpent we have the following record: "He said unto the SERPENT, Because THOU hast done this, THOU art cursed above all cattle, and above every beast of the field: upon THY belly shalt THOU go, and dust shalt THOU eat all the days of THY life." What can be more definite than these words? The Lord charges the serpent himself with the crime, and he pronounces the penalty upon him for it. If the said devil mesmerized the serpent, then the devil, and not the serpent, was guilty. If that is true, the serpent got the devil's due, while the devil escaped. If the devil got *into* the serpent either by permission or by force, still the result is the same—the devil is not touched. The leading criminal gets the others into trouble, and escapes censure.

Our opponents tell us that the serpent is the devil and satan. If that be true, it must not be forgotten that he was sentenced to go upon his *belly*, and eat dust all the days of his life. But this involves our friends in serious difficulties, for we find satan on his feet in the very time that Moses wrote his account of the affair, and if he knew the fact, he must have been staggered considerably when he penned the words, "And upon thy *belly* shalt thou go *all* the days of thy life." It is hardly to be believed that he thought the serpent was dead, and that the spirit of the serpent or devil was alive and walking about. Job was cotemporary with Moses; and in Job i., 7, we read, "And the Lord said unto satan, Whence comest thou? Then Satan answered the Lord, From going to and fro in the earth, and from WALKING up and down in it." If the serpent and satan are the same, then by some means or other he got out from under the penalty which God pronounced upon him, and took a tour through the world to make all the mischief he could.

We find a similar record in 1 Peter v., 8. "Be sober, be vigilant; because your adversary, the devil, as a roaring lion, WALKETH about seeking whom he may devour." Here we find him yet on his feet.

In the case of Job, satan tells the Lord that "All that a man hath will he give for his life." The Lord permits this satan to afflict him, but not to kill him, for he said to him, "save his life." Yet, notwithstanding this command of the Lord, after Job had a return of prosperity and wealth, he dies, and, by our friends' theory, satan disobeyed the Lord, and took the life of Job, and got all he ever desired, for they inform us that the devil, the serpent, satan, has the power of death, and Job, and all who have ever died, have fallen into the devil's clutches for a while, at least.

Another difficulty. In the New Testament dead Christians are represented as "asleep in Jesus." If the devil view under consideration is correct, we might not wonder if Michael and the devil got into a dispute, or even into a war with each other, over the bodies of Moses and other saints of the Most High, at times. There is something of the kind written concerning Moses' body.

Furthermore: we are told that this mighty devil, "that *old* serpent called the devil and satan" is BOUND a thousand years—some say "in the past," others "in the future." If that is the one who had the power of death, then somewhere in the past this side of the birth of Christ there must have been, or it yet in the future there will be, a thousand years during which period not a death occurs.

A formidable obstacle again comes in the way. At the time John wrote the Revelation, the devil had not been cast out of heaven. He saw what was coming to pass. How could he have been a transgressor back in the garden more than four thousand years before he was thrust out of heaven? Again, this dragon, or devil of John had SEVEN *heads*, and seven crowns, and TEN *horns*, and a *tail*, which "drew the third part of the stars of heaven, and did cast them to the earth." He does not compare very well with his namesake of the garden of Eden.

Christ said, "I beheld satan as lightning fall from heaven." It is evident that he referred neither to the serpent of the garden, for *he* never was in heaven, nor to the "great red dragon" of John, for he had not yet been thrust out.

Thus I have presented some of the many objections to the popular view amongst Adventists concerning "him that had the power of death."

What answer can be given to the question, What had the power of death? To my mind the only one that can be given and sustained by the Bible is—*the law*. With this view I will attempt an exposition of Heb. ii., 14.

"Forasmuch, then, as the children are partakers of flesh and blood," etc. The children referred to, are those which God has given to Christ—"Behold I, and the children which thou hast given me." These children are "partakers of flesh and blood." The phrase "flesh and blood" is a Hebraism for *mortality*, or this present corruptible state. It does not refer, as some suppose, to the descendants of Abraham alone, but to *all* the children of Christ many of whom are not descended from Abraham.

"Forasmuch, then, as the children are partakers of flesh and blood, he also himself likewise took part of the same," etc. The evident meaning is, that he, Christ, also himself, likewise, took part of mortality; "for verily he took not on him the nature of angels, but the seed of Abraham." That seed was mortal.

"That through death." He took part of mortality, in order that he might die; hence the phrase "that (for this purpose) he might destroy him that had the power of death, that is, the devil. The death of Christ and not the death of the devil is referred to. By his own death he destroys him that had the power of death.

"That is, the devil." It has already been shown that it cannot be the kind of a devil that is generally advocated in this matter, and the point is, to prove that it is the law.

The original term rendered *devil* in the text is DIABOLOI. It occurs in the New Testament thirty-eight times, and is rendered "devil" thirty-five times, "slanderers" once and "accusers" twice. It is rendered "slanderers" in 1 Tim. iii., 11. "Even so must their (the deacons') wives be grave, not *slanderers*. It is rendered "*accusers*" in 2 Tim. iii., 3. "In the last days perilous times shall come; for men shall be . . . . false *accusers*." Also in Titus ii., 3. "The aged women likewise, that they be in behaviour . . . . not false *accusers*." Our translators here admit by their renderings that the original term can some times mean an *accuser*, etc., for they with us would be slow to admit that the popular devil consisted of deacons' wives and old women.

We claim now that the term should also be rendered *accuser* in Heb. ii., 14. The following paraphrase of the text is now submitted: Forasmuch then, as the children of Christ are mortal, Christ also himself likewise took part of mortality, that through his death he might abolish that which had the power of death, that is, the accuser—the law. Christ has established the fact that the law is the accuser. In John v., 45, he said unto the Jews, "Do not think that I will accuse you unto the Father: there is one that *accuseth* you, even *Moses*, in whom ye trust."

The question may be asked, How about those who have never been under the Mosaic covenant? The answer may be found in Rom. ii., 13–15. "For not the hearers of the law are just before God, but the doers of the law shall be justified. For when the Gentiles, which have not the law, do by nature the things contained in the law, these, having not the law, are a law unto themselves; which show the work of the law written in their hearts; their conscience also bearing witness, and their thoughts the meanwhile (mar., between themselves), *accusing* or else excusing one another."

In the garden of Eden an oral law was given. Thus we find law in some form or other existing from Adam's day down to the present. "The law is holy, just and good." Law is a system of justice. "By the law is the knowledge of sin." "Sin is the transgression of the law." "The wages of sin is death," and that is the penalty of the oral law, the Mosaic or written law, and that which is in our heart and conscience.

"Christ died for our sins," "and rose again for our justification." He, by the grace of God, tasted death for every man. In 2 Tim. i., 8–11 we read that he "hath *abolished* death, and brought life and immortality to light through the gospel." In abolishing death he abolishes the *law* of which death is the penalty, because law ceases to be such when its penalty is abolished. So we read of Christ, that through his death he might destroy (lit., *abolish*—the same word in Gr. in the phrase "hath abolished death,") him that had the power of death, that is, the accuser—the law.

By referring once more to the garden of Eden, we find that God gave a law to Adam, and defined its penalty to be death. That was done before the serpent tempted Eve. It is quite evident that the Lord made his law have the power of death and it is also plain that he did not take the serpent, or a fallen angel into partnership with himself as his prime minister to execute that law. Nay, the serpent himself came under a penalty. Who executed that?

From Adam's day to Moses, law existed, and by it men were condemned to death. In Moses' day the law was written upon tables of stone. Its penalty was death. When Christ was sacrificed, that law passed away, and now we have the work of the law written in our hearts, as before the written law was given.

Christ becomes "the END OF THE LAW for righteousness to *every one* that *believeth*." The law of God holds every unbeliever in a state of condemnation: he is still under sentence of death." "He that believeth not is condemned already." But he that believeth is said to have "passed from death unto life." This phrase is a *prolepsis*, that is, he has future life by anticipation.

Why do the righteous die at all? Because the day of salvation has not yet come. Now is the day when salvation is offered to the perishing. "Now is salvation nigher than when we first believed." Paul says, "We are saved by hope; but hope that is seen is not hope; for if a man seeth that which he hopes for, why doth he longer hope for it?" The law cannot give life, and it claims the eternal death of the sinner. Jesus said, "He that believeth in me, though he were dead, yet shall he live; and he that liveth and believeth in me shall *never* (lit., *not forever*) die." "And this is the will of him that sent me, that every one that seeth the Son, and believeth on him, may have everlasting life, and I will raise him up at the last day." The Christian has hope in his death, and at the last day the redemption awaiting him will be realized.

"So then when this mortal shall have put on immortality . . . then shall be brought to pass the saying that is written, Death is swallowed up in victory. O, Death! where is thy sting? O, Grave! where is thy victory? The *sting* of death is SIN, and the strength of sin is the LAW, but thanks be unto God which giveth *us* the victory through our Lord Jesus Christ."

"The letter killeth." "I am he that liveth and was dead, and behold, I am alive forevermore, Amen. And have the keys of hell and of death."—JESUS.

What will be the end of those who do not believe on Christ? "He that believeth not the Son shall *not* see life, but the wrath of God abideth on him." How great the contrast. The wicked die an eternal death: the righteous awake in the morning. The wicked "remain in the congregation of the dead:" while the good will see life and enjoy it forever. The wicked perish like their own dung;" while the righteous rise again like their living Head. The wicked, the children of wrath: the righteous, the children of the resurrection.

Sound out the glad news of life from the dead by faith in the Lord Jesus Christ. Let the theme gladden the heart and fill it with peace. Soon the LIFE-GIVER will appear. Redemption's day is at hand. We may now look up, for it draweth near. "Yet a little while." Rejoice ye upright in heart. Praise the Lord. Glory to his name. Lo, he comes. Gird up thy loins. Thy kingdom come. Yours in Christ.

F. H. BURBANK.

SPIRITS, GEHENEA, DEVILS, ETC.

FROM ELD. W. S. CAMPBELL.

CHICAGO, ILL., Oct. 24, 1868.

BR. STORRS: I find some people in their eagerness to establish the existence of immaterial spirits will overshoot the mark, and leave a worse look for their faith in divine revelation, and the plain statements of truth, than they would even charge us with. How a man who has had time to examine the word of God and the philosophy of derived existence, after having previously obtained the "precious faith," of Christ in regard to immortality through him, can reason thus is more than I can fathom. Perhaps not; for men will never be philosophical and logical in their conclusions as a whole. If this had been true, we should have all come to the legitimate conclusions to which we are now necessitated, at once. The early impressions will tie and trammel some to the last moment. The mind having once come up, in given cases, to a great height of improvement, and even discovery on some great points in given instances, reacts and holds on others the most egregious error; as if it feared a blunder might already have been made, or too great a sacrifice already had been required.

The grasp often seems to be much more firm upon what is left of an old theory on account of what has been torn away. I often think some look with alarm from the dizzy height of faith they have already reached, and only dread that some irresistible force may compel them to advance. The old and effete ideas that have bound the people of God in other days must give way; but it may take more than one generation to effect the result. This is certainly true, if those who have conviction will still, as we fear, resist the strong light of faith which that conviction brings. There is, manifestly, a fear with many people who are convicted of the great incoming truth upon the nature and destiny of man, that they may be compelled, in the end, to forego much that they have been taught, and which may have given them position heretofore.

The position is not desirable at all. It must be one of torment. The devils cried out, "art thou come to torment us before the time?" This may illustrate two things. They were compelled to believe: for the devils believe and tremble; and another, that people will, in their desire to show the evidence of the existence of spirits, resort to the testimony of the word concerning influences to maintain their own position upon personal existences; assuming (according to their education) that the beings exist, and then attempting by the real or supposed action of the fancied existences to prove the nature of their being. It is assumed that the spirits of which the man was said to be possessed, (or the persons in other instances) *spake* out to Christ; and, in one word, that the spirits were the real actors.

Let us look at the matter in a common sense light. Some will tell you who believe in the destruction of the wicked that the language of Jesus in respect to the "Gehenna Fire" is to be understood by full and fair consideration of the people to whom he spake, all the circumstances, and the very philosophy of the ground occupied in the instructions. If one says that this proves the immortality of the soul, they are ready to turn the attention of the objector to the prophet where it is said the carcasses of men shall suffer the same condition. If we search for the true philosophical condition of the word we shall be more likely to follow in the track of truth. Jesus did not speak of Gentile sinners, or to the Gentile sinners in introducing the great figurative representation of destruction, for the guilty rebels who, from the position of worshippers of the living God had become idolators and heathen; adopting heathen ideas, usages and worship, modes of propitiation and a horrid exhibition of heathen philosophy, even to the burning of their children in the valley unto Moloch; where from the sounding of a peculiar kind of drum, during the sacrifice, "*tophet*" was located; but he spake to those who should be in danger of "hell fire," from the departure manifested in their conditiont from the law of the Lord under which they were placed by Moses, and of them who were like "whited sepulchres" full of rottenness and dead men's bones; and thus unable to "escape the damnation of hell." To such a people, whom he presents as a "generation of vipers;" a mass of rottenness, theologically and morally they were like dead men, Jesus spake of the "worm" that was undying, and of the "fire" that was unquenchable.

This is all very easy when we look at the people, and the facts, which qualify the language. Who will doubt longer?

Now if we take the language of Christ on other great inculcations in a fair view, as shown by the people and the conditions in which the Lord found them, we shall find a true philosophical reason for taking a line of conviction different from that which the common theological declaration presents. Take a strong case. The man out of whom went the "legion of devils." First, what was the trouble with the man? The history must inform us. One of the gospel writers said, that he had "a foul spirit." Another that he had "devils of a long time." Another, that he had "a legion of devils." He said, "my name is legion, for we are many." Now, when the man himself speaks it seems to be admitted that the question of identity is plain; but when the devils speak since there were so many, and they were spirits too, there should seem to be some difficulty, if not confusion; for how could spirits speak with a man's voice, even if devils could use human language? Still further, how could these speaking devils speak one and the same thing at one and the same time?

The description of the man makes him a maniac. He was possessed of preternatural strength. He was pleased to dwell among the tombs: he was wild; not at all in his right mind; he tore off his raiment.

But when he was healed by the word of the Son of God, we find him clothed and in his right mind. This tells the story really of his previous condition. But the people had notions either false or true concerning the influence of demons over such persons. Which were they? They had derived their conceptions from the law and the prophets, or from the philosophy of the heathen, who had affected the whole nation with false ideas of worship, God, and devils. Now I do not find any word in the instructions of Moses or the Jewish prophets to sustain the position that a man could be taken possession of in his moral, mental and physical condition by personal devils! I do find that the people might have had aplenty of this stuff from the heathenism with which they had been associated and by which they had been so fully and terribly poisoned. I find, again, that the wiser among them might have been prepared to apprehend in a consistent and philosophical way, while the ignorant would at least become impressed with his power to work mighty miracles; overcoming influences which baffled all attempts at control either by medicine or the coercion of binding, and thus He led them to believe in the Messiah, "for the works' sake," before he could have convinced them of the error of their traditions in a single item.

What, then, is the real idea of spirits here? Whether one or many "devils?" It is this; the man was a maniac. He spoke and acted like one. It was an extreme case. From its strangeness and peculiarities, the wildness and strength of the man, it was said, many devils had entered into him. The people judged by the influence; and having no other way to account for the condition of this strange man, laid it to the devil or to a host of devils. He, himself, in the account, said, his name was "legion," including himself, for they were many. He might have spoken according to the popular idea, and they, many of them, might have spoken after the assumption of the crazy man himself.

The speaking was done by one man without a doubt. Hence when the request is made that the devils might go into the herd of swine which is attributed to the devils, the man, only spoke, still as the maniac, that he was; and when the recorder speaks of the man out of whom he cast a legion of devils, I do not feel compelled to admit that either he or the Master should be held as indorsing the heathenish notion that the people in their idolatrous condition held; but he recorded after the ideas which prevailed, as I find true with respect to other Scripture writers, and as a narrator might even do now.

But what was the matter with the swine all of a sudden? The same devil, or the same set of devils was in them that had been in the man. The same condition came upon them. But they did not speak and they were choked, swine and devils too, in the sea! The community lost a large amount of pork which they were getting ready for market. Where was the man? He was one of the legion according to his own statement. I see no good, philosophical reason for supposing that these were personal devils. The word of scripture does not prove it.

CONDITIONAL PROPHECY.

BY ELD. J. PARRY.

As of old, there are some in our day who, perhaps without intention, seem to strive to make the word of God of none effect by their traditions. They would destroy and trample under foot the most sacred treasures of truth and hope by their prejudice, and long cherished theories.

Many of the promises and threatenings contained in the Bible, we know, are conditional: but to confound these with the exceeding great and precious prophecies, so clearly and frequently revealed of the coming kingdom and glory of Messiah's reign over Israel and the nations, in the future age—this is indeed to cast our frail barque of hope on a boundless ocean, without a chart, a compass, or a helm, the sport of every wind and wave. At one time, we are told that all the prophecies of Israel's restoration and future glory have been fulfilled to the letter. Finding this rather hard to believe, in the face of such evidence to the contrary, it is asserted that they never will be fulfilled; the conditions not having been complied with.

It is high time for those who have any confidence in the power and faithfulness of God, to expose, and put a period, to this fearful attempt to sap the foundation of the believer's hope and confidence in Him. If prophecy is conditional, there is an end to all faith, hope, and confidence in the future: all is deep, dark, uncertainty — confusion worse confounded. If the foundation of our hope be thus ruthlessly destroyed, what shall the righteous do? Echo answers, *what!* If the oath and promise of God, who cannot lie, may be null and void, and the puny arm of mortals can frustrate the wise and gracious designs of the Almighty governor of the universe, his poor miserable creatures are in a pitiful plight indeed. Yet "conditional prophecy" would land us on this desolate shore, without hope of rescue.

Better blot out the sun from the placitary system, and leave the world in total darkness than rob the Christian of the hope set before him in the gospel of the kingdom. The promise to Abraham and his seed, that in him all nations should be blessed—all the rich and glorious prophecies, from the inspired tongues and pens of Isaiah, and all the prophets, that have been the joy and hope of the people of God for ages. Are these all contingent, uncertain, chance work? or, if there is a distinction, where are we to draw the line? Is there no solid foundation, no rock of ages, on which we may build safely and surely?

We are frequently reminded that "prophecy is history before-hand." "Those who have read the Bible to any purpose, and studied the signs of the times, know that it is so, and each succeeding year gives demonstration to the fact. Is this history to be cut short in the middle, and an extinguisher put on the shining light, before it has burned out, and just as the hope of the final glory is in near prospect? No: a thousand times, *No*. If God is able to accomplish his purposes, he will carry out and complete all he has so gloriously begun to the final consummation. Not one jot or one tittle of His word, promise, or oath shall fail. "Fear not little flock, it is your Father's good will to give you the kingdom."

SANDY HILL, N. Y, Nov., 1868.

THE OBJECTS.

THE objects had in view in writing the article entitled "The Fifth Kingdom," one position in which Bro. Hanford criticises, were first, to show from Nebuchadnezzar's dream of the image, Dan. ii., and Daniel's vision of the fourth beast, Dan. vii., that we are now living in the times in which "the God of heaven" is to set up an "everlasting kingdom;" and secondly, that the United States in which we live is not, as claimed for it by some students, that kingdom. We had no intention to attempt to show what powers were represented by the toes of the "image" and the "ten horns" of the "fourth beast" else would we not have so summarily passed them by in our remarks. Whether those symbols are identical or not, little affects the questions then under consideration.

Suppose we were to admit that the ten horns do not correspond to the toes, the latter being only a sort of counterpart to the former, denoting the period of destruction of the power, when it shall be smitten by the "stone" and "broken to pieces," and become "like the chaff of the summer threshing floors;" as the rise of the ten horns, under such a supposition, denoted only the inauguration of its divided state, or period of weakness; still, as the *eleventh* or little horn, a symbol introduced to represent a power not brought to view in the "image," was to continue "till the thrones" (ten of which are the toe-kingdoms, according to the position of Br. H, and now in existence, saving a slight consolidation) "were cast down," and "the Ancient of days came, and the judgment was given to the saints of the Most High; and the time came that the saints possessed the kingdom," the argument of the article is unimpaired.

Further consideration of the subject *may* create the impression, where it does not already exist, that placing the power denoted by the toes of the image, in western Rome is not quite "an apparent monstrosity," while it will be very likely to suggest the inconsistency of making Russia, a country which, if we except a very small corner of it, was never a part of the Roman Empire, one of the divisions of eastern Rome.

Our Br. thinks our theory makes awkwardly long toes since the "ten horns were up as early as the fifth century." He therefore proposes others of very uneven lengths, some of them, viz., England, France, Spain, Portugal and Austria having been established *almost* as early as he claims the ten horns to have been, while the history of Russia, whose dominions comprise about one seventh of all the land on the face of the earth, is involved in such obscurity as to render its age uncertain. Greek and Roman writers, however speak of a people inhabiting the vast and unknown regions of the North, especially of the country between the Don and the Dnieper, a description of which is given by Herodotus, a Greek historian, who wrote more than 400 yrs. B. C. while Strabo and Tacitus, Roman historians, who wrote some years B. C., speak of a people, ruled by kings, who occupied the southern districts of modern Russia, and with whom the Greeks entered into commercial relations. Of course, it may be difficult to say whether those people were Russians, or whether they have since become so. Though we have no desire to characterize the Russian toe, because of its length, a

"monstrosity," we *do* think it a little too long to look well.

We have no confidence whatever in any set time, believing it has worked much mischief to the cause of truth, but we do believe the end is *nigh at hand.* It is reasonable to suppose that immediately preceding our Lord's return, events will transpire that shall show beyond peradventure to all earnest, sincere lovers of him and his appearing, that he is "even at the door." May we all be consistent, humble, faithful watchmen, prayerfully giving "meat in due season;" for "blessed is that servant, whom his Lord, when he cometh, shall find so doing." L. C. T.

DESTINY OF THE WICKED.

FREDERICKSBURG, IOWA, Nov. 16, 1868.

BR. STORRS: I have long thought of noting down the passages in the Old Testament that speak of the destiny of the wicked, and I have begun with the book of Job. Almost all Bible students believe, and I think from good evidence, that the book of Job was written in a very early day, soon after the flood; therefore the destruction of the enemies of God is a Bible doctrine. Speaking of the wicked in Chapter xviii., 12, it is said, His strength shall be hunger-bitten, and destruction shall be ready at his side. 13. It shall devour the strength of his skin: even the first-born of death shall devour his strength. 16–21. His roots shall be dried up beneath, and above shall his branch be cut off. His remembrance shall *perish* from the earth, and he shall have no name in the street. He shall be driven from light into darkness, and chased out of the world. Surely such are the dwellings of the wicked, and this is the place of him that knoweth not God. Chapter xx., 7. Yet he shall perish forever like his own dung: they that have seen him shall say, Where is he? 8. He shall fly away as a dream, and shall not be found: yea, he shall be chased away as a vision of the night. Chapter xxi., 30–32. That the wicked are reserved to the day of destruction, they shall be brought forth to the day of wrath. Who shall declare his way to his face? and who shall repay him what he hath done? Yet he shall be brought to the *grave*, and shall *remain in the tomb.* Chapter xxiv., 19. Draught and heat consume the snow waters, so doth the grave those which have sinned. The womb shall forget him; the worm shall feed sweetly on him; he shall be no more remembered; wickedness shall be broken as a tree. Chapter xxvii., 8. For what is the hope of the hypocrite, though he hath gained, when God taketh away his soul, or life? 19. The rich man shall lie down, but he shall *not be gathered:* he openeth his eyes, and he is not. Chapter xxxi., 3. Is not destruction to the wicked? and a strange punishment to the workers of iniquity? Chapter xxxiv., 25. Therefore he knoweth their works, he overturneth them in the night, so that they are destroyed. Chapter xxxvi., 6. He preserveth *not* the life of the wicked, etc. 12. But if they obey not, they shall perish by the sword, and they shall die without knowledge. Chap. xxxviii., 12, 13. Hast thou commanded the morning since thy days; and caused the day-spring to know his place; that it might take hold of the ends of the earth, that the wicked might be shaken out of it?

POLLY G. PITTS.

[To be continued.]

"POSITIVE TEXTS."

WHAT AN ELDER DID WITH ONE OF THEM.

ELD. C. preached in our school-house recently. Sunday morning, when speaking of the non-resurrection of the wicked, he said, "when I find a positive text of Scripture that conflicts with my rule of interpretation, my rule must be wrong." Said I, let me test you, brother, with one. "They are dead, they shall not live: they are deceased, they shall not rise," etc. Isa. xxvi., 14. He replied, "There is nothing positive about that text: the words 'ever, and forever' are limited." Said I, Neither of those words occurs in the text or context. He replied, "Never shall, the same thing; there is nothing positive about it." Feeling that there was something *very positive* about his way of disposing of positive texts, I left him to finish the conversation with my wife, while I got ready for meeting. G. U. LEWIS.

BETHEL, VT., 1868.

ADVANCING.

BR STORRS: S. G. Mathewson, in a sermon at the Boston Conference, April 2d last, said, "as reported" and published in the *Crisis*, Nov. 4th; the Editor of that paper calls it a "point . . . well made." It is as follows:

"ONE KIND OF LIFE.

"Talk about different kinds of life! Why, life is life, is it not? I do not know anything about Adamic and Christ life; about animal life and spiritual life? about temporal and eternal life; about mortal and immortal life, as differing one from the other in kind. There is but one *kind* of life and that was given to Adam; and if he had been obedient he would have lived right on forever; and that would have been eternal life, would it not? But *he* was cut off from life on account of his transgression; and so are the wicked. Now *this life is given* to the righteous *only*, on account of their faith in Christ; and Paul says, *they* are *raised incorruptible*, does he not? The wicked do not get the *gift of life!* 'For this cause was the gospel preached also to them that are dead, that they, the dead, might be judged according to men in the flesh.'"

Just so, brethren. "The *wicked* do not get the *gift of life!*" *They* "shall not see life." To what then are they raised?

G. U. LEWIS.

BETHEL, VT.

THE HERALD OF LIFE.

NEW YORK, NOVEMBER 25, 1868.

NO IMMORTALITY NOR FUTURE LIFE, EXCEPT IN JESUS CHRIST ALONE, AND BY A RESURRECTION AT THE LAST DAY IF DEAD, OR A CHANGE IF ALIVE.

RESPONSIBILITIES.

The Editor holds himself responsible for none of the sentiments of Correspondents. The Editor's articles do not all appear under what is called the "Editorial Head." Any articles without a signature, or which are not credited to another source, the Editor is responsible for, without saying whether he wrote them or not he leaves the reader to judge of their authorship. Let these things be kept in mind in reading the Herald of Life, and the praise or blame will rest where it ought.

THEOLOGY RUN MAD.

THE *Advent Herald*, Boston, Mass., to let its "readers know what the views of Mr. Wesley on the intermediate state really were," gives an "extract from his sermon *On the discoveries of faith.*" In that extract we find the following "discovery of" fancy, called "faith."

> It discovers the souls of unholy men, seized the moment they depart from the quivering lips, by those ministers of vengeance, the evil angels, and dragged away to their own place. It is true, this is not the nethermost hell; they are not to be tormented there "before the time;" before the end of the world, when every one will receive his just recompense of reward. Till then they will probably be employed by their bad master in advancing his infernal kingdom, and in doing all the mischief that lies in their power to the poor, feeble children of men.

We hardly think there is a Methodist minister, with even a moderate degree of intelligence, who can be found to indorse such an insane mass of assumptions; and especially to call them the discoveries of faith. A rational faith is always founded on substantial and unimpeachable testimony. Look at the above mass of fancy and superstition.

1. It assumes the soul to be a distinct and living entity, surviving the body, and immortal. Where is the testimony in the word of God for such an assumption? to say nothing of testimony on which to found faith? It is nothing but a baseless assumption.

2. But admit such an existence: then where is the testimony that this soul, when a man dies, "departs from the lips?" Andrew Jackson Davis' "faith" makes it depart from the other extremity; and his fancy has as much foundation in the Bible as Mr. Wesley's, on this point.

3. What foundation for "faith" is there in the Bible that these departing souls are delivered into the hands of "evil angels," and that these angels are employed of God as "ministers of vengeance?" Please give us some testimony of the truth of this assumption. We want just a little evidence.

4. What foundation for "faith" is there in the words of God, that disembodied souls are "dragged away to their own place" by those "evil angels?" Please give us chapter and verse, so that we can have "faith." Where is it? *Where?*

5. Though these souls are "dragged away to their own place," it turns out "they are not to be tormented severely before the end of the world;" so they are not tormented much, if any, yet; and if not tormented, what are they about? Orthodoxy generally maintains the end of the world is yet a great way off, say a million of years or so. That is a long time for them to go untormented. Where is the testimony on which to build "faith" for this statement? We shall not accept any of the guesses of even so good a man as Mr. Wesley: we must have "the law and the testimony; if they speak not according to this word, it is because there is no light in them." Isa. viii., 20.

6. We now come to the climax of "the discovery of faith:" and here even Mr. Wesley's faith wavered, for he says, "*probably.*" Probably what? Why "probably they will be employed:" then they are not idle; and as "they are not to be tormented before the end the world" in the "nethermost hell," they must have a very nice time of it! Well, how are they employed?

(1.) "In advancing their bad master's infernal kingdom." Well, that would seem to be a bad business; but "they are not to be tormented" very badly while at this work, and they have a long time to do it in, if "the world is to be converted" before the end of it. All this makes a slippery place for faith to stand on. No wonder Mr. Wesley said, "probably." But we have yet to consider the climax of this "discovery of faith," which, however, grows weaker as it advances, which is certainly a bad sign; for "the faith of the just" grows brighter and brighter as he advances; whereas Mr. Wesley's grows darker and darker, till it drops down to "probably," which is a confession that his "lamp has gone out." However, we will see how he works in the dark. He says,

(2.) These unholy souls are probably employed by their bad master "in doing all the mischief that lies in their power to the poor, feeble children of men." There, reader, is not that the climax? See, here is a "bad master," supposed to be his majesty Mr. "Satan," according to good Mr. Wesley and others of like faith.

Now let us survey the field from their standpoint. This "bad master" is out on a recruiting campaign. He made a bad business with old father Adam; for though he enlisted him early he had to wait over nine hundred years before he could get his soul out from between his "lips" and get it fairly into camp. For the first sixteen hundred years his camp seems to have filled slowly. But at the end of that period he was favored with a better engineer. This personage took pity on the "bad master's" loneliness, and sent him sixty or seventy millions of recruits at one time—all by *water*, by the cheapest and most expeditious route. Well, that left only *eight* "feeble children of men" to work "mischief" with. Now if this bad master, thus recruited, can't do about as he pleases, he is not a skilful leader and his troops are not much to be feared. Only think! an army of seventy millions; fresh from the "lips" of so many, with all their experience of "the works of the flesh," to do battle against eight "feeble children of men!" What odds! and much obliged this bad master must be to this splendid engineer. Old father Noah stands a poor chance now!

Time passes on, and the new engineer sends the bad master another large roll of strong fellows from Sodom and Gomorrah. This time they go by fire; the more acceptable for that, "*probably*," as his majesty is supposed to deal largely in that element. But the successful engineer sends the monarch of Egypt and all his mighty men along, by water, as the first large column went; then a million or so of the children of Israel are forwarded into the bad master's army from the wilderness during forty years. Next, hundreds of thousands are pushed forward from Canaan by a sub-engineer called "Joshua." Thousands and tens of thousands from all lands and nations followed on, down to the present moment, till billions on billions must, by this time, be in line of battle under this bad master. He has no great reason to fear, "probably," that his chief engineer, who has sent him so many recruits, and in such vast numbers at once, will stop all supplies in future; for the past is a guarantee for the future where one is "unchangeable."

Now if all this seems ridiculous and blasphemous—as it certainly does to us—it is simply because the notion of a soul-entity, which is immortal and survives in death, makes it so. The whole theory, in our mind, is a blasphemy against God and his government of this world. Kill the monster, "inherent immortality," and the whole system built thereon crumbles to dust, and "Life only in Christ, and by a resurrection, at the last day" will stand out in all its glory to the honor of God, and to the praise of his grace in his only begotten Son our LIFE-GIVER.

"THE MILLENNIUM."

The Advance, one of our most interesting exchanges, in its issue of Nov. 12th, has an article headed "National Salvation." In it we find the following expressions:

> As conductors of a religious journal, we congratulate the Christian world on the result of the late election. The success . . . is, at this juncture, a long step toward the millennium. . . . *We shall have peace.* . . . . . The votes of Christian men at the polls on the Tuesday of election did more for the coming of "the kingdom" for which they pray, than did all their religious exercises on the preceding Sunday. . . . The prayers for the world's conversion offered at the Monthly Concert by those who at the polls vote for upholding the devil's kingdom, are the "sacrifice of the wicked" which "is an abomination to the Lord."

As a "religious journal" *we* have nothing to do with *party* politics; but if either party is engaged in their political campaigns with a view to bring in the millennium, or the conversion of the world, we sincerely pity them; and we have no doubt they will be sadly disappointed. We see no warrant in the Bible for any such hopes, or that God will employ any such means for such ends.

God never had but one kingdom on earth, viz., "The kingdom of Israel." When that was overturned (Ezk. xxi., 25–27), he subjected his people to be ruled by Gentiles ("uncovenanted nations"—nations without a covenant relation to God.) That rule, or the supremacy of such rule, was to continue till "he come whose right it is" to resume "the throne of his father David;" and God says, "I will give it him."

This Gentile rule is symbolically represented, in Daniel and Revelation, by dreadful and terrible beasts. Under some forms of which Christians may modify, to some extent, its evils; but the essential features of these beastly governments are unchangeable. The last form of these earth-born governments is that which is known as democratic or republican, which is only another name for the "clay" of the Image of Dan. ii. It is the last form of Gentile governments. It will have its trial; but will be found as incapable of withstanding "the corruptions that are in the world" as any of the previous ones, yet so far as it may seem to be established there will be a cry of "*Peace and safety.*" And we confess, the cry which so nearly resembles that of which the apostle speaks, has so often been uttered of late, from almost all quarters, and is reiterated by *The Advance*, italicized by itself, has made us feel that the apostle to the Gentiles foresaw these days in which we live, and warned Christians to be on the lookout, "For," says he, "yourselves know perfectly that the day of the Lord so cometh as a thief in the night: for when they shall say, *Peace and safety; then* sudden destruction cometh upon them, . . . and they shall not escape." 1 Thess. v., 2, 3.

If this event was the world's conversion or the fancied millennium of the modern churches, the apostle's language could hardly have been more inappropriate. But we are not left in the dark, unless we "love darkness rather than light," for the apostle tells us in the previous verses of the preceding chapter *what* "the day of the Lord" is, of which he is speaking. He says, "For this we say unto you, by the word of the Lord, that we which are alive and remain unto the *coming of the Lord* shall not prevent (lit., *go before*) them which are asleep: for, the Lord *himself* shall descend from heaven with a shout, with the voice of the archangel and with the trump of God; and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air; and *so* shall we ever be with the Lord. Wherefore comfort one another with these words." 1 Thess. iv., 15–18.

This, then, is "the day of the Lord that is to come suddenly when men are crying "Peace and safety," or prophesying, "*We shall have peace.*" We therefore say, again, This cry indicates that we are "hasting unto the coming of the day of God," when "sudden destruction cometh," and there will be no "escape." A terrible day indeed to such as are looking for the world's conversion and the millennium before the "Lord himself shall descend from heaven." O, that our brother of *The Advance*, and his co-religionists, could see these things in what we regard the Bible light, and helps to warn the ungodly of their approaching doom.

WHO ARE THE HERETICS?

THE following remarks we give just as we found them in the *Protestant Churchman*, a few years since, and also in the *Christian Advocate*, the Methodist paper of this city.

POWER OF IMMORTALITY.

> "Were a man designed only like a fly, to buzz about here for a time, sucking in the air, and licking the dew, then soon to vanish back into nothing, or to be transformed into worms, how sorry and depicable a thing were he? AND SUCH, WITHOUT RELIGION, WE SHOULD BE. But it supplieth us with business of a most worthy nature and lofty importance; it setteth us upon doing things great and noble as can be; it engageth us to free our minds from all fond conceits, and to cleanse our hearts from all corrupt affections, to curb our brutish appetites, to tame our wild passions, to correct our perverse inclinations, to conform the dispositions of our souls and the actions of our lives to the eternal laws of righteousness and goodness. It putteth us upon the imitation of God and aiming at the resemblance of his perfections: upon obtaining a friendship, and maintaining a correspondence with the high and holy love; upon fitting our minds for conversation and society with the wisest and purest spirits above; upon providing for an immortal state; upon the acquisition of joy and glory everlasting.—*Dr. Isaac Barrow.*

What have we ever said stronger than that "man without religion"—or without union with Christ, which is the same thing—will "vanish back into nothing." But "DR. BARROW" said this! That makes all the difference in the world! And very likely, it may be urged, he did not mean what he said! Very well: he said what *we* mean; and if the above papers, which copied from Dr. Barrow, do not mean what the words import, let them confess themselves deceived. We believe that just such is man "without religion"— or without union with Christ the "LIFE-GIVER;" with this difference—man is guilty for rejecting life and immortality offered to him through Christ: a guilt of which the lower animals are incapable. Immortality, as an offered benefit through Jesus Christ, is the most powful motive to a life of holiness and devotion to God that can be conceived of: and of this motive the common notion of inherent immortality entirely deprives man; and therefore that notion is subversive of the power of the gospel, depriving it of its most mighty engine for turning men from sin to God.

THE PERSONALITY OF THE DEVIL.

The Advance referring to the belief of the Romanists, wherein they attribute certain strange things, supposed to be connected with Spiritism, to the devil, says, in its issue of Nov. 12th:

> "We, also, believe in a personal devil, and the doctrine is not only a fact of revelation, but a key to human history."

The Advance does not believe the devil performs all that Romanism attributes to him, but agrees with it in the belief of such a being. We do not call in question our brother's right to his belief in a personal devil. We suppose he means a spirit-devil, a fallen spirit-angel. How that is "a key to human history is beyond our capacity to understand. If he can give us any light on the subject we would be glad to see it. Does he mean that such an existence as a spirit-devil is the key to unlock the origin and continuance of sin? If so, we need still another key, back of that, to let us into the secret of how holy angels became sinners? Who was their tempter? Were there evil beings before they sinned who induced them to rebel? Where shall we stop? Shall we go back till we find a self-existent devil? If our Br. of *The Advance* has a key that opens that devilish "history" it might lead us to a harmony with him on the subject that seems not now exactly to exist. We believe in "personal devils," and we have seen many of them, though we never "smashed" up our inkstand in the attempt to hit one of them for laughing at our perplexities, as Martin Luther is reported to have done; but we have seen people that we thought made a strange smashing up of their own responsibility in trying to make out that a spirit-devil led them into sin; but it has been our opinion, after all, that they made out just about the same as Adam and Eve did when they tried "fig-leaves" to hide their nakedness. If any one can make it appear that a fallen angel is a spirit-devil going about seeking whom he may devour, we confess it will need several keys to explain how he broke his "everlasting chains" (Jude 6) and has been roving where he will for 6,000 years, torturing and deceiving the poor, "feeble children of men," most of whom never heard of him, and have gone down in death in total ignorance of his existence; and those who have heard of him, find him constantly in their company. Not only has the chief "fallen angel" escaped his "everlasting chains," but it would seem the whole company of them have a strange degree of liberty, by what is attributed to them. We would be glad to get the "key," if there is one, that shall unlock such a "history." Perhaps that key might explain the equity and wisdom of omnipotent power permitting such malignant spirits to have the benefit of carrying on their work in the dark, so that the victims of their malice, for the most part, have no suspicion of their presence.

If our Br. of *The Advance* has a "key" that will open these intricate locks, pertaining to the spirit-devil "history," so intimately connected with "human history," he will do us a great favor to lend us its use, that we may be his companion in the faith of personal spirit-devils.

LITERAL FULFILMENT OF PROPHECY.

THE *mystical* interpretation of the Scriptures of truth, that is, making the plain words of inspiration to mean something else than their obvious or literal sense, pretending that there was a hidden sense in which they were to be understood, was introduced into the church, says Enfield, in his Philosophy, "almost as soon as the apostles had left the world." Heathen philosophers continually dealt in mysticism. The temptation of the primitive church, after the apostles passed away, was very great to interpret the Scriptures on the same principle, and many fell into that snare; but it seems not to have been brought to perfection till the third or fourth century. Having lost the glory which attended the ministry of the apostles, and a strong desire existing to multiply converts from heathenism, and especially by those who had been converted themselves from among the Pagans, they sought for and pretended to find wonderful things hidden in the Scriptures under the language there employed. By this course they expected to win over to Christianity, heathen philosophers and their followers. To some extent they were successful; but Christianity has paid dear for such a victory: it prepared the way for Papacy, or the "Man of Sin;" and since the Reformation, has been the scourge of the church, by producing all the fanatacism and wild fancies that have led to confusion and every evil work.

There is but one remedy for this evil, viz., a rational adherence to the literal construction of the language of the Bible, according to the use of that language at the time it was written, or such as would be sound in reading any other work of sober instruction. That there are figurative and symbolical illustrations of truth is not to be denied; but they were such as to be understood by the common people at the time they were used; that is, it was such language as was in common use in that age; hence, all we need is to learn how such illustrations were understood *then;* or, place ourselves *in* that age, and make ourselves familiar with their manner of expression. Thus furnished, a literal construction of the Scriptures must be the true one, and the only one that we can safely follow. The sun, moon, stars, mountains, rivers, various beasts, etc., are all used figuratively, or symbolically, oftentimes in the Scriptures to denote kings, rulers, kingdoms, states, governments, etc., but they were not so used to hide or cover up the meaning, but it was the common mode of expressing such things in those times when almost every idea had some symbol to represent it to make it more plain to common minds, instead of more obscure, as some seem now to suppose. We are not to give those symbols, or figurative phrases, a fanciful interpretation, but carefully mark the interpretation which the Scriptures give of them, or diligently inquire how they were understood at the time they were written. Then we are to explain the Bible as we would any other common sense book that was written to communicate information to the minds of men in general; that is, according to their plain, literal and obvious meaning.

Now let us briefly glance at some of the of the prophecies that relate to the first advent of our Lord.

1. The Lord Jesus was to be born of a VIRGIN. Isa. vii., 14. Such a prophecy, humanly speaking, it was not only improbable that it should have a literal fulfilment, but impossible: such a thing never had happened; and it was a clear departure from all established laws of nature. Had we lived when that prophecy was uttered, and could have admitted the principle of mystical interpretation, we should have said it must not be understood literally; but, "a virgin" means a pure church, in which shall be found our "Immanuel." Surely, there was ten thousand times more reason for giving such a wonderful prophecy a mystical interpretation, than for doing it in almost numberless instances where it is done in these last days. But what did the fulfilment show? It is literally fulfilled. See Luke i., 26–35; Matt. i., 18–23.

2. The place of our Lord's birth is the subject of prophecy. Micah v., 2. "Bethlehem." When the time of it drew near there seemed no probability that the prophecy would have a literal accomplishment. The virgin and her husband were residing in Nazareth, far to the north of Bethlehem, and the days are almost fulfilled. How are they to be at the place where the prophecy said the child should be born? God provides: and the Roman Emperor must issue his decree to tax the whole world, and every one must go to his "own city to be taxed." Yes, there must be a literal fulfilment of the prophecy, and the whole world must be moved to prevent a failure. Thus Joseph and Mary are brought to Bethlehem just in time for the child to be born there. See Luke ii., 1–7.

3. His lowly character is the subject of prophecy. Zech. ix., 9. "Riding upon an ass." Surely, might one say, who viewed things through the spiritualizing or mystical glass, that it is not to be understood literally. How improbable that he who is to have the throne of his father David, and reign over the house of Jacob forever, should literally appear on an ass. But it is fulfilled to the letter. See Matt. xxi., 1–11.

4. The light in which the majority of the people would regard him is the subject of prophecy. Isa. liii., 2, 3. "No beauty—despised—rejected." Who would have thought this could be literally fulfilled. See John i., 11. "His own received him not." See also Mark xv., 6–15. A murderer is preferred to him. And Luke xxiii., 8–11. Herod and his men of war set him at nought.

5. His conduct under his ill treatment is a subject of prophecy. Isa. liii., 7. "Opened not his mouth." See Matt. xxvii., 12–14. "Answered nothing," when most violently accused. See also Matt. xxvi., 59–63.

6. He is prophesied of as a man of sorrow. Isa. liii., 3, 10, 12. Compare with Matt. xxvi., 36–44; Luke xix., 41, 42; Heb. v., 7, 8; and xii., 2, 3; Matt. xxvii., 46.

7. The price for which he should be betrayed and the use made of the money is a subject of prophecy. Zech. xi., 12, 13; compare with Matt. xxvi., 14, 15; and xxxvii., 3–7. Thus far in the smallest matters all is literally fulfilled; and we find no hope to hang a spiritual or mystical fulfilment upon.

8. The prophecy said he should be cut off, or put to death, *not for himself* Dan. ix., 26; Isa. liii., 12; with 1 Cor. xv., 3; Matt. xxvi., 28; Luke xxiii., 13–15. Pilate and Herod could "find no fault in him." 1 Pet. ii., 24 and iii., 18. Judge Noah of New York, a modern Jew, twenty years ago, bore this testimony of Jesus. He said: "I have never considered Jesus of Nazareth an impostor. The impostor generally aims at temporal power, attempts to subsidize the rich and weak believer and draw around him followers of influence whom he can control. Jesus was free from fanaticism; he was quiet, subdued, retiring faith; he mingled with the poor; communed with the wretched; avoided the rich, and rebuked the vain-glorious. In the calm of evening he sought shelter in the secluded groves of Olivet, or wandered pensively on the shores of Galilee. He sincerely believed in his mission; he courted no one, flattered no one: in his political denunciations

he was pointed and severe; in his religion calm and subdued. These are not the characteristics of an impostor." Such is the testimony of a Jew. Surely, the prophecy was literally accomplished: he was not cut off for himself.

9. The manner and circumstances of his death are the subjects of prophecy. Ps. xvi., 22. Pierced his hands and feet—parted his garments and cast lots for his vesture. Compare the prophecy with the facts. Literally fulfilled. See also the type Ex. xii., 46. "Bones" not "broken." John xix., 31–37. See also Ps. lxix., 21. Gave "vinegar" to to him. John xix., 28–30. Small matters they might be thought, and only to be understood spiritually, but they are literally accomplished.

10. His resurrection is a subject of prophecy. Ps. xvi., 10. Peter under the inspiration of the Holy Spirit says, that David spake this as a prophet. Acts ii., 25–31. Was it literally done? See Matt. xxvii., and John xx., 24–29.

11. His ascension was a subject of prophecy. Ps. lxviii., 18; compare with Eph. iv., 7–10, and Acts i., 9. All is literal yet.

12. His being seated at God's right hand is a matter of prophecy. Ps. cx., 1, with Eph. i., 20; Heb. ix., 27, and x., 12, 13; Acts vii., 55, 56.

Thus we see how the prophecies relating to the first advent of our Lord, and the connecting circumstances were literally fulfilled. Will not the unfulfilled prophecies be as literally accomplished? Where is there a rule for departing from this conclusion? In our next we shall notice those prophecies which relate to the second advent of our Lord, and then proceed to a general survey of other prophecies. We hope the reader will follow us closely; and may the Lord give us understanding in all things.

To Subscribers.

The first of January will soon be here, and those who have not yet paid for this volume will be forwarding the amount due, because they have made up their minds that they cannot do without the Herald of Life. Be sure not to send us ragged postal currency, or counterfeit bills. Such are in circulation, and we are subjected to loss or the trouble of returning them when sent to us. Next, do not send money "Registered." We regard that system as worthless, and an extravagant tax on the sender, as he has to pay twenty cents on the smallest sum sent, besides the regular postage, and has no security then, for the post-office is not responsible if it is lost. If you wish to make it safe, get a post-office "*Money Order.*" The cost is less than for a "Registered letter;" even fifty dollars can be sent for twenty-five cents. But for all sums less than five dollars, our opinion is, you may as well omit any of the above precautions and inclose your money in a letter carefully sealed and directed plainly as we state under the head of "Terms," etc.; which see. Do not add anything to our directions. It is a rare thing for us to lose a letter when directed as there set forth. We have used that *one* post-office "Box" ever since we have resided in this city, or for near seventeen years.

Let us hear from you all as early as possible, as we must regulate our Office Books the first of January. Send one new subscriber, if possible. See Br. Burbank's suggestion in last week's issue, and our indorsement of it.

Last Week's Issue.—Several mistakes occurred in it. One in making up, in the fifth column, inside, by which an item about "A Letter from Chicago, Ill.," is there entirely out of place. In the fifth column, outside, first page, thirty-sixth line from the top, for "lame" read *male*. In the next column, line forty-five from top, for "immortality" read *non*-immortality; and five lines below, for "led" read *fed*. These are some of the vexations of an editor. Other errors occurred, but we pass them.

Marriage of Divorced Persons.

One good thing the Episcopal Convention did, which our General Conference declined to do. It forbid its ministers from marrying persons divorced for any other than the sole scriptural season. It is time that the church spoke out on the subject of divorce. Members and ministers of our church, and all churches, are living, according to Christ, in concubinage. The facility of divorce is used for every breach of affection, for every whim of desire, and the parties thus sundered have no more scruple about marrying than if they had never been married; nay, they seem to have less. One man, infamous for his brutal massacre of the women and children of Indians then fighting for us, was married to his own daughter-in-law, and is now the father of his own grandchildren. Such looseness will yet fill the land with lust and crime. We rejoice that the Episcopal Church had the courage to meet this question in the right way.—*Zion's Herald.*

We are glad to hear *Zion's Herald* speak out on the above subject. It is time that all Ministers of the gospel and professed Christians set their faces against the practice of assenting to the marriage of divorced persons, except for the one cause the Saviour stated. Our mind has long been settled on that question. We have refused to marry such persons, when they have applied to us; and we think they should renounce their profession of religion who commit such deeds. We regard such persons as living in adultery according to the words of Christ; and civil law cannot alter His decision. It is a burning shame for ministers of Christ's gospel to show favor to the practice. Let the abomination cease to be countenanced by Christian people.

Another Dialogue.

C.—Good-evening, Br. Grim. I have been anxious to see you for some time. I desire to have a conversation with you on what some of our brethren call the "Future Age." If I understand aright, or am rightly informed, you are not a believer in it.

G.—That depends upon what you mean by the future age. There are so many opinions about the "Future Age," that when I am asked about my opinion, I must understand what is meant about a "future age, and whose theory is referred to, before I give my answer.

C.—Well, do you believe that the prophecies relating to the future age will all be fulfilled?

G.—I do; every one of them.

C.—But do you believe that Jesus will sit upon the throne of his Father David, and that His name shall endure forever, and that David shall not want a man to sit upon his throne so long as the sun and moon endureth?

G.—Yes, every word of it; and I believe that God did fulfil a portion of the prophecy when in the language of Peter in Acts ii., 30, he said, "Therefore being a prophet, and knowing that God had sworn with an oath to him, (David) that of the fruit of his loins, according to the flesh, he would raise up Christ to sit on his throne." And I believe God did do it; and I believe also, "The Lord said unto my Lord, Sit thou on my right hand," (how long?) "until I make thy foes thy foot. stool. Therefore let all the house of Israel know assuredly that God hath made that same Jesus whom ye have crucified, both Lord and Christ." Now if Peter understood the import and the meaning of Psa. cx., Jesus has been, and is sitting at his Father's right hand waiting; and how long does he remain there? I answer, until his enemies are made his footstool. This was one of the purposes for which God raised him from the dead.

This work of conquest is the work of the Father's, and Jesus does not take possession of his kingdom until his enemies are made his footstool.

C.—That is not according to my understanding of the Old Testament scriptures.

G.—I have nothing to do with how you understand the Scriptures; there is the trouble. One brother gives his interpretation of prophecies, and then because I do not believe in his interpretation, I am charged with a lack of faith in the prophecies, when I only refuse to believe in his interpretation

C.—Do you not believe when the Scriptures speak of Israel that they mean Israel in the flesh? or do you believe they mean spiritual Israel?

G.—There never has been but one Israel, and never will be but one. Such a thing as spiritual Israel is not found in the Bible. It belongs to the same school as immortal soulism. You might as well talk to me of a spiritual American, as a spiritual Israelite. When a man, whether formerly a Dutchman or Irishman matters not, once complies with the conditions of citizenship and subscribes to the conditions of our covenant as a nation, he becomes an American citizen, and is entitled to all the rights that the covenant gives him. So I understand that God has a commonwealth called Israel; so I understand Paul when he says to the Gentiles "that at that time ye were without Christ, being aliens from the commonwealth of *Israel*, and strangers from the covenants of *promise*, having no *hope* (in the promises) and without God in the world. But now in Christ Jesus ye, who sometime were far off, (from Israel as a commonwealth) are made nigh by the blood of Christ." Eph. Now I understand this to be God's commonwealth, called Israel. The polity consists of resurrected Jesus as King, or head of this commonwealth. So I understand Paul in Heb. i., "In the last of these days He hath spoken to us by his Son, whom he appointed heir of all things; on account of whom also he constituted the ages." Again, Heb. i., 13, "But to which of the angels said he at any time, Sit on my right hand until I make thine enemies thy footstool?"

Peter's preaching was quite different from some who are called "Future Age" brethren at the present time. Mark the contrast, the Jews still hope for the promise of God unto the fathers, and to be restored to their land under the reign of the Messiah, and in this respect they are in the true faith; much more so than most Christians. In denying that Jesus is the Christ, they do not deny the Abrahamic faith, or lose sight of the promise. What then are they broken off from? Not from Christ, for they were never in him. They have all the faith in Messiah; that is, in the Messiahship that Abraham had, and much more than Christians generally; but they deny the man. "When they see him in glory their expectations will be realized, and they will worship him."

Therefore, according to one of your best writers, it was God who was in the fault, and not Israel; for had the Lord sent Jesus in a proper way, that is, according to their expectations, they would have received him. And the next time God sends his Son into the world He will consult the wishes of these Jews and send him in a regal manner, and they will receive him.

Peter spake differently, when he said, "But ye denied the holy One and the Just, and desired a murderer to be granted unto you; and killed the Prince of Life, whom God hath raised from the dead." Peter says, they did it through ignorance; nevertheless, he charges the crime right home upon them, and in such a manner that when he announced this fact, that Jesus was to sit upon the throne of his Father until his foes were made his footstool, some of the house of Israel thought they were included in those enemies; "and when they heard this," they cried out, "Men and brethren, what shall we do" (to be saved)?

C.—But you do not suppose the new covenant has been made with the house of Israel?

G.—And why not?

C.—The new covenant was to be made with whole twelve tribes of Israel, for it is with the house of Israel and Judah that the new covenant is to be made. It is to be made with a people who had one made with their fathers before them, when the Lord led them out of Egypt. Even if it is the present gospel covenant, it remains to be made with the literal seed of Jacob; for a covenant is an agreement between parties, and the Jew never agreed to this covenant; and one party alone cannot make a covenant.

G.—To me this seems to be strange logic. You seem to consider all covenants as agreements between two parties.

C.—We admit the gospel covenant was offered to the Jew, but he would not accept of it; the offer was then withdrawn from him and made to the Gentiles, who did accept it. We admit, too, the Jew ought to have accepted it, and saved himself the torment he is now in. But the ordinances of heaven must be torn down over his head, and the foundations of the earth under his feet must be torn up before we can prevent him from having a new covenant made with him, and one that will make him a Jew inwardly and restore him to the favor of God, and replant him in his *own land.*

G.—You seem quite an enthusiast in your belief, and we hope during our conversations we may be enabled to discover some truth. At our next we will endeavor to talk about a covenant and see if it partakes of the form of an agreement, and if it require both parties to subscribe to it; so good-bye for the present.

Jacob Grim.

Philadelphia.

The Devil alias Tyrus.

Far be it from me to believe that all devils are diseases and myths, and equally as far, to give countenance to much that is said concerning their origin and character by many well-meaning but mistaken persons. For a long time I have ceased to make the devil the cause of my temptations and sins; and for an equal length of time have I renounced the idea that he is anything like an omnipotent, omniscient, or omnipresent being. Passages of Scripture, which I used to quote when I held the prevailing theory, I have found in most cases, when studying them, sustain no such ideas. Among others, Ezek. xxviii., 11–19, was very famous in the list.

In these verses we find such phrases as—"Moreover the word of the Lord came unto me, saying, Son of man, take up a lamentation upon the king of Tyrus, and say unto him, Thus saith the Lord God: Thou sealest up the sum, full of wisdom, and perfect in beauty. Thou hast been in Eden, the garden of God; every precious stone was thy covering . . . Thou wast upon the holy mountain of God . . . Thy heart was lifted up because of thy beauty . . . Thou hast defiled thy sanctuaries," etc.

That this matter has no reference to the popular devil is evident from the following facts:

The King of Tyrus, or the Prince of Tyrus, was never the devil. He was simply the King or Prince of Tyre—Tyrus being but another way of rendering *Tyre*. There was such a place as Tyre. It was in the midst of the seas. Is was a place of great wealth, and magnificence, and learning. In the second and third verses of the chapter we read, "Son of man, say unto the prince of Tyrus, Thus saith the Lord God; because thy heart is lifteth up, and thou hast said I am a God, I sit in the seat of God in the midst of the seas; *yet thou art a* man, and not God, though thou set thy heart as the heart of God. Behold thou art wiser than Daniel; there is no secret that they can hide from thee." Here we learn that the king of Tyrus was a man, and consequently not the popular devil.

Our opponents say, How could that king have been "in Eden, the garden of God: every precious stone (his) covering," etc? I would answer, first, it would be very strange if the Lord set Ezekiel to uttering prophecies concerning the devil, when we are told that judgment passed upon him in the garden of Eden, as recorded by Moses. Second, it is queer that he was such a great merchant, and had sanctuaries. It is doubtless the fact that the covering of precious stones represented the riches of the King of Tyre, and the phrase, "Thou hast been in Eden, the garden of God," the beauty of his kingdom.

In the next chapter, Pharaoh is called "the great dragon" with fishes sticking to his scales. In the next chapter to that, he is represented as a man with a broken arm. In the xxxvi. chapter, God calls Assyria a "*cedar*," and he says, "The cedars in the garden of God could not hide him . . . all the trees of Eden, that were in the garden of God, envied him." Thus through the prophecies of Ezekiel we shall find these bold figures used, but they have no more reference to the devil than they have to the supposed man in the moon.

Ezekiel xxviii., is a prophecy against Tyre and its Prince. It was exalted to the garden of Eden and the mountain of God; but like Capernaum, which was exalted to heaven, it was brought low, and became a place for spreading nets in the midst of the seas. The prophet is his own expositor, and his entire exposition of the matter of Tyrus can be found in chapters xxvi., xxvii., and xxviii., of Ezekiel. There we shall learn concerning the beauty, the precious stones, the wisdom, the traffic in merchandise, etc. Yours, learning daily.

F. H. Burbank.

The Year Day Theory.

BY ELD. J. S. WHITE.

Nearly all the commentators that I have seen, have seemed to take for granted that a day in prophecy is to be taken for a year. Some have referred to this fact as proof of the year-day theory. But if this is evidence of the truth of the theory, then as these very men have taken it for granted that man has an immortal soul, it is evidence that he has such a soul.

It is said that a year in prophecy is 360 days. If this be true, why should it require 365 days to fulfil it? Or if a day in prophecy represents 360 days, why should it require 365 days, or a solar year, to fulfil it? Or, in other words, if God has given a rule in prophecy to say that a prophetic year is 360 days, why depart from that rule by saying that it requires 365 days to fulfil it? It is said that the Jewish year was 360 days, and that prophetic time in Jewish prophecy is based on that fact. But it is not a fact that the Jews ever called 360 days a year. They never had such a year. Their year was solar; that is, they measured their year by the sun, which made 365 whole days. In the early part of their history, after they left Egypt, they computed their time as did the Egyptians, viz., twelve months in a year, and thirty days to a month, except the last, which had thirty-five days, making 365 days. If they noted a period of time by months, less than a year, they, of course, called the months thirty day each, as in the case of the flood. Five months there are called 150 days. When they had a year, it was 365 days.

In process of time, when the Jews became associated with the Greeks, they adopted their mode of reckoning time. They kept their months by the moon, making them twenty-nine and thirty days alternately; and twelve months to a year, in all 354 days. To the third year they added another month; making the three years, three times 365 days —1,095 days.

Adding half of a year to this, half of 354—177, would make 1,272 days for three years and a half. By what rule should this be called 1,260 days?

The angel was sent to Daniel to make him understand the vision which he had seen. If he did as he was told, and as he said he came to do, he did make Daniel understand it. But if the angel did not explain it literally, or mean just what he said; and when he spoke of time, if he did not mean just what Daniel as a Jew understood, how did he make him understand the vision.

East Boston, Mass.

Letters and Extracts.

From R. Cadwell.

Cortland, N. Y., Nov. 15, 1868.

Br. Storrs: You will accept the enclosed, [$40], with what has been sent to make up the sum at which I am put down, [viz., $150] and as in harmony with my present decision and knowledge.

It strikes me, there is a bewildering error on the being of God, in the tract "Living Soul." I have not examined it thoroughly (and perhaps am not able). I have it not on hand, it being lent to others to read.

The most clear perception of the human mind, aided by revelation, is, God is supremely an intelligent person or power, acting by free volitions of will, choice, or pleasure; prompted by infinite wisdom, and goodness; since there is nothing can prevent him so acting.

The tract seems to confound God with his works: so that to produce, or form anything, he must act, or operate upon himself, since it makes God the body and soul of everything. Hence he cannot act, or move, or strike in any direction, without striking and acting upon himself.

I hope I am mistaken in this. But no man can show me I am, while it is asserted—"All are parts of one stupendous whole, whose *body nature is*, and God, *the soul*."

Or, as another author speaks, (near as recollected) "God from one spirit fountain *poured*, of spirits, infinite, and those remaining, or made as perfect as at first, reabsorbs them into himself." The destiny of the others, don't recollect. Probably, they constitute the conflict of eternal "ages" with himself, as some seem to talk, who believe the soul-entity of man to be the "child" of God, and part of his own spiritual nature. To such hard doctrines I subscribe no faith.

R. Cadwell.

From Mrs. M. B. D.

East Hampton, Conn., Nov. 16, 1868.

Br. Storrs: In consequence of long continued sickness in my family the past spring and summer, and attendant expenses, I have failed to write you in reply to the books and papers you so kindly sent me last March. I have not forgotten them or the glorious release I then experienced. The remembrance of those great truths is yet fresh and sweet; and I expect to gather strength from them all my journey through. Yes, I read and reread them, again and again; with tears of joy I praised God for the great deliverance he hath wrought. While the words of good cheer found in Hebrews ii., 14, 15, were brought home to my mind in such a manner that I could not fail to understand. Surely thought I, this is indeed the mystery that hath been hid for ages, but is now manifest. I saw the old Adamic body condemned by the holy law of God; all corruption and fears steadily crumbling and wasting under the curse, the result of believing that old popular lie, "thou shalt not surely die," until the dust covered him. Dead without hope; but alive with a living Christ formed within. He'll burst the tomb and come up a living conqueror over death, hell, and the grave. Then shall come to pass the saying, "Death is swallowed up in victory. Oh death, where is thy sting? Oh grave where is thy victory?'

And since the loving kindness of God our Saviour hath appeared to us, and hath given unto us of his free grace and dying love love, a good hope, a sure foundation for the time to come, that we may lay hold of eternal life, and hath raised us up from beds of sickness, I feel like resuming my long neglected pen, and tuning my harp anew to the praise of him who doeth all things well.

M. B. D.

From S. S. Call.

Canton, Minn., Nov. 15, 1868.

Br. Storrs: I am constrained to write a few lines for the Herald of Life. There is quite a stir here in behalf of Universalism; they have got their smartest man, and are crowing loudly that he can whip the world on Scripture argument. He held a discussion with Mr. Rathburn, (*mortal* resurrection Adventist) and whipped him. Of course he could save all that he raised.

To day he (the Universalist) preached from 1 Corth. xv., 44, "There is a natural body, and there is a spiritual body," (not going to be, but is, present tense.) So he built on the old foundation of inherent immortality, and that all who die in Adam *shall* be made alive in Christ; that death was, and was not an enemy; death was the gate to endless joy; and that the body was not the man, but the house the soul lived in; that there never would be any resurrection of the body; that the soul went to heaven at death, to the body eternal in the heavens; that there was a germ or principle in man that never dies; it was sown a natural body, and was not quickened except it die. Such, in brief, is the substance of his discourse; after which, he gave liberty for remarks. I arose, told him I was puzzled to see how a man could be quickened according to his teaching; for you say he never dies; and if he never goes into the grave how can he be raised from the dead? and if the body never comes up, and the soul never goes down, what have you to raise? pray do tell me, if you can. I would like to have you tell me what Christ saves, or what use you have for a Christ? where is your Christ? and now, sir, I would like to have you or any other man show me a passage between the lids of the Bible of a promise of any man's going to heaven, either in this world, or the world to come! Show me one if you can.

He arose and blackguarded and threw dust; got up a laugh, read some Scripture, till I said, look here, friend, blackguard is not argument; it is only throwing dust, getting up a laugh, and draws attention from the questions. We want the truth. Please answer, then, and give us the light we need.

This nonplussed him and brought him to his senses; yet he did not meddle with the question, though repeatedly requested so to do.

Query! If the germ or life-giving principle leaves the body at death, what is the use of planting it? How long will it take it to sprout? As well might corn grow after taking out the chit, or germ.

From Louisa J. Beach.

Strange as it may seem, it is certainly true, that the views we advocate are but imperfectly understood by the mass of people by whom we are surrounded; even though they may know the name by which we are identified. Many people of intelligence even, in our enlightened country, have never heard, neither do they entertain a single correct idea of God's great plan to redeem mankind. Adventism, so-called, is confounded with Spiritualism, Mormonism, and all the delusions of the day now prevalent. I am often reminded of Paul's expression, "known, yet unknown."

A few evenings since, a gentleman doing business with my husband, called at our house, and during our conversation, asked me if we attended the Baptist church. I answered, No, we are Adventists. Noticing a shadow pass over his countenance, I remarked, you did not think we were so foolish, did you? He replied, "In religion and politics every one can think for themselves;" then added, "but I haven't heard anything about the Adventists for a number of years. I guess there are none in New York now." By the way, he formerly lived in Brooklyn a number of years. I told him there were a considerable number there, that they sustained meetings, etc. "Why," said he, "I thought they had all run into Free love-ism." I asked him if he considered us the same as Spiritualists? He said, "yes;" he "always thought we were all one." I then had the pleasure of informing him, that no two classes of persons were wider apart in their views; and gave him a tract, "The Living Soul," which he accepted and promised to read. I trust he may become enlightened by it.

I have been endeavoring during the past two weeks, to scatter some of the tracts referred to, sending some off through the P. O. and wherever I find an opening, hoping that some little good may be done thereby. While we are praying that the truth may spread and prosper, I think a little sprinkling of works, along with it, goes well. What sums of money are expended annually to sustain missionaries in foreign lands, while here at our very doors people are perishing for the bread of life.

"Darkness covers the land, and gross darkness the people." There are, however, some tokens of encouragement; and in this vicinity, the precious truth of Life only in Christ is gradually working its way.

I have recently attended a meeting of the lovers of truth and life at Bristol, about ten miles from this place. Several of the church there have lately embraced the Life views, and others are investigating the subject. We enjoyed a blessed and refreshing season. Brn. Geo. Brown, Pile, and C. Barker were present to preach the word, and truly the Lord helped. The Life-theme was prominently presented, and with good effect. It was the universal testimony of all who were gathered there, that the reception of this truth has produced a sanctifying effect upon them, causing an enlargement of heart as well as enlarged views of the character of God and of his plan. It seems to beget a spirit of love in every heart brought under its influence. May it continue to spread until the whole body of Christ shall be permeated by it.

New Britain, Conn., Nov. 21, 1868.

From J. S. Potter.

East Boston, Mass., Nov. 23, 1868.

Br. Storrs: As I am ready to sail to-day for Nova Scotia, I thought I would pen a few lines for the Herald of Life, desiring the prayers of all the brethren and sisters who have access to the throne of grace that the Lord will bless and sustain me in presenting the light of the great *crowning truth* of the Gospel of the Son of God; and that I may have wisdom to rightly divide the word of truth, not in the wisdom of men, but in the wisdom and power of the Spirit of God.

I do not expect to see the Herald while I am gone; therefore I shall loose a weekly *feast*; but if I am faithful to the Lord I trust I shall feast upon the Bread that came down from heaven; which if a man eat thereof, he shall "never die." May we all eat of that Bread that we may have eternal life; for, "he that hath the Son hath life; and he that hath not the Son of God hath not life." May the blessing of God be with you all. Amen.

Eld. J. Lewis writes from Otto, Ill., Nov. 12th: To-day I arrived at this place in good health; found the little band here firmly established in the faith of the gospel of "one Lord, one faith, and one baptism," viz., "of the Holy Spirit," without which Spirit no son or daughter of Adam will ever have a resurrection to life. We found also the Campaign Documents sent us; for which we are very thankful. They are battering down the walls of false theology faster than one would imagine. We have a good report from Lewiston. They begin to want the old "soul-sleeper" to come and preach in the court-house, which they have kindly offered. We hear also from Mason County, requesting us to come and talk to them about the "strange doctrine," as some call it. We learn from other places where we have travelled and scattered tracts, that there is an increasing desire to hear. May the Lord send more laborers into this western field. Pray for me.

Note by the Editor.—The tracts to Wm. B., to which you refer, were sent some time since.

BUSINESS MATTERS.

One Dollar each from—Geo. H. Clark, Wm. Silbaugh, J. Cook (Snyder—You do not tell us Cook's post-office, and we cannot find his name on our books.) John Ramo, Kate Clapp.

Two Dollars each from—H. D. Tompkins, Lewis Hart, C. W. Chick, N. Chase, Wm. Whidden, T. W. Wright, R. Blakeslee, J. C. Bailey, John Craig, W. S. Olmsted.

Five Dollars each from—Wm. Marshall, C. H. Sutton, on pledge.

Various Sums—John W. Low, $1 50; Mrs. M. B. Dumay, 50 cts.; Mary Gearld, 50 cts; J. Harris, $2 50; Mrs. Corey, $2 50; S. F. Clapp, pledge paid, $20; C. Cushing, $2 50.

Parcels sent since last week.

S. D. Bartholomew.................by mail
Lewis Hart.................."
Mary Gearld.................."
Roswell Hart.................."
J. H. French.................."
Dr. E. L. Parker.................."
Miles Clark.................."
D. J. Ellsworth.................."
John R. Greene.................."

For Tract Fund.

E. M. Lewis.................50 cts.

Pledges to Support Herald of Life.

Samuel Brown, Milwaukee, Wis..........$25 00
Roswell Hart, Plainville, Conn..........20 00

Pledges for the Tract, "God is Love."

Clamor Franke, Cincinnati..........$5 00
Louisa J. Beach, New Britain, Conn..........2 00

APPOINTMENTS.

Hartford Conn.

W. H. Hanford Sunday, Nov. 29th.
W. N. Pile Sunday, Dec. 6th.
F. H. Burbank Sunday, Dec. 13th.

Keyport, N. J.

F. H. Burbank, Sunday, Nov. 29th.

Poetry.

All's Well.

The day is ended. Ere I sink to sleep
My weary spirit seeks repose in thine;
Father, forgive my tresspasses, and keep
This little life of mine.

With loving-kindness curtain thou my bed,
And cool in rest my burning pilgrim feet;
Thy pardon be the pillow for my head—
So shall my sleep be sweet.

At peace with all the world dear Lord, and thee
No fears my soul's unwavering faith can shake,
All's well, whichever side the grave for me
The morning light may break!

Children's Department.

Honesty The Best Policy.

A few days ago a youth of about sixteen came from the country to Boston to fill a subordinate situation in one of our first mercantile houses. The head of the firm received the youth in the most freindly manner, and caused his son to take the stranger around town and show him the principal places during the afternoon of his arrival.

While amusing themselves in this way the stranger youth told his companion that, in coming along in the train that morning, he had given a boy a bright cent for a pond lily, and that the coin having been mistaken for a five cent, the vender of lilies had paid him four cents back as change.

The merchant's son questioned the honesty of the transaction, but the young man from the country defended it on the score of smartness. Shocked at the absence of principle in his companion, the merchant's boy told his father of the transaction, who next morning interrogated the young man from the country concerning it, and found that he was somewhat inclined to pride himself on account of the act.

"Was the cheating of a poor boy who, perhaps, had a sick mother to provide for by his industry, not cruel, let alone its injustice?" queried the good merchant.

"It was his look out," the boy replied.

"Was your conduct not dishonest?" asked the merchant.

"I don't know that it was. He ought to have been smart enough not to give me the money."

"Young man," said the merchant, "I call your share in the matter stealing; and if the four cents had been so taken by me, I believe they would have burned a hole in my pocket."

The youth boldly replied, "They have not burned a hole in mine, Sir."

Disgusted at discovering such moral obliquity in the young man, the merchant told him it was impossible that he could employ one who exhibited such dishonest notions concerning a small thing, for in matters of great importance the possessor of such loose ideas of honesty would most likely give way.

With much good advice the youth was sent home to his father, with a letter from the merchant relating the affair stated above, and expressing regret that the circumstances had completely shut the boy out from his confidence. So the young man lost an excellent chance of succeeding in life; and it is hoped that the lesson may teach him hereafter that "Honesty is the best policy."—*Boston Journal.*

Count Zinzendorf and the Dove.

Cruelty to animals is always the sign of a mean and little mind, whereas we invariably find great men distinguished by their humanity.

I remember having read, some time ago, a beautiful story of Count Zinzendorf when a boy. He was, as I dare say you know, a great German noble, and lived to do a great deal of good in the world.

One day when he was playing with his hoop near the banks of a deep river which flowed outside the walls of a castle where he lived, he espied a dove struggling in the water. By some means the poor little creature had fallen into the river, and was unable to escape. The little Count immediately rolled a large washing-tub, which had been left near, to the water's edge, jumped into it, and though generally very timid on the water, by the aid of a stick he managed to steer himself across the river to the place where the little dove lay floating and struggling. With the bird in his arms, he guided the tub back and got safely to land. After warming his little captive tenderly in his bosom, the boy ran with it into the wood and set it free. His mother, who had watched the whole transaction, in trembling anxiety for his safety, from her bed-room window, now came out.

"But were not you afraid?" she asked.

"Yes, I was rather," answered the little boy; "But I could not bear that it should die so; you know, mother, its little ones might have been watching for it to come home!"—*Plea for the Dumb Creation.*

Who Shall Preach the Gospel?

On the seal ring of Archbishop Usher were inscribed the words, *Vœ mihi si non evangelisavero*—"Woe is me if I preach not the gospel." We may well believe that the conviction expressed in those words was more deeply engraven on his heart. His life was one of singular devotedness, and perhaps no man ever wore the highest ecclesiastical honors more unconsciously than he did. He knew no higher ambition than pre-eminent usefulness as a minister of Christ.

But to preach the gospel is not the duty only of archbishops or of ministers. It consists in making Christ known to others, and that is obligatory on all believers. The command is—"Let him that heareth say come;" and that invitation may be uttered in the parlor as well as the pulpit, by the wayside as well as before the great congregation. Whoever has personal experience of the regenerating and sanctifying power of the gospel knows that it is God's gracious provision for a guilty and lost world. That is enough to impose a duty. He may not have the gifts of eloquence. He may not be able to expound and harmonize all the doctrines he believes, but, like the blind man healed by Christ, he can say, "Whereas I was blind, now I see."

Such testimony is oftentimes the most impressive and affecting. It is something which sophistry cannot set aside, and which cannot be met by infidel argument. When the celebrated English statesman, Windham, visited Dr. Johnson on his death-bed, the latter, who had just found Christ precious to his soul, spoke to him tenderly, but faithfully. Windham was powerfully affected, and the tears stood in his eyes. There is nothing of which the believing soul is so assured as of the adaptedness of the gospel to all its need, and of the power of Christ to save. And why should this testimony be suppressed? Why should a false modesty or a fear of men silence it? True, it should be uttered on fit occasions, but the occasions may, by wise forethought, sometimes be made fitting.

It is a false idea that to preach the gospel we must have a crowd before us. In the early history of the church, God blessed his own word to small assemblies. Peter preached to Cornelius and his household; Paul to Lydia and her household; Philip, on his desert way, to a single hearer. Such sermons are sometimes the most effective. A single soul is inestimably precious, and a single convert has sometimes proved himself a host. We have read of sermons addressed to a mere handful of persons that have proved the seed of abundant harvests. A poor ploughman taught the celebrated James Harvey some useful lessons out of his humble experience; and who can tell the influence of these lessons? It is marvellous how much good was accomplished in Scotland and Geneva by the eminent Robert Haldane. To trace the streams of good that have flowed from the fountains of his influence seems like romance. Yet of him it is said that it was to the conversation of a pious stone-mason, with whom he once walked some miles through the woods of Airthray, that he attributed his first clear conceptions of the plan of justification.

That stone-mason was a preacher. No metropolitan pulpit could have added dignity to his work. He preached the gospel more truly and effectively than many who have attempted it in gown and bands. Perhaps if he had aspired to do it in the sacred desk, he would only have made a failure. The grass-grown path through the woods of Airthray was pulpit enough for him, and, content, yet faithful, in his humble sphere of influence, his words have already, through his single hearer, gone forth to the ends of the earth.

The prosperity of the cause of Christ depends largely on the fidelity of the private members of his church. There is work for each one to do. Every one may find a pulpit of his own, and in that pulpit he should discharge his duty with all the solemn earnestness and fidelity of "a man of God." It may not be a very elevated pulpit, it may not be very conspicuous to human eyes. It may be as humble as the seat of a Sabbath-school teacher, or a chair by the fireside. But if the living truth as it is in Jesus may go forth from it, that will change it into a pulpit. A single soul led to Christ will infinitely more than compensate for all the effort made; and many a soul that would perhaps never be reached by the Sabbath's sermon may be won by the gentle tones of Christian fellowship.

It is this individual effort in lowly spheres, amid the scenes of common life, by the wayside, as it were, that is demanded, in order that the cause of Christ may be effectively promoted. Who, with the personal knowledge of the grace of our Lord Jesus Christ, cannot do something? Will the humbleness of his position justify him in putting what little light he has under a bushel? Should he not be the more diligent, if he has but a single talent to improve, in attempting to make the most of it?

In a searching criticism on his own deficiencies and shortcomings, William Wilberforce once wrote: "Who knows but that if I had been sufficiently on the watch, and had improved all the opportunities of doing good and preventing evil which have been afforded me, many who are now strangers and enemies to God, might have become known and reconciled to him?" Such was the self-questioning of a man who, under the sense of his solemn responsibility, preached by the pen to an audience to be numbered by the tens of thousands, to an aristocracy which Thomas Scott, and Newton, and Cecil, would in vain have aspired to reach, and in whose words—from the printed page—reached Leigh Richmond in his worldliness, and Thomas Chalmers in his sick chamber, and called them forth to their noble careers of wide-spread usefulness. And yet he queried with himself how much more good he might have done! It was a deep consciousness of his accountability that pressed this question home to his conscience. And yet how many not only fail to put this searching inquiry to themselves, but lack even the *aspiration* for Christian usefulness in which his life was so prominent!

Let it be that the man who stands in the sacred desk has five or ten talents to account for, yet every disciple of Christ has as solemn responsibility resting upon him for the use of one. It is the business of all—the grand business of every Christian life—to preach the gospel: and whether it be done by acts of charity or words of kindess, by clothing the naked or instructing the ignorant, by services which supply the means to prosecute, or energies which execute, the designs of the gospel of Christ, the duty is none the less obligatory, and each Christian disciple might well have engraved on his heart, if not on his signet ring: "Woe is me if I preach not the gospel."

The writer of the foregoing article, taken from the *New York Observer*, has struck the key-note of Christian usefulness. All followers of Christ, whatever their station or ability, should, in the measure of that strength which God has conferred or made attainable, be preachers of the gospel. With what consistency, however, can they who have built upon Jesus Christ, the "chief corner stone," a superstructure of "wood, hay, stubble," enjoin upon their lay brethren the necessity for preaching the gospel, while the fact is notorious that almost, if not quite, every author of anything like persistent attempts in that direction incurs religious ostracism? It is the duty of all Christians to preach the gospel; but how can men dispense what they have not received? How can they teach what they do not themselves comprehend? How can they enlighten others while darkness reigns in their own minds? To every preacher and layman of the so-called orthodox school we would say, throw away your anti-Bible, God-dishonoring human traditions, which men in their arrogance and self-will have put in the place of truth, and then go meekly and prayerfully to the word of God and receive from it the gospel of our Lord Jesus. When the dawning light of truth has revealed the falsity of your doctrines, have the honesty and the boldness to declare an uncorrupted gospel, though you thus sever the fondest ties of friendship. You may be humbled in the eyes of men, but you will be exalted in the truth, and be permitted to attain unto high places in Christ Jesus. If any, in the exercise of brief authority, enjoin silence upon you, adopt the language of Peter and John when commanded "not to speak at all nor teach in the name of Jesus," and say to them, "whether it be right in the sight of God to hearken unto you more than unto God, judge ye." If they threaten disassociation, do not fall into the dreadful error, a trap which will surely be set for you, of thinking your sphere of usefulness will be contracted by disconnection from human organizations. Many have thus listened to the voice of temptation, but the inevitable cloud has enveloped their minds, and their last condition has been worse than their first. Which of all the martyrs for Jesus might not have reasoned with themselves, "If I now die, my usefulness will be wholly cut off. I will deny my Master this once and then I can preach him privately. They died, and though they are dead they yet speak. If you have the truth, preach it in humility and godly fear, on all proper occasions, and leave the result with God. Though you may be thrust out of what may seem your proper field of labor, rest assured if you are only faithful God will place you in larger fields of nobler labor.

Preach the truth, then, both by word and deed, especially the latter. You may, God helping you, call out a greater than Richmond or Chalmers, who will effectively ring the truth in the ears of many who in their turn will become efficient preachers of the gospel. We cannot all be *preachers* of the gospel, in the common acceptation of the term preaching, but we *can* all be powerful *livers* of it, and thus, by demonstrating its sanctifying power, preach it eloquently and effectively. Each one should realize that a knowledge of the truth imposes the duty to make it known to others, and should feel with Paul that "necessity is laid upon me; yea, woe is unto me if I preach not the gospel!" L. C. T.

The Immortal Soul.

Hartford, Conn., Nov. 9, 1868.

[Br. Storrs: I found so much profit in reading Theology of the Bible, by Judge Halstead, yesterday, that I thought some extracts would afford like pleasure and profit to others, and herewith send you some from pages 325 to 328. I wish that all could see the force and beauty there is in the glorious doctrine of Life only in Christ. W. S. Olmsted.]

Saurin on what Orthodoxy calls "Endless damnation," says,

"I sink! I sink under the awful weight of my subject; and I declare, when I see my friends, my relations, the people of my charge, this whole congregation; when I think that I, that you, that we are all threatened with these torments; when I see in the lukewarmness of my devotions, in the languor of my love, in the levity of my resolutions and designs, the least evidence, though it be only presumptive, of my future misery, yet I find in the thought a mortal poison, which diffuseth itself into every period of my life, rendering society tiresome, nourishment insipid, pleasure disgustful, and life itself a cruel bitter, I cease to wonder that the fear of hell hath made some mad and others melancholy."

These are natural consequences of belief in Orthodoxy's "Eternal damnation." Nay, the world would be one vast madhouse if a realizing and continual pressure of such a belief was present (as God's system in reference to us should always be) to the minds of mankind; weighing them down with constant forebodings as to their own fate, and with constant imagining of what nearest relatives and best friends who have died may be actually suffering. I think that the reader of the foregoing pages is prepared to exclaim: Who but a madman could ascribed such a system to God! Albert Barnes tells us that he has written eleven volumns of commentaries on the New Testament, and five on portions of the Old Testament. He then says, p. 69, 70.

"I have no hope of the immortality of the soul, or of future happiness, except that which is found in the gospel of Christ. I have seen no evidence, I now see none, of the immortality of the soul as derived from human reasoning which would be satisfactory to my mind, and my belief that the soul will exist forever is founded on the fact that 'life and immortality are brought to light through the gospel.' The reasoning of Plato on the subject, with Phædo, has done nothing to convince me on that point, nor have I met with any reasoning, apart from the statements of the Bible, which would convince me, or which would give support or consolation to my anxious mind when I think on this great subject."

The immortality of the soul, spoken of by Mr. Barnes, is inherent immortality in every one. Mr. Barnes collocation of 2 Tim. i., 10. "Life and immortality are brought to light through the gospel," and makes the verse to mean, that, through the gospel life and immortality of all are brought to light: The E. V. callocation is, hath brought life and immortality to light through the gospel. The Gr. is, having brought to light (using the E. V. words) a life and incorruptability through the gospel. What is it that the Gr. says is *brought to light?* It is a life and immortality through the gospel; i. e., a life etc. through belief in the gospel; and, of course, to those only who believe in the gospel, good tidings, of a, or, the, Christ came. The E. V., by dividing the verb *brought to light* into two parts, and putting *brought* before *life* and immortality, and to *light* after these words makes the sentence capable of being understood, hath brought life and immortality of all to light through the gospel; i. e., that the gospel has brought life and immortality in all to light. Whether the E. V. callocation was intended to be so understood we can't say: but Mr. B. tells us he so understands the verse. Is it not amazing that any man, after saying that he finds the tenet, the immortal soul, no where else in Scripture, and from no reasoning whatever, should be so wedded to the enormous dogma (the consequences of which Saurin pictures as so appalling) as to be determined to find it somewhere in Scripture; and be determine to find it in this verse, 2 Tim. i., 10! I have never been able to see what there is in the tenet to be so in love with that men should persist in wresting Scripture in attempts to find it in God's word. All such efforts are just so many proofs furnished by Orthodoxy itself that its theory, the immortal soul, is not in the Bible. Of orthodoxy's scheme that tenet is the foundation corner-stone. [That's true.] And if it were a part of God's system it would occupy the same position: It would not have been left to man's guessings.

To show what can be done by collocating, placing together words in a sentence in a way to suit a theory, I give the Gr. of Acts xiii., 48; "*episteusan hosoi,* Believed as many as, (i. e., As many as believed; the Heb. and the Gr., generally put the verb first) were set in order for a life eternal; in perfect accord with every other passage in reference to faith and the promise made to it: The E. V. is, 'As many as were and ordained to eternal life believed'! Wholly at variance with every other passage relating to the promise made to faith. And so in Heb. ii., 4; Rom. i., 17; and Gal. iii., 11; Heb. x., 38, the Heb. and Greek are, 'the just by, or on account of faith shall live again,' in perfect harmony with all Scripture. And James Murdock, D. D., and very likely of the orthodox school, in his translation of the Syriac New Testament, renders Rom. i., 17, 'The righteous by faith, shall live.' And Gal. iii., 11, 'The just by faith, shall live': And Heb. x., 38, 'Now the just by my faith, will live,' (i. e., by faith, of, in, me.) He puts a comma after *faith* in each of these verses. The E. V. in each of these verses is, 'the just shall live by faith.' The E. V. both of Acts xiii., 48, and of the four last cited verses, is due to the Calvinism of James's Ecclesiastics; which would read: they who are *ordained* (i. e., as it would have us understand that word *elected*) to be just, shall live by faith. The English clergy that came after them, and not very long after, discarded Calvanism.

The Coming of the Lord.

A LETTER TO E. B., OF ST. JOHNS, MICH., BY A. BOYNTON.

Dear Brother: In answering your kind letter we might write of the season, crops, worldly hopes, fears, trials and blessings; but when we look over all, these there is one event which so far exceeds all others in magnitude and grandure, as well as in importance, that notwithstanding much has been said upon it, we feel pressed still to present it, viz., The coming of the Lord—the second advent of Jesus, the Messiah. We feel on this subject somewhat as did Elisha when he rebuked his servant for taking a gift from Naaman: see 2 Kings v., 26. "Is it a time to receive money, and to receive garments, and olive-yards and vineyards, and sheep, and oxen, and men-servants and maid-servants?" Also, as the apostle felt, 1 Cor. vii., 29–31. "But this I say, brethren, the time is short. It remaineth, that both they that have wives, be as though they had none; and they that weep, as though they wept not; and they that buy as though they possessed not; and they that use this world, as not abusing it. *For the fashion of this world passeth away.*" We write not to enlighten or convince the judgment of these solemn truths; so much has already been said, that "familiarity has brought contempt" from the wicked, and too often indifference from the (professed) waiting disciple. The point we wish to press, and to us the all important one is, feeling; yes, *feeling.* We don't mean that kind which shouts as well at a political meeting as in the church; but such as stirred Elisha and Paul in those utterances quoted above. A feeling prompted by the Holy Ghost, which energizes and moves the whole being, and that because its work is felt at the *heart*; the very fountain or seat of affections. We *know* (and this faith [theory] has many adherents) that the Lord is *soon coming*! But what effect does this faith have upon us? What says the observer? what says conscience? do our works correspond? or are they like other men's? Why are not Adventists moved by these things as they once were? (We do not refer to any fanatical conduct). They believed; and, in *practically* carrying out that faith, were accepted of God and blessed with a good portion of the Holy Spirit; but now they have failed to heed the command, "Grieve not the Holy Spirit, whereby ye are sealed unto the day of redemption." And how grieved it? By neglecting to heed the admonition of the apostle above quoted. Equally true in this case as in the one on which the apostle wrote, "the letter killeth, but the Spirit giveth life." And how fearful the position of those, as a class, to whom the Spirit says, "I would that ye were either cold or hot [had no faith or else one working by love] but because ye are lukewarm [theoretically religious] I will spue thee out of my mouth."

The reality of the near coming of our Lord is felt proportionate to our conduct or daily action in reference to this event.

Perhaps we had best say no more to enforce this most important subject then only to call attention again to Paul's solemn words. "But this I say brethren, the time is short," etc. The great trouble is, we don't take time to *meditate.* Truth, although uttered by the Holy Ghost even, requires *time* to fasten and impress itself deeply on the mind; like the burning glass, we must hold it steadily for some time before the designed effect is produced,

While the world are *rushing*, we must be moderate, calm; "*think* on these things;" give ourselves wholly to them. God help us, my Br., to keep out of the bustle, the exeitement and strife of this perishing world, and so walk and talk with God as to be found of him in peace at his coming and kingdom.

West Batavia, N. Y.

The Mercy Seat.—The throne of grace and the mercy seat are terms in very frequent use among prayerful Christians. Their signification is nearly synonymous. They both refer to the cover of the ark of the covenant, before which the Jewish high priest, with solemn ceremonial appeared on the great day of atonement. Bearing in his hand the golden bowl in which had been caught the streaming blood of the slain lamb, the high priest entered the holy of holies and sprinkled the blood upon and before the ark, and made supplication for the mercy and forgiving grace of God.

Under the Mosaic dispensation the high priest alone could enter the sacred place and approach the mercy seat; but now, since Jesus, the great high priest of our profession, has entered the heavens and removed the vail, the trembling soul may venture into the presence of God. Whatever complaints the humble though unworthy suppliant has to make may with confidence be poured forth into the ear of the divine Saviour; whatever desires burden the heart may all be made known to Him whose pity for all his children is as boundless as his love. At the blessed mercy seat relief may be be found when the worn spirit is perplexed by the constant recurrence of life's petty annoyances, or overwhelmed with floods of sorrow.

When there is no human ear willing to listen to our experience of trials and temptations, when sympathy fails, when no friendly hand grasps ours in cheering fellowship, when disappointments, weakness and pain are our portion, then what a precious refuge is the throne of the heavenly grace.

"It is the place where Jesus sheds
The oil of gladness on our heads:
A place than all besides more sweet,
It is the blood bought mercy seat."

—*Zion's Herald.*

S. S. Rogers, Plantsville, Conn., sends $20 for the Herald of Life, and writes: My health has been very poor for most two years, and I have been unable to write any part of the time. My physician thought I could not live; but I have never thought of dying, but that I should live and "See the Lord in the land of the living." I think He will come soon; all things proclaim His coming near. May we all be ready to receive him with *joy.* Yours, in love,

Energy.—Energy, literally from the Greek, is inward workingness; the blooming of the flower is energy; the increase of fruit is energy; the growth of the body is energy, yet in these there is no violence; the efficiency is not destructive, but vital; without it the whole frame must fall at once into corruption; with it instead of corruption we have life.

To hear, to understand, and to bring forth fruit, are the three grand evidences of a genuine believer.—*Dr. A. Clarke.*

BOOKS AND PAMPHLETS

FOR SALE AT THIS OFFICE.

On all books and pamphlets sent by mail, the postage has to be *pre-paid.*

Six Sermons on the Inquiry. *Is there Immortality in Sin and Suffering?* To which is added a sermon on *Christ the* Life-Giver, or the faith of the Gospel, by Geo. Storrs; with an Introduction defending the Bible and its Author against Infidels. This work contains double the amount of matter of the original Six Sermons. *Price,* in paper covers, 30 cents. Postage 4 cents.

The original Six Sermons were first preached and published in Albany, N. Y., in 1842. Since then they have passed through many editions and been improved and enlarged as the author received more light; but the last alterations and enlargements were made near fourteen years since, and the author has seen little reason to make any material change in the matter since, but will do so when he sees cause, if he ever does.

The Watch Tower: or, Man in Death; and the Hope for a Future Life.—A Pamphlet of 96 pages. A thorough cure for the modern necromancy, misnamed "spiritualism," which is really animalism. Price 20 cents. Postage 2 cents.

This work is one of the first importance, and should follow the Six Sermons in all cases where there is a desire to understand the question of inherent immortality and the state of man in death, as only the knowledge of man's nature and state when dead can prepare our minds to comprehend the work of Christ in our redemption. Let none therefore fail to read this pamphlet.

Life from the Dead; or, the Righteous only will Live Again. By Geo. Storrs. Price 20 cents. Postage 2 cents.

The author believes this subject is one of vast importance. It illustrates the whole Gospel scheme, and shows the mercy of God in its true light, while man is seen to be wholly mortal. It cuts up the modern man-worship, which is hurrying so many on to rank atheism. This work should be read after the two preceding ones, with which it will be seen not only to harmonize, but it is the climax to the doctrine of those works, and is the inevitable result to which they lead. The three works together form the author's "body of divinity" as he understands the Scriptures of truth.

Life only in Christ.—This embraces the whole of the three previous named works, and the Tract on Atonement, bound in one volume of 360 pages, and lettered on the back. It contains a full view of the doctrine of "No life out of Christ," as held by the Editor of the Herald of Life. Price $1. Postage 16 cents.

This volume has been prepared for the convenience of those who wish to know the author's views on the Life theme, in the order in which they rose in his own mind, and as the subject naturally arises in a thinking mind. 1. Is man immortal? If not—2. What is his state in death? If unconscious in death—3. Who will live again? These questions are taken up in this order, and we do not see how an impartial mind—willing to follow truth wherever it leads—can come to any other conclusion than the one arrived at in these combined works. Examine them and see if this is not so.

Man's Destiny.—Immortality: The Arguments from Nature and Scripture, by Rev. T. M. Post, D. D., St. Louis, Mo., Reviewed by Geo. Storrs. Price, in pamphlet, 30 cents. Postage 4 cents.

The history of this work was this: Rev. T. M. Post D. D., of St. Louis, Mo., a well known and talented clergyman, was selected by certain ministers and others, in New England, to write a prize Essay on Immortality, for which a gentleman in New York paid $150. It was intended to have it the best that could be said or written in favor of the immortality of all men without regard to their moral character; that is, of their inherent immortality.

Dr. Post took up the subject under two heads of argument. First, "The Argument from Nature;" and second—" the Argument from the Scripture." The first of these appeared in *The New Englander* of February, and the other in May, 1856.

The Reviewer followed these arguments in their order. The Review of the argument from Nature was written before that from Scripture appeared.

The author of the Review wrote it by request, and with the expectation that it would be published with a reprint of the Essay. No one should fail to read it; and perhaps nothing better can be placed in the hands of Ministers of any denomination.

Bible vs. Tradition: in which the true teachings of the Bible is manifested: showing the true meaning of the terms Soul, Spirit, Hell, Everlasting, Eternity, Life, Death, etc. Price, bound, $1. Postage 16 cents. In paper covers, 70 cents. Postage 6 cents.

This work contains over 300 pages, and is an invaluable help to understanding the Scriptures. Many smaller works have been written by others on the subject; but they are little more than a compilation from this larger and more perfect work, which was the pioneer in this branch of the life views.

BIBLE EXAMINER TRACTS.

No. 1. Earth, not Heaven, is to be the inheritance of the saints. A Sermon by Geo. Storrs. Price 5 cents.

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No. 8. The Wages of Sin; by a Presbyterian Clergyman. Price, 5 cents.

No. 10. Letters to a Clergyman; or Life only through Christ not a heresy; by Dr. J. K. Finley, Pittsburg, Pa. Price 5 cents.

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Herald of Life

AND OF THE COMING KINGDOM.

"They which shall be accounted worthy to obtain that world, and the resurrection from the dead . . . are the children of God, being the children of the resurrection."

GEORGE STORRS, Editor.

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THE OBJECT of this paper is to promulgate the truth of "LIFE ONLY IN CHRIST:" or, a future life and a resurrection from the dead, are both conditional; and only bestowed at the second advent of Christ, "at the last day."—See our motto.

"MEDIATORIALISM."

Under the head of "The Essential Life" there has appeared some eighteen articles in *The Advance*, a Congregationalist paper, "BY THOMAS C. UPHAM, D. D." We have once or twice given extracts. For some time past we had overlooked them, and regret especially the loss of the paper which contained the number on philosophy's vindication of the doctrine of the Cross. In *The Advance* for Nov. 12th is an article in the series on "MEDIATORIALISM AS A UNIVERSAL AND PRACTICAL PRINCIPLE."

We must say, we have been exceedingly interested in the topic presented; and though we would have preferred, in some places, language more adapted to common minds, and expressions less liable to be misunderstood, yet the article we regard as highly interesting, and as furnishing food for deep thought. In some places we fear it is not sufficiently guarded. The great fact that "there is one God, and one Mediator between God and men, the Man Christ Jesus" (1 Tim. ii., 5,) is recognized in the article; but possibly not as prominently as it should be. So far as *our* mediatorial character is concerned it arises wholly from our being in Christ, or being "of His body." In that relation we are indeed mediators. But this point needs to be well guarded and defined. With these introductory remarks we give our readers the larger portion of the article, only adding, Do not read it carelessly nor pass over it hurriedly. Dr. Upham speaks as follows:

2. The subject of this article is Mediatorialism. A subject which cannot be mentioned without at once leading our thoughts to our great chief and leader. We harmonize with what is taught us in the Christian books in saying that Christ is the embodiment of the mediatorial principle; the principle existing in the organic personal form; the mediatorial personality; the Mediator. Mediatorialism is the name of the principle; Mediator is the name of the person or being mediating. And as mediatorship can exist practically and personally only on the basis of a mediatorial principle or truth antecedently existing, the whole subject comes within the sphere and the recognitions of philosophy. It is conceded to the claims of philosophy that one of its functions is to deal with principles, in distinction from forms and manifestations, including the relation of principles, whatever they may be, to their results. We have already seen in a former number that philosophy vindicates the doctrine of the Cross, and places it on a higher and more permanent basis than dogmatic theology, which is wisely adapted to the incipient unfoldings and conditions of the human mind, has ever proposed to do, or ever been, by means of dogmatic statements alone, able to do. Philosophy, in the higher and diviner sense, which is the only true sense, so far from being at war with the massive and truly glorious dogmatisms of Christianity, shows the divinity of the wisdom which gives them their dogmatic form and place, and also defends them in the eternity and necessity of their subjective foundations.

3. Mediatorialism, which becomes a subject of discussion only by means of language, is the expression for the fact that, by a great law of the universe, the goods, which are imparted to us and which enrich our own individualisms, shall cease to have that power, and shall turn back to our own destruction, unless they are distributed and shared by us with others, who stand in the likeness of a common necessity. It is a law of being. It is what Christ calls a truth. The wisdom of God, which is only another name for the divine and personal acceptance of the eternal truth, demands, and has forever demanded and will never cease to demand, that mediatorial life and activity shall exist, and that the mediatorial channel shall be kept open. To the closely observant eye, the history of humanity, saying nothing here of the many passages of Scripture which go to confirm these views, will be found to illustrate this great principle. The man who warms himself by a comfortable fire in a cold winter's day, with a knowledge that his neighbor's children are suffering and perishing in the cold, which he could prevent, but will not, is building an iceberg in his own heart, which will freeze outward from the centre. The man, who has bread enough and to spare, and sees his neighbor's children starving for bread without relieving them, is taking, by a law of being, the bread of life from the lips of his own soul; and he nourishes his poor decaying body at the expense of the starvation of his spirit. The man who has the gospel of the Son of God, and will not send it, and will not aid in sending it to the heathen, closes his own ears to the words of life, and in refusing to hear it, it is taken away from him.

4. The subject presents itself in various aspects. Mediatorialism in its results is giving. To give implies gifts in possession; and as there is but one original source or fountain of such gifts, to give is primarily and eminently the prerogative of God. To give, inasmuch as God would not be God without giving, is the eternal Truth; the spirit of giving is the eternal Life; and mediatorialism, which is based upon the fact of innumerable diversities involving innumerable wants, is the Way, by means of which the Life carries the Truth into effect. It is in this sense that Christ is called the Way, as well as the Truth and the Life. Standing in the relation of God "manifested in the flesh" or the God-man, and thus harmonizing mentally and physically with the attributes of the race, he stands in the position of the distributive channel of the measureless infinitudes of God into the finite measurements of all subordinate existences. It is not improbable, however, that some will ask the question here, whether God could not give what he has to give without the aids of a mediatorial channel, or as they sometimes disparagingly express it, without some one to help him. With whatever spirit the question is asked, reverently would we answer, that there seems to us to be no other way. Mediatorialism is an unalterable law. He could not, because he has not. The course he has actually taken, as shown by the Scriptures and by his providences, indicates what the highest wisdom dictates, and from that path of wisdom he has never deviated; and being what he is, it is impossible that he should. And furthermore it is proper to be said that the Cross as a principle and mediatorialism as a principle, though the latter may be regarded as logically subsequent in time and in some sense subordinate in position, are connected together in close and inseparable relationship as means and end. The goods of the universe, which exist necessarily in God as their source or fountain are, by the law of the Cross, to be distributed, and to manifest themselves in their appropriate forms and results, in all degrees of existence from the highest to the lowest. And it is the principle of mediatorialism, which always stands in connection with the Cross, that does it. And as the human mind is not able to conceive of any other way of doing it, it may justly be said that the Cross necessitates mediatorship as the fulfilment of itself; and the truth of the Cross becomes, by its own imperative necessities, the birth of the truth of a mediator.

5. It is sometimes said, and said truly, that truths are germinant; one by necessary relations being born out of another. And upon the basis of this admitted idea, it may be to our purpose to present briefly some of these views in another form. If truths are germinant, and if certain truths exist, which imply the existence of definite practical results, such truths may be said to imply and to necessitate the germination and out-birth of the truth or reality of appropriate living activities. So that it can be said, with a real and precious meaning to the truly serious and thoughtful mind, that Christ was an out-birth of the truth; was cradled in the truth; and the truth was manifested in him. And again, truths which imply the certainty of practical results, not only imply and require by the necessities of the case the appropriate living activities which bring such results about; but they imply and necessitate also the fact of a WAY or method of the exercise of such activities. And hence that mystic but fruitful saying of the great Teacher, which appropriately finds its place in the illuminated apostle John: "I am the Way, and the Truth, and the Life." Christ on the Cross, by realizing and manifesting within the sphere of humanity the great principle or truth of the Cross, which constitutes both his own glory and the glory of the Godhead, became the Way; in other words, the channel, the mediumship, or mediator, or mediatorial instrumentality of all possible good; and especially of that Holy Spirit or spirit of Universal Love, or what, if properly understood, is the same thing, of universal self-sacrifice, which is destined as an active and living principle, and as the soul and inspiration of mediatorialism, to overflow the world, and to fill all the channels of thought feeling, and action. Such are the revelations and truths of the Scriptures, and not less of enlightened reason and philosophy; namely, that the truths and goods of the universe, in belonging to God, belong to the universe; that the great principle of love or self-sacrifice, which binds both heaven and earth, necessitates their distribution; and that mediatorialism, which is another name for the Christ principle in action, becomes the distributor. So that Christ stands before us now and forever the Way, as well as the Truth and the Life; and in harmony with a universal law, which he could neither overlook nor violate, he is the mediator between God and man. There are some things which are ultimate, and one is, that the infinitudes of God could not by any conceivable possibility find their way into the possession of finite beings, except by methods which recognize and harmonize with the fact of their finiteness. But the way from one to the other is founded in the nature of things, and is one of the products of "eternal generation:" grand, mysterious, intuitionally as well scripturally revealed, and banishing forever all those doubts which would separate God from his children. God the Absolute and God the Finite; or rather God manifested in the finite form, and manifested in part for this very purpose, are mediatorially united in Christ, and in a way so wonderful that he lays one hand on the great Infinitude of existence, and with the other touches the poorest and lowest of human beings, and brings them into each others presence, and linking the last with the first, and the highest with the lowest, harmonizes the diversities of the universe.

6. And now let it be remembered, that Christ sustains the relation of "elder Brother;" the first born of many brethren. And those who are born of the Spirit of God are born into the community of life and into the image of Christ. And what is the great and interesting point here, they are born, and their birth would be an imperfection without it, with the same essential attribute of mediatorial activity and results. To the extent of their capacity, and within the sphere which Providence allots them, their life, which is founded in the truth, necessarily becomes a revelation of the truth and thus becomes a seed of life to others. What was true of Christ, with the limitations which naturally suggest themselves in connection with his special position and character, is true of his people. As was said of Christ, so it can be said of the true follower of Christ, "virtue goes out of him." On the supposition that the true Life-power is in him, which is of course involved in the fact of his being a true Christian, it will always be found, in virtue of the necessary relations of the principle of the Cross, and the principle of mediatorship, that he is a channel, a method of communication, a mediatorial gateway; and that he is so, not by a temporary and arbitrary arrangement, but by the constitution of things and the divine necessities of the case. So that men cannot look upon him without being blessed with the divine light which beams from his countenance; and they cannot talk with him without feeling almost sensibly the divinely inspirational weight of his words; and can hardly touch the hem of his garment, such is the mystic power of the mediatorial law, without the influx into their own souls and bodies of a portion of the Eternal Life.

7. There is one attribute of the mediatorial principle, which is worthy of special notice; it is the attribute or law of increase. The intuitional inspirations of Christ have announced this law in remarkable words; not the less striking perhaps, because they are negative as well as affirmative in the form: "He that hath, to him shall be given; and from him that hath not, shall be taken even that which he hath." He who is not a true subject of mediatorial life, in not accepting the great law of instrumentality in goodness, cannot grow; but is deprived of the gifts, whatever they may be, which he already has. Mediatorship in its results is giving. And the law of increase corresponds to this result; the increase in the power or capacity of the principle itself being greater or less, in proportion to the beneficial results attending its own practical exercise. He, who does good, and every time that he exercises goodness, and in the degree that he does good, grows in the power of doing good, so that the benevolent activity of the soul is practically and resultingly the growth of the soul. How delightful is the thought that it is our privilege not only to *be* mediators, but to *grow* as mediators; not only to be channels of good to others, but by a fixed and ultimate law to become wider and deeper as channels; not merely to be the little rivulets that flow on with small results, but to swell into mighty rivers that nourish cities and nations, and float the commerce of the world.

8. Such is the brief outline of the doctrine of mediatorship when, without any disrespect to the value of the dogmatical expression, it is subjected in accordance with the progressive demands of the age, to the inquiries of analytic thought and reason. And we do not see that anything is lost by it. The mediatorial principal is a permanent and universal one; existing everywhere and under all possible varieties of circumstance, because, besides other reasons, it is necessarily involved in, and may be considered as an outgrowth of the great principle of the eternity of the Cross. As distinguished from all and separate from all, Christ is mediator in the celestial sense. We accept him as such, and honor him as such. Human reason is not able to fathom the mystery which is hidden there. But meditorialism, as a law and attribute of being, is stamped unchangeably upon all who are born into the same likeness. Such being our position and privilege, and destined by that position to follow in the Master's track, and "fill up that which is behind of the afflictions of Christ," let us with all heavenly aids and appliances keep the mediatorial channel clear. Let it be our endeavor, that the heavenly waters, destined as a living fountain to nourish the souls of others, shall flow on unpolluted; without pride, without passion, without worldly ambition, without self-seeking; and with the "single" or purified eye, like that of the Elder Brother, kept ever fixed upon the good or happiness not only of humanity but of all existences.

9. Humanity in the consciousness of its great needs, calls for the announcement of spiritual truths which shall be practically carried out. Mediatorialism is one of them. What the world wants to-day, and what, with its "Macedonian cry," it calls for to-day, is mediators; men who are trained in the self-denying school of the great mediatorial captain and leader; men who, by the internal law of their being, are mediatorially alive; men who know the celestial mystery of life and the growth of life by the communication of life. What but the principle of mediatorial life, the life which receives good only to impart it, can do battle with the stolid but deeply rooted superstitions and institutions of heathenism? What but this great resource, which recognizes but one form of strife, that of doing the utmost possible good to each other, can solve among other things the terrible social problems which press upon our suffering race? The heart trembles, when, going below the surface of things, it everywhere beholds the social and moral volcano on which our present selfish society stands. The millions in our cities who are suffering in poverty and wrong and crime, are restlessly demanding their day of redemption. There is no peace but in justice. No justice but in the law of the Cross, which is practically useless, unless it is mediatorially complemented and carried out. Mediatorialism is Christ in action. The contest may be long and severe, but the benevolent principle of mediatorship, which, in receiving good only to communicate it, hears all groans and wipes all tears, will gently draw out the deep and smouldering fires which lie around and beneath us, and prevent the threatening convulsions.

10. One of the results of the great principle of mediatorship is, that it associates us with angels. The mediatorial principle, in being a principle and not merely an event or incident, is not only eternal but universal. It is the law of men; it is also the angelic law; and is not more the true life of the earth than it is of the heavens. Angels, and all beings in the heavenly spheres, are the embodiments of mediatorial activity. The Scriptures affirm it; and if they did not, it could not be otherwise. It is of these high and holy beings it is said that they are "all ministering spirits, sent forth to minister for them, who shall be heirs of salvation." So that it can be said in a true interior sense, that, in becoming mediatorial, and in thus falling into the line of harmony with all good and useful activities whether above or below us, "ye are come unto Mount Sion and unto the city of the living God, and to an innumerable company of angels."

THE WORD OF PROPHECY.

After many days thou shalt be visited, in the latter years thou shalt come into the land that is brought back from the sword, and is gathered out of many people against the mountains of Israel, which have been always waste, but is brought forth out of the nations, and they shall dwell safely, all of them.—Ezek. xxxviii., 8.

THE foregoing passage of Scripture has been always accepted as the word of the LORD, by the mouth of the prophet Ezekiel, concerning what would take place in the then future.

In these days of prophetic interpretation and *conditional* prophecy, we are asked to believe that it means anything or nothing. By a certain arrangement of figures, it has been attempted to prove that the final consummation and overthrow of all things earthly is at hand; and prophecy in the Bible, concerning events which should take place in the last days of this dispensation, has been to some extent, set aside by the plea that it was *conditional*.

To those who are striving to possess their souls in the faith and patience of Jesus Christ, believing that whatever God has declared shall be done, He will *most surely perform*, I write.

For some time our mind has been attracted to the prophecy containing the words of our text, as what is therein declared was to take place in the "latter years," a time which is generally admitted to be drawing rapidly to a close.

In the beginning of this chapter we have an account of a certain power which should make an attempt to invade a certain country, but should be turned back; yet afterward the invasion should be accomplished. This was to take place in the latter years; and as we have indisputable proof that we are living in those times, we may expect that past and present events will throw some light upon this portion of Scripture. It is generally believed, and I cannot bring a doubt against it, that this first movement took place in 1854–55 in what was called the Crimean war.

Many believed at that time that the final onslaught had come, and that the long expected advent of our Saviour would immediately follow. The war closing suddenly, the great invader having been turned back, caused a great deal of surprise; when it was discovered that it was twice repeated that he should be turned back. A common mode of stumbling, by a careless way of reading the Scriptures.

"After many days thou shalt be visited; in the latter years thou shalt come into the land that is brought back from the sword."

What was to be the *condition* of the country ere it became the centre of attraction and object of conquest? and what is it now? and what was it to be at the time of its conquest? If we examine chap. xxxiii., verse 26 and onward, we shall find that because of the iniquities and abominations committed, the LORD God had declared that He would lay the land desolate, and give its inhabitants to the sword and pestilence, until it should be utterly wasted.

That has been indeed accomplished. But will it be always thus? Shall the sword lay thus heavily upon this land, until the new heavens, and the new earth appear?

Let the Lord Almighty speak, and let all the earth keep silence before Him. "Thus saith the LORD God, Behold, I will take the children of Israel from among the heathen, whither they be gone, and will gather them on every side, and bring them into their own land. And I will make them one nation in the land, upon the mountains of Israel; and one king shall be king to them all: and they shall be no more two nations, neither shall they be divided into two kingdoms any more at all." Ezek. xxxvii., 21, 22.

"Behold the days come, saith the LORD, that I will perform that good thing which I have promised unto the house of Judah. In those days, and at that time, will I cause the BRANCH of righteousness to grow up unto David; and He shall execute judgment and righteousness in the land. In those days shall Judah be saved, and Jerusalem shall dwell safely; and this is the name wherewith she shall be called, THE LORD OUR RIGHTEOUSNESS," Jer. xxxiii., 14, 15, 16.

"Therefore, behold the days come, saith the LORD, that they shall no more say, The Lord liveth which brought up the children of Israel out of the land of Egypt; but, the Lord liveth, which brought up and which led the seed of the house of Israel out of the north country, and from all countries whither I had driven them; and they shall dwell in their own land." Jer. xxiii., 7, 8.

Thus page after page of Scripture might be written out concerning what the Lord will yet do for His ancient people Israel.

What is the condition of this land at the present time? Plainly, under the sword. But our text declares that at the time of this invasion, it has been brought back from the sword, and that the people of Israel dwell safely; or, as the margin reads, "dwell confidently," yet without walls and gates.

Will this gathering ever take place? Will these unwalled villages ever be built? Will this state of things ever exist as declared in our text? We certainly meet with very many who deny it.

Shall we throw away the prophets? "Go and tell this people, Hear ye indeed, but understand not? and see ye indeed, but perceive not."

"Who is blind but my servant? or deaf, as my messenger that I sent? Who is blind as he that is perfect, and blind as the Lord's servant?"

D. J. ELLSWORTH.

WINDSOR, CONN., Nov., 1868.

THE RIVER JORDAN.

"THIS sacred river has been called, most appropriately, the River of God. It divides the Holy Land into two unequal parts. It rises at the juncture of the inconsiderable streams known as the Jor and Dan, and, crossing the marshes of Lake Merom, takes a southerly course, passing the ancient city of Bethsaida, and empties into the Sea of Galilee. From thence it flows through the heart of Palestine into Lake Asphalrities, or the Dead Sea. It follows a serpentine course from north to south—from the base of Mount Lebanon to the Salt Sea. Near its mouth the stream widens and is deep and rapid, and the current becomes violent.

"The Jordan has two banks, but the water reaches the upper bank only in the rainy season, when the snows melt on the summits of Lebanon. This occurs in March but not always with regularity.

"Its course is not over two hundred miles even in its circuitous route. Its width varies from seventy-five to two hundred feet, and its depth is only from three to twelve feet.

"The descent of the river is very great, for the Dead Sea into which it empties, is said to be thirteen hundred feet below the level of the Mediterranean.

"In its upper part the land is tilled to its very banks. It is also used as pasture-ground for horses, sheep, cattle, and the black buffalo.

"Its banks throughout are lined with a rich profusion of trees, shrubbery and flowers. Pink oleanders, rose-colored holyhocks, the purple thistle, the yellow marigold, and the scarlet anemone; cedar trees, the arbutus, willows, and tamarisks shade its rapid waters; and the silver-leaf ghurrah glitters in the sun. Sailing over its bosom are flocks of wild ducks, cranes, pigeons, swallows and the Syrian nightingale."

The waters are cool and soft, and abound in fish. But the charms of this ancient river lie in its hallowed associations, which are closely interwoven with the history of the people of God.

On his return to his native land the patriarch Jacob passed over it with his staff in his hand. Joshua and his followers forded it dry shod; "the waters retreated at the presence of the ark, and left an open space until the tribes had gained the opposite banks." "There they piled large stones upon each other for a perpetual monument."

It was also miraculously passed by the prophets Elijah and Elisha. In its waters the Syrian captain was healed of his leprosy. In later times the Baptist made it the place of his ministry; and our Lord himself was baptized in its sacred waters. "When Israel went forth from Egypt, and the house of Jacob from a barbarous people, the Jordan was turned back." "The Lord," saith the son of Sirach, "maketh understanding to abound as Jordan in the time of the harvest."

On the banks of this rushing stream multitudes once gathered: priests and writers of Jerusalem, tax-gatherers from Jericho and Gennesareth; soldiers from Damascus, and peasants from Galilee.

"The interest," says Stanly, "which attaches to this celebrated river is shown by the mosaics found in the earliest churches at Rome and Ravenna." "The Jordan is represented as a river god pouring his stream out of his urn."

It has been the practice of all ages for pilgrims periodically to visit and bathe in these holy waters. The ceremony is generally performed on the Greek Easter. The caravans sometimes number eight thousand devotees, collected from all parts of the Byzantine Empire. The pilgrims wear white dresses when they plunge into the water, and these garments are sacredly preserved by them for their winding sheets.

The Jordan is strikingly emblematical of the river of death, for it takes its rise in the youthful streams of Mount Lebanon, full of life and freshness, and after a downward race through marshes and lakes and barren plains, finally deposits its waters in the silent sea of death.

It has no outlet like other rivers, into the bosom of some boundless ocean, the likeness of immortality: but it terminates in a stagnant lake, which has none of the signs of life.

Thus human life commences with bright and hopeful prospects, but soon reaches the marshes and shallow pools of temptation and sin. Toward the sad and silent lake of death it rushes with irresistible impetuosity. In all its windings and doublings it fails to escape its destiny, for human life is a series of rapids from birth to the grave.

But it teaches us, typically, a still more instructive lesson, for it prefigures the division line between time and eternity, the seen present and the unseen future.

On its shelving banks all the past representatives of our fallen race have stood with awe and perturbation. Its waters must be passed though they are dark, deep and bitter. Those who die in strong faith in God are permitted to ford it; those who die in their sins sink beneath its sweeping torrents.—*Selected.*

IT NEVER DRIES UP.

I WAS staying at a village on the Welsh coast, where the people had to bring all their water from a well. Not a single house had a pump. At all hours of the day, but chiefly before breakfast and before tea-time little feet and great, often unshod, but very active, might be seen passing along a narrow lane, with every kind of pitcher, kettle and can, to a fresh water well. Not a very trustworthy friend, after all, was this village well.

"Is this well ever dry?" I inquired.

"Dry? Yes, ma'am: very often in hot weather."

"And if the spring dries up?"

"Why then we go the well higher up—the best water of all."

"But if the well higher up fails?"

"Why, ma'am, that well never dries up—never. It is always the same summer and winter."

I went to see this precious well which "never dries up." The water was clear and sparkling, coming down from the high hills, not with torrent leap and roar, but with the steady flow and soft murmur of fulness and freedom. It flowed down to the highway side. It was within reach of every child's little pitcher. It was enough for every empty vessel. The small birds came down thither to drink. The ewes and lambs had trodden down a little path to its brink. The thirsty beasts of burden, along the dusty road, knew the way (as I could see by their tracks) to the well that "never dries up."

It reminded me of life and salvation flow-

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ing from the "Rock of Ages," and brought within reach of all men by the Gospel of Jesus Christ. Every other brook may grow dry in the days of drought and adversity, but this heavenly spring never ceases to flow.

Let us all hasten, with hearts athirst, to the heavenly well "which never dries up."

Selected by L. J. Beach.

"The Most Direct Argument."

While laboring with the Mission tent, we hung up a canvas in the rear of the desk, on which is painted in large type—"For the hour is coming, in the which all that are in the graves shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation." John v., 28, 29.

This text is seen and read by every one who visits the tent. Many read and then ponder and re-read it; their eyes are often upon it; after service, some will come and ask where this text is to be found, and are informed.

Thus the facts that there are two classes of mankind, with a great contrast in the destiny of each, and that each must have a resurrection from death to get their reward, are constantly before the Universalist, Spiritualist, and all who deny the resurrection of the dead, either all, or a part. This is one direct argument. There is another.

In several instances persons have come to talk with me about this text, and to cavil, and to evade its clear statements concerning them "that have done evil," and have closed up with, "Well, I don't believe it." This is direct, and more honest than all their other efforts.

I. C. Welcome.

The foregoing we take from the *World's Crisis* of Nov. 25th. It certainly does not do much credit to the author. Suppose he had placed underneath his text, in equally "large type," "He that believeth not the Son SHALL NOT SEE LIFE, but the wrath of God *abideth* on him;" and, "The man that wandereth out of the way of understanding shall REMAIN in the congregation of the dead," (John iii., 36; and Prov. xxi., 16,) and some one should point him to the "clear statements concerning" unbelievers and wanderers from the way of understanding; and after finding "J. C. Welcome" not convinced of the non-revival of the wicked dead, should go away and report that he (Welcome) said, "Well, I don't believe those texts;" would he think himself fairly dealt with? Would he not be likely to say, "What I did say was, I do not believe your *construction* of those texts." Yet, they are just as plain as language can make it that the wicked dead shall not live again, and the text John v., 28, 29, does not say they shall live again.

But what we object to most of all in this statement of Welcome's is the last sentence, "This is direct, and more honest than all their other efforts." Does he mean the efforts of those who disagree with him in the matter of the re-living of the wicked dead? If so, he may rest assured we have no controversy with him; because the man, professing to be a Christian, who can deliberately insinuate that those who differ from him are *dishonest*, needs to learn the first principles of the gospel of Christ; and, of course, is incapable of discussing the advanced doctrines of the Bible.

It is one thing to say, "I do not believe your construction of a particular text," and another thing entirely, to say, "I do not believe the text" itself. Suppose a believer in eternal torments should pitch his tent, and have "painted in large type"—"He shall be tormented with fire and brimstone . . . and the smoke of their torment ascendeth up forever and ever," etc., Rev. xiv., 9–11; and argue from it the truth of his theory, putting his construction on the language, affirming it to be a "clear statement" of the fate of the "worshippers of the beast," etc, and therefore the doctrine of eternal torments is true.

How would "I. C. Welcome" relish that construction of the language? He might possibly say, "Well, I don't believe it." Would it be "honest" to report him as having said that he did not believe the text itself? Would it be fair to make such a statement? and to insinuate that all who rejected the doctrine of eternal torments were destitute of honesty? Would he not claim that an isolated text could not be construed to over-ride the general tenor of the Scriptures, how much soever it might seem to sustain his opponent's views?

"The wages (reward) of sin is death." To say that the sinner "must have a resurrection *from death* to get his reward"—i. e, to get death—is such a contradiction in terms, such confusion of language, that one can hardly help being amazed that any person should ever make such a statement and call it "argument." With such minds argument, in the proper sense, seems without power and useless.

Anecdote.—An African preacher in speaking from "What is a man profited if he gain the whole world and lose his own soul?" mentioned, among other things, that many lost their souls by being too charitable. Seeing the congregation astonished beyond measure at his saying, he emphatically repeated it; and then proceeded to explain his meaning. "Many people," said he "attend meeting, hear the sermon, and when it is over they proceed to divide it out among the congregation. This part was for that man—that part for that woman; such denunciations were for such persons—these threats for you sinners; and so," continued the shrewd African, "they give away the whole sermon and keep none for themselves!"—*Evan. Mag.*

THE HERALD OF LIFE.

NEW YORK, DECEMBER 2, 1868.

NO IMMORTALITY NOR FUTURE LIFE, EXCEPT IN JESUS CHRIST ALONE, AND BY A RESURRECTION AT THE LAST DAY IF DEAD, OR A CHANGE IF ALIVE.

RESPONSIBILITIES.

The Editor holds himself responsible for none of the sentiments of Correspondents. The Editor's articles do not all appear under what is called the "Editorial Head." Any articles without a signature, or which are not credited to another source, the Editor is responsible for, without saying whether he wrote them or not he leaves the reader to judge of their authorship. Let these things be kept in mind in reading the Herald of Life, and the praise or blame will rest where it ought.

Spread the Truth.

We noticed the suggestion by Br. Burbank, in the Herald of the 18th inst., and take pleasure in expressing our hearty concurrence. Very many, possibly most of the Herald subscribers, might, without imposing upon themselves any particular financial inconvenience, send the paper as a present for nine months or a year to some friend who would not otherwise become a reader of it. If six, eight, or ten hundred copies, in addition to the regular issue, could by that means be sent weekly to parties judiciously selected by the friends of the paper, we think it not an extravagant estimation that a third of the recipients would, at the expiration of the nine or twelve months, as the case might be, gladly order a renewal rather than be without what they would then have learned to regard as a medium unrivalled by any weekly publication for the dessemination of gospel truth. An inestimable benefit would then be conferred upon many, the interests of truth effectively subserved, the name of Christ exalted among men, God glorified, and ourselves encouraged and strengthened for the work. Many who now rejoice in the truth with exceeding great joy, and are happy in the possession of something like correct conceptions of the character of God, and of the work accomplished by Christ, first had their attention directed to the subject through kindness and love thus displayed. Friends, our brother's thought in this matter is a happy one; and if *all* who can will act upon the suggestion, great good will surely result, for God will delight to bless the movement, and will give increase. Let us, then, try the experiment, and so benefit others by diffusing the precious light of truth. Shall we do it? May the response of each individual be, "*I will.*"

L. C. T.

"The World's Conversion."

The Methodist, of this city, in its last week's issue, gives some account of the recent "National Christian Convention." It says:

This convention of earnest men, representing every denomination of evangelical Christianity in the nation, closed a three days' session in the Presbyterian church in Fifth Avenue, New York, Rev. Dr. Hall, pastor, on Thursday evening, November 19th. It was one of the signs of the times—another instance of the wonderful activity of modern thought.

The Methodist tells us "the predominant element of the occasion was Calvinistic; and adds, "from some cause or other Methodism was hardly represented;" which it "regrets." After some remarks on the proceedings of the Convention, it says:

The results of the earnest but somewhat desultory discussion of the three days may be summed up in two conclusions, perhaps: First, the alarming prevalence and activity of satanic agency in society; and, second, and inquiry as to the best means to encounter this state of facts, and to conquer the world for Christ.

Why be alarmed at the "prevalence of satanic agency?" Men who are commissioned to "conquer the world to Christ" should express no fear or alarm at the rallying of Satan's army. It is the slothful man or a coward who says, "There is a lion in the way; a lion in the street" . . . . . "The wicked flee when no man pursueth; but the righteous are as bold as a lion." If the "satanic agency" were ten thousand times more active than it is, that should be no cause of alarm to men commissioned to "convert the world." Is not He who is for you greater than he who is against you? Will you, like the army of Israel, quake and tremble before the Goliath, called "satan" in these days? Who is this modern giant who seems to set the whole "evangelical" brotherhood to quaking at his "alarming prevalence and activity?" Have you no little Davids to go out against him? Peradventure there may be one found, but he might be looked upon by you as David was by Eliab, his elder brother, whose "anger was kindled against David" because the stripling talked about going out to kill Goliath, the Philistine. Eliab thought this boy, whose business was to keep sheep, had no business in the battle; and for him to talk about killing the giant was attributed to his "pride and the naughtiness of his heart;" he was not "evangelical" in his brethren's estimation. They had fled before the giant, even the whole army of Israel, and poor little David thought he could kill him alone! What presumption! cried out the frighted hosts of Israel. But the little shepherd-boy insisted on making the trial; but if he will go out against this tall "satan," they will put on him "Saul's armor." But that did not suit the boy, he must choose his own weapons, even if they were *not* "evangelical." They were such as he was used to; and trusting in God, he knew how to throw "stones" that should do the work. Doubtless the "evangelical" lookers-on, thought him a presumptuous lad; but the giant fell, and right glad was Israel to see his head cut off, and they could shout "*victory*" as loud as if they had not previously been alarmed at "the activity" of this "satan"—this defier of Israel's God.

The Goliath of modern Christendom is a spirit-devil. He has made a most "alarming" manifestation in various forms, to the members of the "National Christian Convention," who recently met in this city. In considering this "satanic agency" at work, *The Methodist* says:

The condition of the neglected masses of our large centres of population presented a fearful problem to the Convention. The presence of heathenism on our Pacific coast, of European rationalism and infidelity on our Atlantic coast, the spread of transcendentalism in New England, of Romanism and High-Churchism everywhere, of Spiritualism and kindred errors, were all fairly met, and the present comparative inefficiency of the Church was as frankly and as earnestly deplored.

Thus modern Israel stands alarmed at the giant's progress and their own "inefficiency," and "earnestly deplore" this state of things. Certainly it does not look much like these "evangelical" Christians "conquering the world to Christ."

There are, we trust, a few Davids in the world, if the "evangelical" will not despise their help, who may kill their Goliath, and cut off his head; that done they may have a fair fight, in an open field, with all those enemies of which they speak. The existence of all these, to a great extent, depends on the "evangelicals" keeping alive their satan—the spirit-devil—the very idea of which has begotten nearly all the evils of which they complain, and paralyzes their own efforts against the wickedness of men. Let men know that the great evil is *in* themselves and *of* themselves; and that the root of all their pride and contempt of God is in the idea that they are possessed of inherent immortality. Let the spirit-devil die out of your theology and the twin doctrine of natural immortality, and you will find most of the evils of which you complain will receive a check which will astonish even yourselves.

The Methodist concludes its notice of the "National Christian Convention" with the following remarks:

What the church needs to-day, above all else, is a higher type of spiritual power, as an experimental fact, than has been known in this age. The necessities of the times call for a fuller development of energy, for larger measures of the Holy Spirit, than the church has ever witnessed. We want to know more of what is meant in the promise: "It shall come to pass in those days that I will pour out my spirit upon all flesh; your sons and your daughters shall prophesy; your young men shall see visions, and your old men shall dream dreams; and also upon my servants, and upon my handmaids in those days, will I pour out my spirit." This gift alone will qualify the church to save the world.

We heartily agree with *The Methodist* in these remarks. We do need "a higher type of spiritual power," etc., and "to know more of what is meant in the promise" spoken of; but we are not likely to know more on that subject till we abandon the vain notion of a spiritual entity in man called an "immortal soul," going to heaven or hell at death. Let men know and understand that all our spiritual existence depends on our having the Holy Spirit of God dwelling in us; and that without this we shall all "utterly perish in our own corruption like natural brute beasts;" and if anything can arouse them to seek eternal life, this will do it. If not, their case is hopeless.

P. S.—Since the foregoing was written we learn from the *World's Crisis* that its editor was in the Convention. Is he getting to be "evangelical," and an expectant of the world's conversion?" It is rather dangerous to get popular at this late day. We confess we have no faith in any of the churches being able "to conquer the world to Christ." He will do that work for himself ere long. So we believe.

A Future Life of Torment:
A CONVERSATION.

John.—"God is Love—infinite and endless love. While I gaze on his glory as manifested in the compassionate Jesus, I see the heart of God as it were laid open, and I am overwhelmed with the grand and glorious truth, "God is Love."

Peter.—All creation speaks him to be Love. We are encompassed with love as the globe is encompassed in the atmosphere. Voices are heard on every side proclaiming "God is love:" but the grandest voice of all is that which is heard from Bethlehem to Calvary. What tones of love are heard by the shepherds in that glorious night in which Jesus was born; and it continued to peal along the path of his whole life till he expired on the cross: nor did it cease even then, but continued till the angel messengers announced "This same Jesus" shall come again. All things speak in heavenly strains, "God is love."

J.—Since I came to the knowledge of this truth I have been utterly unable to reconc the idea of a future hopeless torture of any creature God has made. Such a view involves his character in a transaction wholly at variance with all ideas I can form of the God of love. Such a view I feel wholly unable to defend in the presence of an unbeliever.

P.—I have for a long time been perplexed with the idea of the God of love inflicting on the works of his hands hopeless torture in a future life. To reconcile such an idea with the statement "God is Love" I find an utter impossibility; nor do I see how it can be reconciled with the future perfect happiness of the saints.

J.—I cannot unravel the amazing idea of hopeless torture and perfect bliss existing at one and the same time among those who lived together here in more or less enjoyment in each other's society, perhaps as husbands and wives, parents and children, brothers and sisters, etc. I must confess my own happiness as a Christian has been imbittered, and I know many others who feel as I do at the thought of future hopeless torture—whether temporary or eternal—for any of those whom God has endowed with the sensitiveness belonging to living beings. The more blessed I feel at any time the more wretched I am at the thought of this hopeless torture of my fellow-creatures; hence I coincide with your idea of the irreconcilability of such torture under the government of the God of love and justice.

P.—Not unfrequently has it been urged that the saved will be so satisfied with this hopeless torture that it will not mar their happiness. Satisfaction with the justice of the punishment of a criminal will never remove from a rational and pure mind the idea of wrong in inflicting hopeless torture; especially when that torture cannot benefit the sufferer or those who witness it. And such seems to be the character of all hopeless torture in a future life. Our happiness comes from without, and I judge there cannot fail to be an influx of sympathetic pain from the sight of the agonies of those enduring hopeless tortures.

J.—The more I reflect on this subject the more do I see the necessity of some clearer light upon it. O for one bright ray to scatter the darkness.

P.—My opinion is, there is no lack of light in the holy Scriptures if we can look at its pages with a single desire to know the truth on these perplexing points. That word can never shock the mind of a sincere inquirer after truth by any of its revelations. God saith "Come, now, let us *reason* together." This shows nothing is to be accepted as truth at which reason revolts.

J.—Your remarks would startle most men Do you intend to call in question doctrines held by good and pious men, because they seem contrary to our reason?

P.—Reason is God's gift, and he has planted it in us to guide us in our course in this world where error abounds, and fancy rules so many minds. Reason, it is true, needs divine aid; and hence God has said, "Let us reason together." But if reason is set aside, man is like a vessel at sea, having neither chart nor compass; he is the sport of "every wind of doctrine," and most likely will make shipwreck. The province of reason, then, is to judge of facts. Is it a fact that God has revealed the hopeless torture of any of the children of men in a future life? By this question I take it for granted that God has made a revelation to men of his will and designs in relation to them.

J.—In my mind there is no doubt on that point. But you do not doubt but that the impenitent will be punished hereafter.

P.—I have no doubt but what unrepentant men, and all wilful unbelievers, will be punished just as God has said they shall be. But we are not to receive any man's opinion for God's revelation. No man or body of men, however good or wise, must be allowed authoritatively to decide for us what God has said shall be the doom of the ungodly. "To the law and to the testimony; if they speak not according to this word, it is because there is no light in them." Isa. viii., 20. Hence the question arises, What has God said shall be the result of a sinful life? Or, what is the penalty for sin? Let this question be answered and it unravels the whole subject.

J.—I think you have taken the right view of the way to settle the question of the destiny of men hereafter. If it can be determined what is the wages of sin, what God has said is the penalty of transgression, that must be an answer to the question. On this point you and I do not and cannot disagree; we have both been long settled in the belief that man by his natural constitution has no inherent immortality; that a future life depends on the will of God, as does, also, the character of that life. "The wages of sin is *death;*" and we are agreed that the term death, in law and as defining penalty, cannot be used figuratively; such a construction is an impeachment of the love of God in dealing with poor finite creatures, who need to be taught in the plainest language and in the most explicit manner. Such was Jesus' course in instructing the "common people," for they "heard him gladly;" which shows that he taught them in plain terms, easy to be understood. He set "Life and Death" before them distinctly. Life, if they believed in him and became obedient to his teachings, assuring them that such he would "raise up" from the dead "at the last day." And as death is the wages of sin, the fact that Christ will raise up the believers from the dead as a reward, or gift of God, seems clearly to be a declaration that unbelievers shall not be raised, or "shall not see life" from the dead, but are "holden with the cords of their sins," and "remain in the congregation of the dead" as the punishment of a refusal to come unto Christ that they "might have life."

If these things are so, then the idea of a future life for unbelievers, for a longer or shorter period of torment, seems to have no place in the government of God, and is opposed to the great fact that "God is love," and to that reason with which he has endowed us by which to test any theory purporting to be a a revelation of his will and purposes concerning the children of men, who are the workmanship of his hands. Life future, or life from the dead, seems to be the great idea of revelation, bestowed as a *gift* of God on those found "worthy" of it under whatever dispensation God's providence may have placed them. But we will talk more on this subject hereafter.

Dr. J. K. Finley.

Dr. Finley is known to most of our readers as the author of "A Letter to a Clergyman," which we published many years since in the *Bible Examiner* and afterward issued in a tract which has had a wide circulation. At the time of his writing that Letter, he resided in Pittsburg, Pa. He had formerly resided in Niles, Mich., and was a prominent member in the Presbyterian church in that place. A few years since, he returned from Pittsburg to Niles, where he now resides. His present relation to the Life cause will be seen by his letter to us in another column. His influence in Niles must be considerable, as he has sent us a number of subscribers, and writes in defence of the Life views in the Niles *Republican*, a secular paper. He has sent us several numbers of that paper containing articles from his pen, but says they only contain "first principles," and he does not desire us to insert them in our columns. We think, however, there are many of our present readers who will be glad to see these principles reasserted.

With this view of the subject, we have inserted the commencement of those articles in this week's issue of the Herald of Life. More may be expected to follow.

Literal Fulfilment of Prophecy.

In the previous article we have shown that the prophecies which related to the first advent of our Lord, had a literal accomplishment in the most minute particulars. If then, God has given us no other rule for interpreting the prophecies that relate to the second advent, we are bound to give them the same literal construction; to dep rt from it is to be wise above what is written. Of the multitude of texts, in the Old and New Testaments, that speak of the second advent, we can notice only a few.

First, those of the Old Testament that speak of the reign of Christ: Psa. lxxii., 7–11; "In his day shall the righteous flourish; and abundance of peace so long as the moon endureth. He shall have dominion also from sea to sea, and from the river unto the ends of the earth. They that dwell in the wilderness shall bow before him; and his enemies shall lick the dust. The kings of Tarshish and of the isles shall bring presents: the kings of Sheba and Seba shall offer gifts. Yea, all kings shall fall down before him: all nations shall serve him." Here is a prophecy clearly future, and, on the principle already established, to be literally fulfilled in the personal reign of Christ on the earth. Jer. xxiii., 5: "Behold, the days come, saith the Lord, that I will raise unto David a righteous Branch, and a King shall reign and prosper, and shall execute judgment and justice in the earth." Here is the same truth; and it is expressly said, in the next verse, that "his name whereby he shall be called," is, "The Lord our Righteousness." Here then can be no mistake. Daniel, in vision, sees this King come, "with the clouds of heaven: and there was given him dominion and glory, and a kingdom, that all people, nations, and languages, should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed." Dan. vii., 14.

The New Testament presents our Lord at his first advent, with this remarkable prophecy, by the angel Gabriel, Luke i., 32, 33, "He shall be great, and shall be called The Son of the Highest: and the Lord God shall give unto him the throne of his father David: and he shall reign over the house of Jacob forever; and of his kingdom there shall be no end." From all the prophecies that had gone before, we find the general impression was that Messiah would set up and establish his kingdom immediately. To correct this erroneous opinion our Lord spake a parable, Luke xix., 11, "And as they heard these things, he added and spake a parable, because he was nigh to Jerusalem, and because they thought that the kingdom of God should immediately appear." Here we see the error was not about the *fact* that such a kingdom was to "*appear*" as they looked for, but it was an error of *time*. To correct this error, "He said, therefore, a certain nobleman went into a far country to receive for himself a kingdom, and to return." None can doubt but that our Lord represented himself by this "nobleman." So certainly, then, as he went personally away into a far country he will personally and literally return. Any other construction of his language would be as absurd as to suppose the nobleman by whose case he illustrated his own, might go and receive a kingdom, but never personally come back to take possession: and if the servants of such nobleman were to conclude that they were never to look for his personal return, but only for some agent of his, or letters from him to be sent them, they would act a similiar part to those who conclude we are not to look for our Lord's *personal* return and reign upon this earth, "from sea to sea, and from the river to the ends of the earth."

The next text to which we call attention is that remarkable one in Acts i., 9–11. We must, however, before coming directly to the subject of it, notice the preceding circumstances. Our Lord had not only accomplished his ministry among his disciples prior to his crucifixion, but after his resurrection he was with them "forty days" instructing them in "the things pertaining to the kingdom of God:" and, "he opened their understanding that they might understand the Scriptures." After all this, "When they therefore were come together, they asked of him, saying, Lord, wilt thou at this time restore again the kingdom of Israel?" Acts i., 6. Let it be recollected that this question immediately preceded his ascension into heaven, and after the full instruction he had given them about the kingdom. It is not to be supposed, therefore, that they were mistaken about the *matter* of that kingdom; and if they were, it is not likely our Lord would have left them in that mistake. They knew the kingdom was to be given to Christ, not only from the prophecies already noticed in the Old Testament, but from a still more remarkable one in Ezekiel xxi., 27, where God, speaking of the kingdom says, "I will overturn, overturn, overturn it: and it shall be no more, until he come whose right it is: and I will give it him." The disciples wished to know whether our Lord intended "at *this*" time to fulfil that prophecy. With respect to the matter of the kingdom they were right; with respect to the time our Lord told them it was *not* for them "to know the times and the seasons, which the Father hath put in his own power." In these circumstances and at that moment, "When he had spoken these things, while they beheld, he was taken up; and a cloud received him out of their sight. And while they looked steadfastly toward heaven, as he went up, behold two men stood by them in white apparel; which also said, Ye men of Galilee, why stand ye gazing up into heaven? This *same* Jesus which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven." Acts i., 9–11.

Now, imagine you stand there with the apostles, with your eyes uplifted to heaven, seeing your blessed Lord as he goes up, till your sight is intercepted by the clouds. Would you doubt but that it was the real person of your Lord? While the mind is thus absorbed two shining ones address you, and say, "*this same* Jesus shall so come in like manner as ye have seen him go into heaven." We ask you could you understand anything else than just what the words express, viz., That the same identical person, in his visible form would "return" again to the earth? Would you have ever dreamed that you were to understand only a spiritual coming of your blessed Lord? Impossible. If that ever was a spiritual coming it must have been on the day of Pentecost, when the Holy Ghost fell upon the disciples. Did they understand this to be their Lord so coming in like manner as he went into heaven? Let Peter instruct us. Acts ii., 32, 33; "This Jesus hath God raised up, whereof we all are witnesses. Therefore being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, he hath shed forth this which ye now see and hear." This language is explicit. It was not our Lord coming "in like manner." No—he was "exalted," and in his state of exaltation he had "received" that which "He hath shed forth." Surely, he did not receive himself, and shed forth himself. That this was not the fact Peter tells us distinctly in chap. iii., 20, 21, when he says, God "*shall* send Jesus Christ, whom the heaven must receive until the times of restitution of all things, which God hath spoken by the mouth of all the holy prophets, since the

world began." Those times have not yet arrived; therefore, "this same Jesus" has *not*, yet "so come in like manner" as he went "up into heaven." Hence, any spiritual or mystical application of this coming of our Lord is a "wresting the Scriptures;" and we fear some may do it to "their own destruction."

This point established, that the first chapter of Acts teaches a literal and personal coming of our Lord, we must understand the apostles, in every instance where they speak of the coming of our Lord, after he was taken up from them, as referring to that coming of which they were informed when their Lord had just been received out of their sight. The events of that moment could never have been absent from their minds. They lived, they wrote, they spoke with that glorious event ever in their thoughts. We have no right to put any other construction upon their words than the literal, obvious one, unless they, themselves distinctly inform us that they mean something else; this, however, they never do when speaking of the coming of Christ.

Peter, who with James and John witnessed the transfiguration of our Lord, and saw the "vision" of his glory, says, 2 Pet. i., 16–18, "For we have not followed cunningly-devised fables, when we make known unto you the power and coming of our Lord Jesus Christ, but were eye-witnesses of his majesty. For he received from God the Father honor and glory, when there came such a voice to him from the excellent glory. This is my beloved Son, in whom I am well pleased. And this voice which came from heaven we heard, when we were with him in the holy mount." Peter here gives us to understand that the coming of our Lord in his "power and majesty" is a thing to be witnessed with our eyes, and is no "fable" or fancy.

John, another witness of the transfiguration, tells us, 1 John iii., 2, "It doth not yet appear what we shall be; but we know that, when he shall appear, we shall be like him; for, WE SHALL SEE HIM AS HE IS."

Paul assures us, 1 Thess. i., 16, "The Lord *Himself* shall descend from heaven—and the dead in Christ shall rise," at that time. Not the "dead in sins;" but "the dead in Christ;" showing that this coming of Christ is at the "resurrection in the last day." Paul also tells us, 2 Thess. ii., 8, that the Lord "shall destroy the man of sin with the brightness of his coming;" and that the "Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire, taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ." 2 Thess. i., 7, 8.

These testimonies of the apostles might be multiplied to almost any extent; but these samples will suffice to show that the inspired servants of the Lord looked for the real, literal, personal coming of our Lord Jesus Christ again to this earth, at which time there would be a resurrection of those who sleep in Jesus, and a change to immortality of the saints who are alive and remain unto that day. Shall we stand on that original faith, or turn aside to follow the "fable" of a merely spiritual coming? "Watch, for in such an hour as ye think not, the Son of man cometh."

We shall next enter on an examination of the promises and prophecies relating to Abraham and his seed.

THE LIFE VIEWS.

[THE following is the commencement of a series of articles which have appeared in the *Niles* (Mich.) *Republican*, in the past few months, written by Dr. J. K. Finley, of that city.]

"DESTRUCTIONISM—THE DOCTRINE OF THE BIBLE."

MAJOR DUNCAN—*Dear Sir:* Having been invited by you to write occasionally for the *Republican* on any subject I might prefer, I have concluded to accept your kind invitation. The subject which I have selected is one in which a very general interest is felt at the present time, viz.: "The constitution of man, viewed from a Scriptural standpoint, in reference to its bearing on his moral and religious responsibility, and involving his future and eternal destiny. It may seem strange to some of your readers that a layman, in writing for a secular paper, should select a theological subject for his theme; but if you will look back over the last thirty or forty years, you cannot fail to see that religious subjects have enlisted the attention of the people generally, during that time, to a greater extent than at any previous period, since the reformation of the sixteenth century. The masses of the people have come to realize more than ever before, that in the Bible, they are addressed individually and directly, and not through the intervention of any body of men having authority to dictate what they must believe.

The Honorable and Rev. Baptist Noel, the most popular preacher in London, belonging also to the aristocratic class, gave up his position in the established church of England, and joined one of the dissenting churches, because he conscientiously believed the union of church and state was opposed to the spirit of the gospel. In his work on the "union of church and state" he says, "Men can no longer receive the creed of their fathers or of their country without investigation; but each one is bound to search after truth, to receive it, maintain it, and to promulgate it in the world in opposition to all error, however venerable or popular."

Whilst it is undoubtedly true that the vast majority of the people do still receive the religious opinions that have been handed down to them from their fathers, and do still bow to the teachings of their clerical instructors, with unquestioning submission, there is nevertheless a large class of intelligent Christians, and a rapidly increasing one, including both the clergy and laity, who have broken away from the fetters of tradition and are not afraid to go to the fountain of all truth, the Bible itself, as the only authority by which their religious belief shall be governed. They are determined to adhere to the noble declaration of the early reformers, "The Bible, the Bible alone, is the religion of Protestants."

It is a lamentable fact known to all and denied by none, that the church of Christ is divided into almost countless numbers of sects, who have heretofore and are now spending more of their strength tenfold in fighting against each other, than in fighting against what they call the common enemy. Ex-Chancellor Halsted, who has recently published a most valuable and learned work, entitled, "THE THEOLOGY OF THE BIBLE," has well remarked, "Books of so-called theology have become so multiplied that a lifetime is not sufficient to read and compare the thousand and one different and contradictory views of men on various points supposed to be involved in Theos-logos-God-word — Theology of the Bible, but which have really no foundation in God's word." It is a sad reflection too, that the vast majority of all these divisions result from differences of views on non-essential doctrines.

And now it is probable some will say, Do the destructionists propose to remedy the evil by adding another to the great number of sects already existing? Such, I am happy to say, is not the case. We recognize and acknowledge the fact that all the evangelical churches hold and teach the great fundamental truths of man's lost condition by reason of sin, and his recovery alone through the great work accomplished by the Lord Jesus Christ in his life, his death, and his triumphant resurrection from the dead. These essential truths God has blessed to the salvation of millions of our race: and although we differ from all the churches in what we regard as truths very important to a correct understanding of God's plans and purposes, yet we consider the evils of sectarianism greater than the good that might accrue, from a separate organization in which these truths should be preached. Our views are believed and dearly prized by thousands and tens of thousands in the ministry and out of it, both in Europe and America, who remain in the churches, and desire to make no change. I will mention but one, and his name will command respect from all who are acquainted his character as a man of sincere and unaffected piety, extensive learning, and profound scholarship; I allude to the late Archbishop Whately, of Dublin; it was through his writing that I first became acquainted with these doctrines.

It is apparent to all who have given attention to the subject that within the last quarter of a century there has been a general disposition manifested among evangelical Christians, to bring all their religious opinions to the strict test of Scriptural truth. The consequence has been that some of the views almost universally believed and incorporated into the symbols of the various denominations, have been found to rest upon the false teachings of traditions handed down to us from the dark ages of the Church, and not upon the plain, simple and harmonious teachings of the Bible.

Thus, although in all ages of the church, there have been, here and there, good men who have borne testimony in favor of what are now termed millennarian doctrines, yet these doctrines were scarcely known to exist, by the great masses of the Christian world. Within the last thirty or forty years, however, such an amount of Scriptural testimony has been brought forward to prove the literal, and pre-millennial return of the Lord Jesus Christ to our world, that they have secured the belief and enlisted the support, both from the pulpit and through the press, of many of the greatest and best men in every branch of the evangelical church.

Within about the same period, we find also a very wide-spread defection from the ordinarily received opinions in reference to the constitution of man, as revealed by God in His word; involving the penalty of sin, the ultimate destiny of the wicked, and the reward of the righteous. Multitudes of devoted Christians, eminent for scholarship and piety, whose praise is in all the churches, and whose claims to be regarded as strictly evangelical cannot be questioned, have discarded the dogma of the eternal sufferings of the wicked, as not only not taught in the Bible, but as clearly opposed to the plainest enunciations of the inspired volume. The talented editor of one of the leading theological journals of our country says: "These doctrines have become of late far more common than formerly. At the distance of even a generation they had few disciples; now, however, they find advocates in denominations, both that do not make them an element of their creeds, and that reject them, and number in their ranks persons respectable for talent, cultivation and influence.

[To be continued.]

THE COVENANTS.

ANOTHER DIALOGUE CONTINUED.

G.—In our last conversation you spoke of a covenant, yet in the future, to be made with the house of Israel and Judah in the form of an agreement; and in this agreement they were to be placed in their own land. There are a few things we wish to inquire into; first, What is a covenant? and second, is the land the property of Israel and Judah—as you term it, their own land?

We will, for a few moments, look at the several covenants as they present themselves to us. The first covenant was the Edenic, or as it is called, the Adamic. I find no agreement in this covenant. But God as a Sovereign "commanded the man, saying, Of every tree of the garden thou mayest freely eat: but of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die."

Here is a covenant or law imperative in its language, and Adam was not consulted in the making of it; nor does it appear that he was asked whether he liked it or not. Again, we read that God made a covenant with Noah and his seed; and yet there is no evidence that Noah was consulted in the matter. This covenant partakes of the nature of a promise on the part of God to all flesh. And now we come to the covenant that God made with Abraham. We read in Genesis xii., "Now the Lord had said unto Abram, Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will show thee; and I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing; . . . and in thee shall all the families of the earth be blessed." Here is the commencement of the gospel covenant according to our understanding; and it ran on through several dispensations until it was confirmed and completed in Christ. And yet this partakes of the nature of a promise on the part of God, without any consultation in regard to the wishes of Abram. God commands Abram to do a certain thing, and then makes a promise of what he himself is going to do for Abram. In the 7th verse we have an addition to this promise added, "And the Lord appeared to Abram and said, "Unto thy seed will I give this land." Again in Gen. chap. xiii., "Look from the place where thou art, northward, southward, eastward, and westward: or all the land which thou seest, to *thee* will I give it, and to thy seed forever; and I will make thy seed as the dust of the earth: so that if a man can number the dust of the earth, shall thy seed also be numbered." Here is something more added to the covenant, and yet Abram is not asked to enter into any agreement with the Lord. So far the covenant is all on one side, and consists wholly of promises, and those seemingly unconditional.

Now if this promise contained one or two words I should have no difficulty in understanding it as you wish me to. If it read to thee, will I give this land, and to thy seed after thee, I should have no difficulty. I could then conceive how Abram might enjoy the possession of the land during his lifetime, and his seed possess it after him. But those few words, "To thee (personally) will I give it, (the land), and to thy seed forever," which partakes of an everlasting promise, and Abram is to have a share in it.

C.—Do you suppose that this seed spoken of as numerous as the dust of the earth, is the seed that is to possess the land forever?

G.—We will leave the question of the seed for the present; it will come in better after awhile: for the present we will try and settle the question of what does a covenant consist, and what is its nature? we have examined three, and find they are of the nature of commands and promises. The Mosaic or Sinaic covenant is one of commands, and runs in this nature—"Thou shalt love the Lord thy God; thou shalt remember the Sabbath day; thou shalt not covet; thou shalt not kill," etc. And we find Moses saying, "Hear therefore, O Israel, and observe to do it; that it may be well with thee, and that ye may increase mightily, as the Lord God of thy fathers hath promised thee, in the land that floweth with milk and honey."

C.—But surely Israel consented to do and keep the commands, and thereby satisfied the covenant, as I understand it.

G.—I understand an agreement in a very different light. When two parties meet to make a covenant in the form of an agreement, they meet for the time being on equal footing, and each party has the right to state what they are willing to do, and thus the agreement is mutual between them.

C.—Is it always the case that covenants partake of the nature of agreements?

G.—No: we find that some covenants, even among ourselves partake of the nature of a Will or Testament. For instance, a man wills or bequeaths his property to his heirs or to some person or institution, and yet they are not consulted in the matter at all and do not know anything about it until after the decease of the testator.

C.—Do you think that any of the covenants that we have been talking about are of this nature?

G.—I think the covenant that God made to Abram was of the nature of a bequest; but different in some respects from some wills, in this particular, God showed Abram the land He bequeathed to him; and informed him of it, and then gave Abraham to understand it would be of no benefit to him during his life time. But the will was couched in such language as led Abraham to believe it was to be enjoyed in an immortal or endless life.

C.—What makes you think so? I certainly do not see anything so strong in the language to warrant it.

G.—Suppose we follow the dealings of the Lord with Abram. Gen. xv., 2, "Abram said, Lord God, what wilt thou give me, seeing I go childless? . . . Behold to me thou hast given no seed; and lo, one born in my house is mine heir."

Here Abram's faith was wavering. God had promised him seed as numerous as the dust of the earth; and lo, he says, "what wilt thou give me?" "And behold the word of the Lord came unto him, saying, This shall not be thine heir, but he that shall come forth out of thine own bowels shall be thine heir." "And he believed in the Lord, and it was counted to him for righteousness." In chap. xxii., we find when Abram was ninety years old and nine, the Lord appeared unto him; and the Lord enumerates a number of blessings he is about to confer upon Abram. "And God said unto Abram, As for Sarah, I will bless her, and give thee a son also of her, yea, I will bless her, and she shall be a mother of nations; kings of people shall be of her. Then Abraham fell upon his face and laughed, and said in his heart, Shall a child be born unto him that is an hundred years old? and shall Sarah, that is ninety years old, bear?" Here Abraham doubts again, and cries out "O that Ishmael might live before thee." And God said unto him, "Sarah, thy wife, shall bear thee a son *indeed;* and thou shalt call his name Isaac; and I will establish my covenant with *him* for an *everlasting covenant;* with his seed after him." From this point in our next conversation we will show how God taught Abraham the doctrine of faith in a future life.

JACOB GRIM.

FROM DR. J. K. FINLEY.

NILES, MICH., Nov. 21, 1868.

BR. STORRS: I have been thinking for some time past of writing to you, if for no other reason, that I might express my continued and increasing regard and affection for our laborious leader in the great work to which your life is devoted. It is a glorious privilege you have long enjoyed of standing up for the truth, faithful where so many have proved faithless, in defending the character of God from the misconceptions and misrepresentations of both friends and foes. When I think of the length of time during which all the best energies of your life have been consecrated to this object, the reproach, contempt, contumely, and misrepresentation that have been heaped upon you; the care and labor, the vicissitudes and anxieties, that have marked your course, I feel that God has truly called you to the work, and that he only could have sustained you in it. It is, and ought to be, a great blessedness for you to know, that multitudes have been made unspeakably happy through your abundant labors of love, and are not ashamed or afraid to "rise up and call you blessed;" and especially to look forward to the greater blessedness of a hearty "welcome into the joy of your Lord." Ah! I am afraid at that gladsome and joyous occasion, there will be many who don't think of the danger now, who will tremble when they hear the Master say, "Ye were ashamed of me and of my words." The great tidal wave of "LIFE ONLY IN CHRIST" has at length reached our pleasant and prosperous city of Niles, and so far from carrying death and destruction before it, some, and I think and hope more than have made it apparent, have been carried on the top of the wave to a peace and joy in believing to which they were strangers before.

My reply to the aspersions of Br. Morgan, last May, stirred up a good deal of feeling, both good and bad. It set some to thinking and others to scoffing, some to investigating, and others to ridiculing. The minister of the Methodist Church, after taking a couple of months to prepare himself, gave a number of sermons against our views. He is a good man and is regarded as one of the strongest in this Conference. His discourses were as good, perhaps, as could be expected, seeing he had so little help from the Bible. I did not hear him often, but as far as I could learn, he advanced nothing new, and nothing that shook the faith in our doctrines, of any who had begun to understand the Bible truths upon which they rest. He is courteous and gentlemanly, and, I believe, no one took exception to the manner in which he treated his opponents. About the time he finished his course of sermons, the Adventists of Buchanan (six miles from us) came with a tent and set it up in a grove on the outskirts of the city. I knew nothing of their intention to come until they were here. Two of the brethren, Revs. Edward Himes and Farris, called on me and informed me of their purpose to hold a series of tent meetings. We talked the matter over very pleasantly, and I expressed my hearty approval. My health was so infirm that I could not hear them as often as I could wish. It was well understood that they had the sympathies of my family and friends as far as I could influence them, and, of course, just so far as I co-operated with them I sank in the esteem of the bigoted portion of my orthodox friends. One whose good opinion I had alway enjoyed before, said she would not go to hear them and did not wish anything to do with those who did go. This was terrible, but I confess I forgot to ask for any extra support under it. I had several interviews with the brethren, and on one of their visits to my house, we talked over the points of difference between us, on the penalty of sin and the resurrection of the impenitent dead, but without any controversy. During the last two months they have preached in a public hall on Sunday afternoons, generally to good and attentive congregations. Soon after they struck their tent, my own minister conceived it to be his duty to guard his people against our dangerous delusions. I heard all of his discourses, having requested him to preach them in the mornings, as I have been unable for some months past to go out after night. There was nothing objectionable in his deportment toward us.

While my minister was giving his defence of the orthodox belief it was thought by the believers in our doctrines, that there was no good reason why we should not defend ourselves, and I was urged to write a series of articles for the "*Republican*," a secular paper of our city. The Editor was very cordial in offering his columns for the purpose, and I commenced with "Destructionism the Doctrine of the Bible," followed with "The Constitution of Man as revealed in the Bible." It was thought advisable then, in consequence of the great press of political matters, to postpone the further publication on the subject until after the election. My first article since the election was in last week's paper on the immortality of the soul.

I did not intend to send them to you, because they are for beginners, and of course so elementary in character, that I did not suppose you would regard them as being adapted to the HERALD. I would have sent them when first published, only that I was afraid you might think I desired you to put them into the HERALD. And I now wish to say, that I have no wish of the kind. If there is anything in them that *you prefer* to publish, do so, but not otherwise. I also send a rejoinder to the two first by "Enquirer;" and I may, when I get through the "Constitution of Man," reply to him.

OBITUARY.

FELL asleep in Jesus, October 28, 1868, ROBERT L. JAQUES, Esq., aged 76 years, six months and 17 days.

BR. STORRS: After a short illness, of little over a week, your dear and lamented friend was taken from us, with that terrible disease the paralysis. In his younger days he was converted to God, and joined the Methodist Episcopal Church, and lived up to its doctrines until the days of Wm. Miller, the Adventist; when, believing in the second coming of Christ, he attended to the principles of that belief, searching the holy Scriptures daily, praying and watching patiently for His coming. In later years he has fully believed in the "Non-immortality of the soul;" that "the righteous *only* will live again," and will inherit this earth; that all the saints who die will sleep till the resurrection day, when Christ will descend from heaven with the angels, and that the righteous living will be changed in the twinkling of an eye, and the righteous dead be awaked from their sleep, and both inhabit this earth, which will be regenerated or made new.

Previous to his sickness, it appears that his whole mind was wrapped up in his "Life views;" he sent to each of his children a copy of *your* excellent work on "LIFE FROM THE DEAD," with the "HERALD OF LIFE," with his advice to read and study it; and even with his business pursuits gave copies of your "LIFE FROM THE DEAD" to his friends and acquaintances; his whole conversation and prayer was that he might live to see Jesus descend from heaven to inhabit the new earth.

Our dear father was consistent in whatever he undertook, either worldly or spiritually. He abhorred any semblance of pomp or show, and when he did a charitable act, he did not wish his name mentioned in connection with it. In his early days he practised law; but he was the pleader for both rich and poor, with or without his legal fee; and would undertake no case unless convinced that he could serve the ends of justice. His habits were regular; and punctuality was one of his crowning virtues. He believed that the "laborer was worthy of his hire," and it would grieve him to owe any man, and he could not rest easy until the debt was paid.

His walk through life was straight forward, not swerving one way or the other, in his intercourse with the world, but practising what he preached, and showing by his daily walk that he was a consistent Christian. Family prayer was never neglected by our dear father, who prayed night and morning for the conversion of his children, who were near and dear to him, and also for the coming of our dear Saviour.

On the Sunday afternoon before his death, the minister visited him, and before his departure asked him if he should pray with him, and if he had anything particular that he should pray for? Our father said, he should like him to pray for the "conversion of his dear children." The minister did so; after which, father, in very feeble tones, told of his religious experience, and that he did not expect to be with us long, and that he was prepared to die, and would like us to meet him on the resurrection day. Such a death-bed scene will never be forgotten by those of his children who witnessed it, and who promised their dear father that they would try, by the grace of God, to so live that they would meet him in that day; a promise that we will all try to keep.

Early Monday morning, his mind was clear; he spoke about an affair which was unsettled and troubled him through the night; he called for his son, who had attended to his business, and gave him instructions about his worldly affairs, which being settled so as to leave no claim on the estate, he called for his children who were present, and talking to his wife about his funeral and where he was to be buried, and resignedly said, that he supposed it would be "Wednesday."

That day the paralysis so gained on him that his tongue cleaved to the roof of his mouth, and refused utterance; but his mind was clear and he was contented with his lot; appearing perfectly resigned; in which state he remained until a quarter to eight Wednesday morning, when he fell asleep in Jesus (without a struggle) whom he had served for over forty-five years of his life, and to the last moment, wishing and praying for His coming.

We have lost a dear parent, and you have lost a dear friend, who always had you and your cause in remembrance; and the community has lost a benefactor, and the poor and needy a friend who was always willing to give where it was needed.

JOHN AND EUGENE.

HUDSON CITY, N. J.

REMARKS BY THE EDITOR.—In the foregoing, the children of Br. JAQUES have set forth their father's faith and life truly, so far as our knowledge extends. He first became personally known to us about ten or twelve years since. It was seldom, however, that personal interviews were enjoyed, owing to the distance of our residences from each other, and our confinement to our editorial work for the past six years.

For the past four or five years we had not seen him at all, though often receiving communications from him, with donations to the HERALD OF LIFE and the Tract Fund; in the latter of which he was particularly interested. He had, as his children have stated, actively engaged in scattering the tracts, and has taken special pains to put the "Campaign Documents," on the Life views, into the hands of his friends and business associates far and near; so that "he being dead yet speaketh."

For several weeks we had been looking to get time to go over to his residence to see him, and deeply regret that we failed to do so. We truly feel that we have lost a firm and unwavering friend, and the cause of truth, a firm supporter. We rejoice to know that his "end was peace." He "sleeps in Jesus" till his Lord shall return from heaven to raise His sleeping saints, and to take "the kingdoms of this world" and rule over all on "the throne of His father David;" then shall our brother share in the glory in which he believed, and for which he looked. May we all so live that if we sleep before our Lord's return, we may be of those who shall "awake at His appearing and kingdom."

ITEMS.

People say we should n't be morose; God wants us to enjoy ourselves. I suppose any one *who lives in Christ* finds amusement enough in that—don't want anything else.

Fasting is to be left to the conscience and feelings. Could the disciples derive as much benefit from a week's fasting as they could get by a week's converse with Christ? As they had access to Him they could ask for what they wanted.

APPOINTMENTS.

COOPER INSTITUTE, N. Y., Sunday, Dec. 6th.
HARTFORD, CONN., Sunday, Dec. 13th.
ANTHONY, R. I., Sunday, Dec. 27th.

F. H. BURBANK.

BRISTOL, CONN., Fireman's Hall, Dec. 6th.

C. Barker.

BUSINESS MATTERS.

One Dollar each from—H. L. Patterson, J. Parry, C. Emery.

Two Dollars each from—George Strope, E. Archer, G. S. Casterline, Ira Bradley, S. P. Geehr, True Flanders, A. B. Van Doren, H. Gardner.

Five Dollars from—Dr. J. Fondey.

Various Sums—Mrs. Frances Roworth, $25, pledge paid; R. Martin, on pledge, $50; D. W. White, on pledge, $20; J. Wood, 50 cts.; W. Patterson, $4; G. Patterson, $4; D. Anderson, pledge paid, $10; subs., $2 50; C. Gardner, pledge paid, $10; Mrs. C. C. Belden, $3; S. A. Kemp, pledge paid, $10; Mary A. Tillotson, $2 20.

Parcels sent since last week.

Geo. Strope	by mail
E. Archer	" "
W. H. Warner	" "
E. Casterline (8 parcels sent as directed)	" "
J. M. Fike	" "
H. Drown	" "
George Nellis	" "
Z. Campbell	" "
A. Larkin	" "
True Flanders	" "
Wm. Steele	" "
R. S. Sherman	" "
J. Huntley	" "
C. P. Urnet	" "
A. B. Van Doren	" "
H. L. Patterson	" "
F. Safford	" "
W. Patterson	" "
J. Maroin	" "
D. C. Corwin	" "
P. Fish	" "
B. C. Denslow	" "
C. C. Belden	" "
E. M. Vincent	" "

TO CORRESPONDENTS.

Jenks & Rice, your paper is paid for.

For Tract Fund.

D. Anderson $2 50

NEW YEAR'S PRESENTS.

HERALD OF LIFE and Campaign Documents sent by

Janett A. Mayo	$1 50
T. W. Wright	$2 00
A. B. Van Doren	$1 50
C. C. Belden	$1 50
S. A. Kemp	$1 50

Poetry.

WHAT IS LIFE?

A little crib beside the bed,
A little face above the spread,
A little frock behind the door,
A little shoe upon the floor.

A little lad with dark brown hair,
A little blue-eyed face and fair;
A little lane that leads to school,
A little pencil, slate and rule.

A little blithesome, winsome maid,
A little hand within his laid;
A little cottage, acres four,
A little old-time household store.

A little family gathering round;
A little turf-heaped, tear-dewed mound;
A little added to his soil;
A little rest from hardest toil.

A little silver in his hair;
A little stool and an easy-chair;
A little night of earth-lit gloom;
A little cortege to the tomb.

C. Stein, in The Lutheran Observer.

Children's Department.

LOVE YOUR ENEMIES.

ONE morning after breakfast Charley Allen took his little Testament, and, opening it at the 5th chapter of Matthew, he read some of the rules which were given by our Saviour for the direction of our lives. Charley thought they were very beautiful, and especially liked the verse, "Love your enemies," etc.

His mother came in while he was thus engaged, and Charlie looked up with a bright smile, saying, "Mother, I think if we all loved our enemies the soldiers would not be needed."

"No, my dear; their weapons would grow rusty, and they would have to follow the command to beat their swords into ploughshares, if they used them at all. But, Charlie, it is not so easy a matter to love our enemies and it is only by the assistance of our Saviour that we can feel a loving spirit toward all."

"I know that, mother; but when I was reading it just now, I thought nothing would be commanded us which we could not do."

"No, my child, with our Saviour's help we can do anything, and that help will be given to all who rightly ask Him for it."

His mother then left the room, and Charley sat still for a few minutes, wishing he might be helped to overcome all his bad feelings, and said to himself, "I hope I shall remember to-day, if I am provoked, to be kind and gentle."

He then put his Bible away and ran out into his garden. His garden was near the fence, and while he was engaged in pulling up the weeds, and putting it in nice order, a man passed along the street driving a cart of gravel. He saw Charley in his garden, and feeling disposed to tease him, threw a handful of gravel in his face.

Charlie did not like it very much, but the words came into his mind, "Love your enemies," and he quickly brushed away the sand, and made no complaint. After he had finished his work, he went and sat down on the door-step, and was watching the workmen who were engaged in building a new house opposite, when the same man passed again with another load of sand, and seeing Charley sitting there, saluted him with another handful.

Charley, remembering the words, "love your enemies," ran into the house and asked his mother to give him a pear. She did so, and he ran out again very quickly. Feeling some curiosity, she went to the window, and saw Charley running after the man, calling to him to stop. The man stopped in amazement, and Charley, putting the pear into his hand, ran back to the house.

The man looked ashamed, and though he passed Charley many times afterward, he threw no more gravel and Charlie felt much better than if he had been angry with him; for, as he said to his mother, "I believe it hurts me more than it does those I am angry with."

At dinner time his father brought him a fine large kite, which Charley had been wanting for a long time.

After dinner he ran out to fly his kite. He had her all ready, but, on trying her, found she needed a little more tail. He laid his kite down on the door step, and went into the house to get some. He soon returned, but the kite was nowhere to be seen.

Poor Charley was sadly troubled. He ran up and down the street, and round the corner, but the kite could not be found; and coming into the house, he told his mother the sorrowful tale.

She pitied him very much, and tried to comfort him, but it was hard work, and Charley spent a sad afternoon, thinking of his lost treasure.

The next morning school commenced, and Charley started for it; but what was his surprise and grief, when he saw one of his schoolfellows with the missing kite in his hand.

"Joe," said Charlie, "that is my kite; I am so glad to find it."

"Indeed it is mine," said Joe, who, I am sorry to say, was not always truthful. "It is mine, and I shan't give it up."

Poor Charley looked astonished, and said, "Why Joe, my father bought it for me yesterday; there is the red line it had painted on it."

Joe seized the kite quickly, and run off with it so fast that Charlie could not catch him, so with an aching heart he went on to school.

When he went home to dinner he told his mother the story. She felt very sorry that Joe could be so wicked as to steal the kite and then tell a falsehood about it; but told Charlie to try to be patient, and perhaps Joe would return it soon.

"Well, mother," said Charlie, "I was very angry with Joe, at first; but then, something whispered, 'Love your enemies;' and I pray that I might feel so towards him; and now, mother, I believe I do love even him."

His mother kissed him, and told him how pleased she was that he had been enabled to overcome his angry feelings; then Charley started off for school again.

The weather had changed, and it was now raining, but Charlie did not mind that, as he had a nice little umbrella of his own, and he ran along with a light heart.

As he turned the corner he saw Joe walking along without any umbrella, and evidently very wet. Charlie ran up to him, saying, "Why, Joe, come under my umbrella, it is raining so hard."

Joe looked as if he would rather not, but Charlie insisted; and after school went all the way home with him, Joe looking very much ashamed.

When bedtime came, and Charlie lay down to sleep, he thanked his heavenly Father for having helped him during the day; and after asking Him to keep him through the night, went quietly to sleep.

Next morning, while they were sitting at breakfast, the door-bell rang, and a fine large kite was handed in, with a card on it, directed to Charlie Allen from Joe.

Charlie's eyes fairly danced, he was so delighted; and he said to his mother, "I thought yesterday nothing could make me happier than to have my kite; and now I believe I am still more glad that I have been enabled to to keep that commandment, 'Love your enemies.'"—*Selected.*

THE MORTAL RESURRECTION.

FROM H. J. SWEETLAND.

BR. STORRS: I notice in the *Crisis* of Nov. 18th, part of a sermon preached by H. Munger, recently, in New York, upon his mortal resurrection theory. In order to get the wicked alive from the dead, he takes the position that our Lord was made alive from the grave in a mortal corruptible body, and the saints will be made alive in the same manner. His text is Psa. lxxiii., 20, "as a dream when one awaketh; so, O Lord, when thou awakest thou shalt despise their image." He says that the wicked must live again to have an image after they wake up for God to despise. But if this proves what he intends to have it, it proves also that the Lord must die and have a resurrection in order to "wake up" to despise their image; for it says, "O Lord, when *thou* awakest," etc. He chose a very unfortunate text to prove his position; for it proves too much.

He next refers to Dan. xii., 2. But to meet that point I will refer to a Jewish writer upon that passage. R. Saadias Gaon comments upon it thus: "This is the resurrection of the dead of Israel, whose lot is to eternal life; but those who do not awake, they are the destroyed of the Lord." Mark; it is many *of* them that awake; and all that do awake will have everlasting life.

His next quotation is John v., 28, 29, and he remarks that "Jesus says, all the righteous and wicked must come out of their graves alive to be rewarded." Now, Jesus says no such thing; but we will see what Jesus did say upon this subject. There are two words in the Greek that He used, which are translated life, viz., *zoee*, and *psuche*. *Zoee* means animated existence; state of being alive. This word applies to this life and also to the future life. But the word *psuche* is never applied to a future life. The *zoee* life we now possess is animated by blood: the *zoee* life in the future will be animated by spirit. The blood life, which we derive from Adam, ends at death. It is never restored: the law demands and holds it eternally. Jesus did not take up his blood life again; if he did, he took back the sacrifice. The law still holds it; but that God might be just and the justifier of them that believe in Jesus, He introduces a life upon a new principle, which is animated by spirit. Jesus was the first to be animated with the spirit-life; for he is the first-fruits of them that slept; afterward the saints at his coming.

We will now see how Jesus used these words. John xii., 25, "He that loveth his life (*psuche*) shall lose it: and he that hateth his life in this world, shall keep it unto (*zoen aianion*) life eternal." Nothing said about a (*psuche*) life in the future. Again: John v., 29, "They that have done good unto the resurrection of (*zoee*) life." Again: John iii., 36. "He that believeth not the Son, shall not see *zoee*." That is, will not be made alive. This is the true import of the passage. We will now put the two passages together as we understand them. They that have done good will come forth from the graves in a state of living animated existence; (which will, of course, be eternal;) but they that believe not the Son shall never see a state of animated existence, or shall never be made alive. This appears to me to be the true meaning of the word; for Jesus says, in John xii., 25, "He that loveth his (*psuche*) life, shall lose it." This, which is the blood life, shall never be restored. This is the fate of all the wicked. And as the (*zoee*) life is never said to be given only to the righteous, the wicked are eternally shut out from all life.

S. Bliss, once editor of the *Advent Herald*, said, speaking upon the word *zoee*, "This word never means 'eternal life' unless the word eternal or everlasting is attached to it." If this statement is true then it settles the point that the wicked will never be made alive, but their resurrection will be a condemned one, not to see life.

Br. Munger next quotes Acts. xxiv., 15. I would refer him to an exposition of that passage made by Br. F. H. Burbank, in the HERALD OF LIFE, Nov. 18th. Br M. now asks the question, "What did the broken law claim of Christ to satisfy the demand against Adam? Was it eternal death?" I do not know that the law had any particular claim on Christ. He gave his life; no law demanded it. We will suppose that Christ had not died at all. Whose sins would Adam and his posterity have died for? and how long would they have remained in death? There is but one answer to be given; that is, they would have died for their own sins and would have remained in death eternally. But those who believe in him will live again; and those who reject him will be as though He had not died at all.

Again; reference is made to those that Christ raised from the dead, and the statement made that there is no evidence that but one was a righteous man, viz., Lazarus. As it cannot be proved that any of them were wicked we let it pass. But it is said he was raised or awaked mortal. This is easily accounted for. Christ had not power to give what, at that time, He did not himself possess. He could give the same life he had, and no other. But after his resurrection "All power" was given him; then he could give immortal life. Now I ask, Did He ever raise one mortal after his resurrection? I answer, he did not; and there is no evidence that He ever will. He will never go back to restore the Adamic or blood life after he is in possession of the Spirit-life.

But we now come to a wonderful discovery; never discovered before. That is, coming from the grave is not rising from the dead to immortality; but going up into the air; then comes the change. Then, according to this new interpretation, Christ's coming out of the tomb was not his resurrection from the dead. We will try this by the word. Acts x., 40, 41. "Him God raised up the third day, and showed him openly. Not to all the people, but unto witnesses chosen before of God, even to us, who did eat and drink with him *after* he rose from the dead." The word says, He was raised up the *third* day; but Br. M. says, He was not raised up until the *fortieth* day. Again: If His ascension was his resurrection from the dead, and the Apostles ate and drank with him, they must have gone up into the air to perform this ceremony; and if rising to immortality is going up into the air, then the Apostles were made immortal for the time being; and in coming back again, they must have been changed back to mortality; for they all died. Thus we see what an awkward position those are placed in who take such ground to evade the truth. Br. M. refers to 1 Cor. v., 51, where Paul says, "We shall not all sleep, but we shall all be changed." But he does not seem to discover the fact that the Apostle stands as a representative of the righteous living at the Advent. Because he says, "We shall all be changed," he thinks that includes the resurrected ones from the dead. Paul is reasoning upon the same point in 1 Thess. iv., 15. "We which are alive and remain unto the coming of the Lord shall not go before them that are asleep." The Apostle says, also, in verse 16, "The dead in Christ shall rise first," before the living are changed; and then all are to be caught up together into the air to meet the Lord.

Now for Br. M.'s theory. He virtually denies the statement of the Apostle when he says, "The dead shall be raised *incorruptible;*" (that is, first) "and *we* shall be changed" next. He says, the rising is going up after the change comes. Then, according to this exposition, the righteous dead are caught up before the living are changed, because they "rise first." That would leave those who are alive to be changed and caught up after the dead had been raised and gone; but the word says, "We which are alive shall be caught up *together with* them."

We see a difference between Paul's theory and Br. Munger's. The Apostle says, "We which are alive shall not go before them which are asleep." So Br. M. makes it out that "them that are asleep" go before those that are alive.

But I must leave the subject. I could say much more. I will now refer to a statement of Br. M.'s in my hearing, and then close. Br. M. stated that the doctrine of the non-living again of the wicked has killed out all the life of the church where it has gone; they are all backslidden. But if Br. M. has not *backslid* he surely has turned his sled round; for he has certainly slid a long slide from the truth, and is now groping in darkness at the bottom of the hill. Br. M. says, that if he is not correct in his exposition of the Scriptures, then Universal salvation is true, or "No life out of Christ" is true. I think in turning his sled around he is fast sliding toward Universalism; for he claims all they claim. They believe that all that die in Adam are made alive in Christ; and so does he; and I think it will not be long before he will see eye to eye with them.

SPRINGFIELD, MASS.

REMARKS BY THE EDITOR.—Br. M. and all others had best to cease "judging one another." "He that judgeth us is the Lord." How does such judging our brethren differ from reviling and beating the men servants and maid servants? While we may treat the views of brethren with severity, if we regard them as dangerous errors, we must all beware of indulging a spirit of judging their state, lest we are like the drunken man finding fault with the ground for rising up in his face, wholly unaware that it is himself who is in the blame. That the mortal resurrection theory is a real heresy does not admit of a doubt in our mind; but some good men are involved in it to avoid what they regard as heresy; *that* being their only escape from the conclusion that there is "No future life out of Christ." Let us be patient with them. It takes time to get clear of old traditions; and we have all been in them. It is very clear to us that a universal resurrection is the high road to Universalism. It may not land all its advocates there, but it should if they are consistent; for "the dead are raised in glory, in power, and spiritual." If that does not cover all the ground that a Universalist can ask, we are incapable of seeing what more is necessary.

ROMANISM AND THE SOUTH.

LAST spring Jefferson Davis made a speech in New Orleans. He recalled the friendly act of the Pope toward the Confederacy, in recognizing the Southern nationality in the second year of the war. In addressing his Roman Catholic audience, he reminded them that Rome was the only national friend who came to their aid officially in the bloody struggle.

Various indications, open and covert, show that the Roman Catholics have a deep purpose. They mean to rule this country, and their Jesuit plan is to move on Washington through the South. In one of his New York addresses last winter Father Hecker said that the Catholics must possess and govern this country, and he confessed that he was teaching their people to expect this and to work for it. We cannot account for so bold a revelation of their plans but in the fact that they already claim *eleven millions* of our population, and so are confident and outspoken. In A. D. 1900, they say will have the power to rule America.

With such expectations and purposes, we can see why they are playing with a strong hand to win the South. They hope to get the control of four millions of freedmen and eight millions of whites there. So they have there now a *thousand* Sisters of Charity engaged in all kinds of humane and Christian and wily work to steal the hearts of the people. They have access to all ranks and classes, but their special aim now is to direct the education of the white females of the South. It is said that already this is almost wholly under their control. In their churches, the ancient custom of the papal church enables them without show of offence to open their doors free to black and white alike. So they are bending over to themselves the goodwill of the populace, and moulding the mass, especially the young, by both education and religion. So important do they consider the Southern field to carry their plan to govern America, that in 1866 the Society de Propaganda expended in the South for Romish ends six hundred thousand dollars in gold. That amount, as the balances there are now trembling, is no insignificant sum. The negro mind, prone to religious faith and forms of some kind, is in a condition to be seriously affected by Romanism, and will be carried, if the Protestants are not judicious, active and prompt. Has Rome a Jesuit agency for the promotion of some men in the army and for keeping others back? She has formerly done strange things with courts and cabinets and armies. We raise these questions in view of a singular statement. Our generals now stand in this order, or nearly so: Grant, Sherman, Sheridan, Thomas, Rosecrans, Meade, Orr and Foster. It is said all of these are Roman Catholic except Grant. In the event of his removal or death, therefore, in peace or war, the army of the United States, singularly enough for a Protestant nation, would be under Roman Catholic control. It is the wisdom of Romanism to lay her plans far back and so foreclose issues for herself, almost before they are made public questions to others. If Rome may educate the females of the South, who does not see where not only the wives and mothers, but husbands and fathers of the next generation will rank on popery? If she may educate the freedmen, where will they vote? The remarks of Jefferson Davis in New Orleans, and of Father Hecker in New York, are worth studying.—*Congregationalist.*

Such thoughts and facts as the foregoing may well awaken alarm in believers in "the conversion of the world," before the advent of Christ to sit on David's throne. But to a believer in the personal advent of Christ, and his literal reign on earth, it need produce no painful apprehensions for himself; for he is fully persuaded Roman catholicism is doomed to an entire and eternal overthrow before "1900" will be reached; and that the saints will be glorified with Christ their King. Protestant churches, possibly, may, for a short time, be given over to a bloody persecution (for their pride and worldliness) by Romanists. That may be God's method to purify those churches; but Christ will very soon end the trial by the utter overthrow of the bloody power.

CHRIST THE FOUNDATION.

THE Christian system of religion has for its central idea, its "corner stone," Christ. Take Christ out of that system, and nothing remains more valuable than may be found in many, perhaps any, of the old systems of philosophy.

It it be not true that the hope of the future rests upon Christ what hope has the Christian more than the pagan? Yet the tendency of modern reform, so called, seems to be toward a system that rejects Christ. There seems to be a growing feeling that Christ and his teachings were very good for the barbarous of fifteen hundred years ago, but we have "*progressed*" beyond the need of such doctrines—never stopping to look at the sea of blood that proves barbarous still. True, we have sermons full of fine sayings, and apt illustrations. All are advised to be truthful and honest; and it is shown that the upright and virtuous are happier than the vicious. This is very well. It is called "practical" preaching. It is practical in a certain sense. It is just such teaching as the old philosophers presented. It may be better told; there may be new and better illustrations; but there is no Christ in it. There is nothing in it that supplies the wants of a soul desolate on account of sin; of one who sees death before him and is filled with an insatiable longing for immortality.

No matter how excellent may be the character in all that is good, amiable, and worthy of admiration; there yet comes from the very depths of our being a voice that will be heard, and asks, "If a man die, shall he live again?" With this question before the mind everything else becomes insignificant. How small is the import of a few years, if this life be all? Better well spent than ill, but however spent, it is soon finished, and we pass to a future of darkness and doubt. All the "practical" teaching of morality and virtue for six thousand years has not sent one ray of light through this darkness, or removed one doubt from a living soul burdened with the fear of death. To him who looks beyond the present what can be practical that does not promise eternal life? and where is that promise but in Christ?

What, then, do we need? Not a philosophical morality which has its motive in the happiness resulting from virtue, but a *Christian* morality with Christ for its foundation. All virtue is to be commended, but that only is Christian virtue which grows out of a union with Christ.

Multitudes speak well of the Christian religion, and yet discard Christ. Men listen to a gospel without Christ in it, and say, How beautiful the precept, how wise the counsel, how excellent the man! This is not the gospel of eternal life. Christ and him crucified is not its burden. It does not look toward a resurrection; it cannot save from death. *

THE OLD MAN'S MEMORY.

An old man's memory is the rubbish of to-day, but the riches of yesterday.

IN conversation yesterday with an old man who has passed a long and useful life, and with whom it is now Indian summer, we were impressed with a remark he incidentally made. He had seen the opening of nearly seventy springs; at first the winters came and went, but by-and-by unmelted snow-flakes lingered on his hair, and he saw them drifting over the graves of one after another, whose feet, with his, had brushed the morning dews together. At last they whitened over his old wife's resting place—over her who knew him when the shadows fell to the westward and "the day was before" them both—who never thought *him old*—though all the world pronounced him so. Everybody said when she died, "It is a terrible blow to the old man" and a few did all they could to make him forget,—but there was no need of that,—"For," said he, "they didn't seem to know where the blow fell, they didn't think *how much I missed somebody to help me remember.*" REBECCA.—*The Advance.*

SKETCH OF LUTHER—BY CARLYLE.

A COARSE, rugged, plebeian face it was, with great crags of cheek-bones—a wild amount of passionate energy and appetite! But in his dark eyes were floods of sorrow; and the deepest melancholy and sweetness were there. Often did there seem to meet in Luther the very opposite points in man's character. He, for example, for whom Richter had said his words were half battles, he, when he first began to preach, suffered unheard agony. "Oh, Dr. Staupitz, Dr. Staupitz," said he to the Vicar-General of his order, "I cannot do it, I shall die in three months. Indeed, I cannot do it."

Dr. Staupitz, a wise and considerate man, said upon this: "Well, Sir Martin, if you must die, you must; but remember that they need good heads up yonder, too. So preach, man, preach, and then live or die, as it happens." So Luther preached and lived, and he became, indeed, one great whirlwind of energy to work without resting in this world; and also before he died he wrote very many books—books in which the true man is found, for in the midst of all they denounced and cursed, what touches of tenderness lay. Look at the Table Talk, for example.

THE POWER OF PRAYER.

THE Bible account of the power of prayer is the best we can have. Jacob prays—the angel is conquered; Esau's revenge is changed to fraternal love. Joseph prays—he is delivered from the prison of Egypt. Moses prays—Amalek is discomfited: Israel triumphs. David prays—Ahithophel goes out and hangs himself. Asa prays—Israel gains a glorious victory. Jehosaphat prays—God turns away his anger and smiles. Elisha prays—the waters of the Jordan are divided; a child is restored to life. Isaiah prays—one hundred and eighty-four thousand Assyrians are dead. Hezekiah prays—the sundial is turning back; his time is prolonged. Mordecai prays—Haman is hanged; Israel is free. Nehemiah prays—the king's heart is softened in a moment. Ezra prays—the walls of Jerusalem begin to rise. The church prays—the Holy Ghost is poured out. The church prays again—Peter is delivered by an angel. Paul and Silas pray—the prison shakes: the door opens; every man's bands are loosed.

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LIFE FROM THE DEAD; OR, THE RIGHTEOUS ONLY WILL LIVE AGAIN. By GEO. STORRS. Price 20 cents. Postage 2 cents.

The author believes this subject is one of vast importance. It illustrates the whole Gospel scheme, and shows the mercy of God in its true light, while man is seen to be wholly mortal. It cuts up the modern man-worship, which is hurrying so many on to rank atheism. This work should be read after the two preceding ones, with which it will be seen not only to harmonize, but it is the climax to the doctrine of those works, and is the inevitable result to which they lead. The three works together form the author's "body of divinity" as he understands the Scriptures of truth.

LIFE ONLY IN CHRIST.—This embraces the whole of the three previous named works, and the Tract on Atonement, bound in one volume of 360 pages, and lettered on the back. It contains a full view of the doctrine of "No life out of Christ," as held by the EDITOR of the HERALD OF LIFE. Price $1. Postage 16 cents.

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MAN'S DESTINY.—Immortality: The Arguments from Nature and Scripture, by Rev. T. M. POST, D. D., St. Louis, Mo., Reviewed by GEO. STORRS. Price, in pamphlet, 30 cents. Postage 4 cents.

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Herald of Life

AND OF THE COMING KINGDOM.

"They which shall be accounted worthy to obtain that world, and the resurrection from the dead . . . are the children of God, being the children of the resurrection."

GEORGE STORRS, Editor. NEW YORK, WEDNESDAY, DECEMBER 9, 1868. VOLUME VI.—NUMBER 10. WHOLE NUMBER 248.

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THE LIFE VIEWS.

BY DR. J. K. FINLEY.

[Continued from last week.]

BEFORE entering upon the investigation I have proposed, I will suggest some thoughts which afford strong presumptive evidence that the commonly-received views do not properly represent the divine mind. That the all-wise God, who knew the real difficulty and danger by which our race was beset, should have devised a plan for our relief which has thus far proved incompetent to accomplish the results he intended, is not to be believed; and the presumption is that some important mistake has been made in understanding the nature of our danger and applying the remedy. There can be no doubt but that in some way, by some fault of our own, the benevolent designs of our heavenly Father have been partially frustrated. The late excellent Doctor Vinet, the Chalmers of Switzerland, as he has been called, felt this difficulty in all its force, and has but expressed a feeling common to very many thinking persons, who have reflected seriously on the reasons for the small success of the gospel, when he said, "Even now, after eighteen centuries of Christianity, we are very probably involved in some enormous error of which Christianity will at future time make us ashamed."

Now, we can conceive of no error which would be so likely to produce such extensively injurious effects as that, which imputes to a perfectly *just* and *merciful* God and Father, who delights in revealing himself to us under the appellation of *love*, the purpose of consigning to torments inconceivably great, and of never-ending duration, unnumbered millions of men, women and children, his own creatures, for the offences of a few days or years.

Judged by the light of reason and all established principles of justice, no doctrine could be more dishonoring to the character of God; and to an unprejudiced mind, it can be demonstrated from His own word that it is without any foundation in truth.

We believe, and with good reason, that the doctrines advocated by the destructionists were the doctrines universally held by the church in the first century, and that the heathenish and unscriptural dogma of the soul's inherent immortality came in with the heathen converts in the second century, especially those from the school of Plato, and was at first a concession to their prejudices, in order to secure their favorable regard toward Christianity.

It is a fact well known to students of ecclesiastical history, that in the third century there was a body of Christians in Arabia who held the doctrine of the non-immortality of the soul, and other doctrines flowing from that belief. They do not appear, however, to have exercised much influence in the church, and were lost sight of in the rapid growth and increase of the great anti-christian hierarchy, subsequently developed into the Papacy.

Some two hundred years ago the same doctrines attracted a good deal of attention in England, and were ably advocated by Rev. Samuel Bourne, of Birmingham, and others, whose names have not reached us, although their writings have, under fictitious titles. I have seen and read with much interest and instruction, several of these essays.

The celebrated Thomas Hobbes advocated similar doctrines, and because of his materialistic views, was denounced as an infidel, and his name is always associated with those of open and undisguised infidels and atheists. While he is invariably spoken of as "Hobbes, the infidel," the fact is, he was a sincere believer in the Bible as a revelation from God, a member in full communion with the Church of England, the associate and intimate friend of the most excellent men of his day, and at last died in the firm faith of his interest in the Saviour, and in the hope of a resurrection to eternal life.

Orthodoxy, finding itself unable to refute his arguments drawn from the Bible, reason, and common sense, adopted its usual tactics, having the masses of professed Christians on their side, and taking advantage of ignorance and prejudice, they undertook, by misrepresentation and calumny, to blacken his character, and raising the mad dog cry of heretic, infidel, etc., they succeeded in their unhallowed efforts. The testimony of all history goes to prove that orthodoxy has always been exclusive and tyrannical. From the time when at the bar of Pilate it cried out, "Crucify him, crucify him," down to the present moment, it has shown itself bigoted and intolerant, and when it had the power, persecuting and cruel. It virtually claims to be infallible, and proscribes all who dare to dissent from its dogmas. In its various attempts to stop the progress of our views, it has resorted to base insinuations as to our motives, slanderous assertions against personal character, misstatements of our doctrines, low sarcasms, contemptuous sneers, degrading epithets, and its silly and, thank God, now-a-days, harmless cry of heretic, infidel, etc. Such has been, not always, but too often, the course pursued both from the pulpit and the religious press; but almost invariably both pulpit and press have been refused for respectful replies to their attacks. We know, however, that the many good men, who give their time and labors to the revival of the grand and glorious doctrines of the ancient church, feel grateful to their adorable Master that they are counted worthy to suffer shame and reproach for his truth's sake. It is matter of thankfulness, too, that we live in an age of investigation, when we feel that it is both a duty and a privilege to "prove all things and hold fast that which is good;" an age of progress, when things new, as well as old, are to be brought out of the treasury of God's word. We believe the command of our great leader is as imperative now as when he uttered it. "Search the Scriptures, for in them ye think ye have eternal life, and they are they which testify of me." We believe we shall be held responsible for believing and obeying the teachings of these Scriptures, but not at all for disbelieving what others choose to tell us they mean. With many thanks, Mr. Editor, for the kind offer of your paper, I shall next week take up the constitution and nature of man as taught us in the Scriptures.

J. K. FINLEY.

THE DEVIL OF REVELATION.

IN order to ascertain who the devil of the book of Revelation is, the book, or that portion of it containing his history, must be read. The twelfth chapter ushers him in to our notice. It must not be forgotten that Jesus is showing John what is coming to pass shortly.

Rev. xii., 1—"And there appeared a great wonder in heaven; a woman clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars: and she being with child, cried travailing in birth, and pained to be delivered. And there appeared another wonder in heaven; and behold a great red DRAGON, having seven heads and ten horns, and seven crowns upon his heads. And his tail drew the third part of the stars of heaven, and did cast them to the earth."

To my mind there is no more evidence that this dragon is the popular devil, than that the woman is the virgin Mary.

"And the DRAGON stood before the woman which was ready to be delivered, for to devour the child as soon as it should be born. And she brought forth a man child, who was to rule all nations with a rod of iron: and her child was caught up unto God, and to his throne. And the woman fled into the wilderness, where she hath a place prepared of God, that they should feed her there a thousand two hundred and three score days. And there was war in heaven: Michael and his angels fought against the DRAGON; and the DRAGON fought and his angels, and prevailed not; neither was their place found any more in heaven. And the great DRAGON was cast out, that old serpent called the devil, and satan, which deceiveth the whole world; he was cast out into the earth, and his angels were cast out with him."

John thus gives us a complete description of this devil, and we have found that he was "great" in size, "red" in color, and having no less than "seven heads and ten horns," with seven crowns upon his heads. His tail must have been prodigious both in length and strength, for it "drew the third part of the stars of heaven, and did cast them to the earth."

If people are determined to have the popular devil in the book of Revelation, they must not alter John's description of him, but take his word concerning the heads, horns, crowns, tail, etc. If they are tempted not so to do, they must not forget what Rev. xxii., 19 saith.

This same dragon is the devil that "is come down . . . having great wrath, because he knoweth that he hath but a short time. And when the DRAGON saw that he was cast unto the earth, he persecuted the woman."

The next chapter brings to view a beast which came out of the sea, which had as many heads and horns as the dragon, with ten crowns upon its horns, "and upon his heads the names of blasphemy." This beast was like a leopard, his feet were like the feet of a bear, and his mouth was like a lion's.

The seven-headed dragon called the "devil" and "satan," gave this seven-headed leopard-beast his power, his seat, and great authority. Next, in the same chapter, we read of another beast that came up out of the earth. This one had two horns like a lamb, and spoke like a dragon. This beast played the part of false prophet to the leopard beast.

The sixteenth chapter brings again to view the dragon and the two beasts. "And I saw three unclean spirits like frogs come out of the mouth of the DRAGON, and out of the mouth of the beast, and out of the mouth of the false prophet. For they are the spirits of devils, which go forth unto the kings of the earth," etc. If the dragon is the popular devil, then the beast and false prophet who have spirits of devils coming out of their mouths, just as truly as the dragon has one coming out of his, must be own brothers, or very near relations, at least, to him. But, if our friends are right, then, as John shows us that the spirit of the popular devil leaves him, it might imply his death, *via.* the popular theory. However, though the spirit of a devil came out of the dragon, it seems that he still lived.

The twentieth chapter brings the dragon again to view, where we learn that he was bound a thousand years, after which he was loosed from prison, and then went to war against the camp of the saints, is defeated and cast into the lake of fire where the beast and false prophet were cast.

This short history of John's dragon-devil is submitted in love by F. H. BURBANK.

THE NEW BIRTH.

THOSE who are advocating the *mortal* resurrection theory are virtually denying their own theory of the new birth. The position is generally taken among Adventists (so called,) that the new birth takes place at the resurrection from the grave to immortality. Jesus was the first who experienced the new birth. In Col. i., 18, Paul says that God's dear Son was the first born from the dead. How could this be if the new birth is not a resurrection from the grave, and to be made immortal at the same moment. Lazarus had been dead one day longer than Jesus yet he was not the first born from the dead, for he was not brought forth immortal.

Again: Paul says in Acts xxvi., 23, "That Christ should suffer and that he should be the FIRST that should rise from the dead," etc. How could this be, if he was not brought forth from the tomb immortal? He was not the first raised from the dead mortal; for he raised a number, including one who had been dead longer than himself. Is it possible that Jesus came out of the tomb alive and lived forty days before he was born from the dead? Will some of the *mortal* resurrectionists explain this matter? I am confused if I look at their views as truth. Was there a change in our Lord immediately after he came out of the tomb? There certainly was. Mary was well acquainted with him. She saw him bow his sacred head and die. She knew he was put into the tomb. She went early in the morning to the sepulchre. She saw he was not there; yet she "knew not the Scripture that he must rise from the dead." Does that mean that she knew not that he must go up into the sky? In Mark xvi., 6, 7, the angel told the disciples, saying, "He is not here he is risen and gone into Galilee." Does rising from the dead mean going up into the air as mortal resurrectionists teach? If it does, then our Lord did not go into Galilee for over forty days after he came out of the tomb; and he had to descend again from heaven in order to go into Galilee. According to this interpretation, He made his second advent from heaven in a very short time after he rose from the dead.

His appearance was very different after he came out of the tomb; for Mary did not know him the third day after his crucifixion. What caused this marked change in him if he had not commenced an immortal and spirit life? Again: while two of the disciples were going to Emmaus, he appeared in another form. They did not know him. How was this, if he had not then been born again? He could go into the room, "the door being shut," in a different manner from what he ever did before his death. There are many circumstances which transpired between his resurrection and ascension that go to prove that he came out of the tomb immortal and bloodless.

Again: His priesthood after the order of Aaron was changed at his coming out of the tomb. He was then a Priest after the order of Melchisedek. He could not be a priest after the order of Melchisedek until he came into the possession of the "power of an endless life." This could not be until he was made immortal. If Christ and the saints are raised from the grave mortal, then the same body is raised that is sown. But Paul says, "Thou sowest not that body which shall be." I apprehend that reference to the nature, and not to the identity, is what Paul meant. That which is raised is not that mortal, blood body, which is sown; but it is raised "incorruptible." The word incorruptible in 1 Cor. xv., 52, is *aphthartos*; the same word used and applied to God in 1 Tim. i., 17. "Now unto the King Eternal, Immortal" (*aphthartos*); the same words that are applied to God, the incorruptible, immortal God, are applied to the saints at their first coming out of the grave; and to the living saints, that are changed after the immortal resurrection of the righteous dead. As Christ was raised from the tomb immortal, he being the first fruits of them that sleep, they too must be brought forth immortal; for the harvest must follow in the same train as the first fruits.

As the mortal resurrection theory denies the statement of the Scriptures, it appears to be a dangerous doctrine, and I hope that all who look at it, will examine it carefully before embracing it. H. J. SWEETLAND.

SPRINGFIELD, MASS.

FROM WM. C. STONE.

BOSTON, MASS., NOV. 30, 1868.

BR. STORRS: We have of late heard the efforts of several preachers to crowd proof of a resurrection of all the human race. Br. Henry Pratt a few Sundays ago, took his text in Acts xxvi. "Why should it be thought a thing incredible with you that God should raise the dead." He showed the old Scriptures taught a resurrection; and said that the term death and sleep were the same. "Your fathers are dead"—"they are dead." Then he said, his subject would be in reference to the incredibility of the resurrection. He stated that there were particles of the body that were never lost; that many years ago, by philosphy, he had learned that there were particles in the human body that did not go to nourish any other beast or animal; though the beast might eat up and devour the body yet there were the particles kept separate: he said it was possible to have a resurrection according to philosophy; it was only the gasses that go into other bodies. He then quoted, "As the Father hath life in himself so he has given the Son to have life in himself;" then he asked, to whom will he give life but to the sheep? He said that man is mortal; that their mortal bodies would be changed, and the Spirit would do it. He quoted Romans, viii., "If the Spirit of him that raised up Jesus from the dead dwell in you, *it* shall also quicken (or make alive) your mortal bodies by that Spirit."

I thought he was right. I compared it with some of his brethren who turned this quickening to a reviving and strengthening of these mortal bodies, such as usually is done in meetings and other places when one is blessed with the Spirit. This view I fear is got up to avoid *a conclusion*. All are to be raised they say; but when it expressly says that a certain class named above will be made alive by that Spirit, they cannot find what is to raise the wicked, but with some it is the power of God. But do they not know *that* that *power* means no more nor anything different from the Spirit of God? Now, I would not question the wisdom by which Paul spoke; but when we are told that the Spirit will do a special work for the believer, and then told it will also do the like work for the unbeliever, I don't see the propriety in such language. Why is the quickening always connected with the believer?

H. Pratt, after stating that the thought of dying was dreadful to him, asked the question, Will any rise but the righteous? and went on to say that he was very fond of harmony in music, in singing. He believed that there was a harmony in God's word, and said, "God help me to play on this instrument harmoniously this afternoon." "Amen!" came from certain abstract readers of the word. He then quoted Heb. xi., to show that there were some who wanted a "better resurrection;" then Acts, where Paul is supposed to hope for the resurrection of the just and unjust. Then he came to Revelation, which he said was a detector of all erroneous doctrines. Chap. xx., was read to show two resurrections; then he brought Math. xii., 41, "The men of Nineveh shall rise," etc. Then he ask the question, "Do you say, they wont rise?" Then, 1 Cor. xv., "Did all die by Adam? then all will be made alive by Christ." (I thought that some Universalist would say; "Amen," to that). He stated that "Christ bought them all, and he would do with them what he had a mind to." (When he twisted the word *in* to *by*, I wondered if he had considered the word *in*, in the verses above; "Then those who have fallen asleep"—is it, *by*, here? if so, it would make Christ to be the means of their death or sleep. I question the authority to change that word. In every other place in the epistles of Paul the words *in Christ* are characteristic; and no one that I have heard of, who has had a Christian experience but what understands it so; but here is a vital point, and those who don't like "Life only in Christ," cling to it, and charge others with turning and twisting. If *in* in this verse, 22, is by, just read *by* in some others places, and see what harmony (of sounds) it makes. I think about the harmonious sounds, that the inhabitants of Sodom are not to be brought to life again and suffer the vengeance of eternal fire over again. The reward of sin is death; and if they are not dead, but only sleep, as some prominent ones say, what penalty has Adam to pay that he has not paid? If he shall rise from the dust of the ground, convinced that he had broken God's law, and must suffer for it by fire from heaven (a penalty that he never heard of before,) I think this would not sound very harmonious; and it might not be according to his understanding at the time he was tried and sentenced, six thousand years ago. That was he should "surely die," lose his existence; cease to be; become extinct; "return back to the dust of the ground," "reap corruption," and worms.

NOTHING is more common than for persons to mistake obstinacy for conscience.

"ALL NATIONS HAVE BELIEVED IT."

IT is a frequent assertion of those who advocate the doctrine of the soul's natural immortality, that "all nations of every age have believed it." The following quotations may possibly lead some to see their mistake in this direction.

In his work on "The Advantages and Necessity of the Christian Revelation," Prof. Leland remarks:—"What that great man CICERO says of the philosophers of his time is remarkable. In that celebrated treatise, where he sets himself to prove the immortality of the soul, he represents the contrary as the prevailing opinion; that there were crowds of opponents, not the Epicureans only, but, which he could not account for, those that were the most learned, had that doctrine in contempt."

In Prof. Hudson's work, "Debt and Grace," we find the following quotation from SOCRATES. "Can the soul which goes to the presence of a good and wise God, (whither my soul shall shortly go) can this soul of ours, when separated from the body, be immediately dispersed and destroyed, as most men assert?"

Prof. Stuart says,—"CICERO, incomparably the most able defender of the soul's immortality of which the heathen world can yet boast, very ingenuously confesses, that after all the arguments which he had adduced in order to confirm the doctrine in question, it so fell out, that his mind was satisfied of it only when directly employed in contemplating the arguments adduced in its favor. At all other times he fell unconsciously, into a state of doubt and darkness."

Of SOCRATES, Prof. S. says—"It is notorious also that SOCRATES, the next most able advocate among the heathen for the same doctrine, has adduced arguments to establish the never-ceasing existence of the soul, which will not bear the test of examination. Such is the argument by which he endeavors to prove, that we shall always continue to exist because we always have existed; and this last proposition he labors to establish, on the ground that all our present acquisitions of knowledge, are only so many reminiscences of what we knew in a state of existence antecedent to our present one." (See his Exegetical Essays, on words relating to future punishment.)

Dr. Morrison says of the followers of Confucius who have dedicated 1,560 temples to him,—"And this sect of the learned, which is so miserably deficient respecting the deity, is also entirely silent resdectiug the immortality of the soul, as well as future rewards and punishments . . . of a separate state of existence they do not speak."

The common assertion is thus disproved. "All nations of every age" have not admitted the natural immortality of the soul. Jesus has made the matter plain. He is the fountain of immortality. There can be no immortality out of Christ. Yours, seeking for immortality. F. H. BURBANK.

HERALD OF LIFE Office.

THE BIBLE.

SPRINGFIELD, MASS., Nov. 29, 1868.

BR. STORRS: What pleasure it gives one while patiently waiting and longing for the coming of the blessed Redeemer, to obtain some proof from quarters where we least expect it, that our faith is not a myth, but founded upon a rock that no tempest can remove. A few days since while reading the contents of the *Union* (a daily paper published in this place) my eye fell upon a short piece entitled "Abiding Word." I was so well pleased with it that I thought it might be of interest to the readers of the HERALD.

LUCY J. HASTINGS.

THE ABIDING WORD.—No army ever survived so many battles as the Bible; no citadel ever stood so many seiges; no rock was ever blistered by so many hurricanes and so swept by storms. And yet it stands. It has seen the rise and downfall of Daniel's four empires. Assyria bequeaths a few mutilated figures to the riches of the British Museum. Media and Persia, like Babylon, which they conquered, have been weighed in the balance and long ago found wanting. Greece fairly survives in its historic name: "'Tis living Greece no more;" and the iron dome of the Cæsars is held in precarious occupation by a feeble hand. And yet the book that foretells all this survived. While nations, kings, philosophers, systems, institutions, have died away, the Bible now exercises man's deepest thoughts, is examined by the keenest intellect, stands revered by the highest tribunals, is more read, and sifted, and debated more devoutly, and more vehemently assailed, more defended and more denied, more industriously translated and freely given to the world, more honored and abused than any book the world ever saw. It survives all changes, itself unchanged; it sees all things decay, itself incorruptible; it sees myriads of other books engulfed in the stream of time, yet it is borne along triumphantly on the wave; and it will be borne along until the mystic angel will plant his foot upon the sea, and swear by him that liveth for ever and ever, that time shall be no longer. "For all flesh is as grass, and all the glory of man as the flowers of the grass. The grass withereth and the flower thereof fadeth away; but the word of the Lord endured forever."

EXPULSION OF THE JESUITS FROM SPAIN.

ONE of the significant acts of the Provisional government in Spain, inaugurated by the recent revolution, is the expulsion of the Jesuits and the confiscation to the state of all their property. If this were done out of religious antipathy and persecution we should utterly condemn it. The Romanists have as much right to their belief, mode of worship, and form of ecclesiastical government, as Protestants, and should be protected in their right as carefully, (we might even say more carefully) where they are a small minority as where they are the overwhelming majority. If therefore a Protestant government in Spain had banished the Jesuits for religious reasons, and confiscated their property, we should cry out against it as a sin against all liberty and modern civilization. But we know not that there are a thousand Protestants in all Spain, and the act in question is done by professed Romanists and in the name of a nation more universally Romish than even the Irish.

What, then, does such an act of severity mean? It means that the Jesuits' not content with the Papacy in the church, or with the mass and the worship of the Virgin, have so meddled with the politics of the land as to have been the instigators of the tyranny under which the nation has so long groaned, the trusted counsellors of the infamous queen, and the denouncers and persecutors of all who incline to free institutions. They are punished, then, not for religious tenets, but for the gravest political crimes. The friends of liberty in Spain know their deadly enemies by as sure an instinct as sheep know wolves. Retribution has at last come upon these wolves in sheeps' clothing, and few tears will be wasted over their misfortunes. The revolutionists have been content with sentencing to exile; the Jesuits, in a similar case, would have inflicted death.

Let this be a warning against the attempts of Romish ecclesiastics in this land to gain ecclesiastical ends by an alliance with a corrupt political party, such as they appear to have made in the City of New York. They are at liberty to exert all the moral influence upon their members, as to political duties, which any religious teachers may claim, but when it comes to be understood by the people of the United States, that it is sought to make the State tributary to the church of Rome by special patronage, gifts or concessions, and that Romanism means political intrigue and corruption as well as peculiar religious views, there will be a reaction as fatal to all Papal plans in this land, as the revolution in Spain has been to Jesuit domination.
—*The Advance.*

"SERVE THE LIVING GOD."

WE must be children of God before we can serve him; and how do we become children of God? By believing in Jesus. But then, having thus become the children of God, it well becomes us to seek to be imitators of the Lord Jesus Christ; to love and serve that Blessed One who died for us on the cross; to follow him who so lovingly and perfectly served the Father.

But it is not enough to begin this course—to set out well. This is comparatively easy; but the great thing is to *go on*—week after week, month after month, year after year, in the same steady, even course of service. It is this patient endurance to the end, which so greatly glorifies God, and which is, therefore, of such deep moment.

Thus it was with our adorable Lord Jesus! He "set his face as a flint" throughout his perfect course of service, though he well knew at the outset that the end was the cross! And thus it was when, knowing the shame and the suffering and death that awaited him there, that blessed One, "*steadfastly set* his face to go to Jesusalem!"

But, beloved in Christ, in order that we may, in some feeble measure imitate our adorable Lord in this, his spirit of patient continuance in well-doing, we need to continue in prayer and in meditation on the Word of God, so that our souls may be constantly nourished and strengthened. There can be no *fruitful* service, except we ourselves are happy in the Lord.

Our *first* thought, day by day, should not be "What may I *do*?" "What work can I undertake?" but rather, "How may I get my own soul fed, and be happy in the Lord?"

Deeply important is it to win souls, to help on our fellow-believers, or to succour the needy; but of greater importance still is it that our own souls should be *first* fed and nourished by reading and meditating on the Word of God, and rendered happy through believing intercourse with God, so that out of us "may flow rivers of living water." There is no reason why this should not be the case with us habitually. How needful is it, continually to pray, "Hold Thou me up, and I shall be safe."

This service of the Father is a most blessed service. For myself I would gladly live fifty years longer, if the Lord Jesus should tarry,

to serve him in this world. It is such an honor and blessed privilege to be allowed to do any little thing for One who has so loved us.

I have said it to myself a thousand times, "If I had tried with all my might to please myself, and make myself happy in the service of satan, I could not possibly have known a hundreth part of the peace and joy which I have experienced in the Lord's service."

He who speaks to you (and I say this for the sake of any of my dear friends here present who are as yet unreconciled to God,) he who speaks to you has tried both services. With all his might he served the world, and sought happiness there. In the ball-room, the theatre, at the tavern and the card-table—there was no place of merriment or sinful amusement where poor young George Muller was not. But I never found happiness in these. I found it, at last, in the wounds of Jesus, in that precious blood which he poured forth so freely on the cross for poor guilty sinners. Then I tasted true pleasure, and since then my happiness has been increasing. The older I get, the happier I am; the more gray hairs increase, the more do my peace and joy in God increase. Every year is a happier one than any that have gone before it.

Now I go to rest at night, and lay my head on my pillow, knowing that if the Lord Jesus were to come, or if it were my last night on earth, I should awake in his blessed presence.

Perhaps you may think, "Ah, he feels so, because he is a good man." But no; I am in myself, but a poor, vile, wretched sinner; but I trust in Jesus, I depend on his precious blood, and thus I obtain these unspeakable blessings. And in the same way may any of my dear unconverted friends and fellow-sinners become partakers of them.

I bless God for these meetings. I bless him for allowing so many of his dear children to come together this evening. And now, beloved in Christ, let us one and all seek to aim after this, that we do not leave this place without the holy, godly purpose of our souls being confirmed—to seek to labor for God. Let us also especially seek to cultivate a Christ-like affection one for another, to look less at the weaknesses and infirmities of our fellow-disciples, and more at our own, and to be continually seeking for the image of Christ in each other.

Selected from an address of GEO. MULLER *at Clifton Conference, England.*

TO GAIN ETERNAL LIFE.

THIS is a work which demands the constant exercise of all the powers of our being. It will not do to make it an incidental object of effort: it must be the first. When the poet would create a great work which will live for ages, he makes that the object of all his mental strength during the best period of his life. Experience, mind, feeling, occurrences of life are all bent in that one direction. Everything is compelled to give tribute in this matter. In like manner ought every being to act who would bring about the greatest of results, Eternal Life. Diligence, it has been said, is genius: it is religion as well. Eternal Life is not a blessing which falls upon our path as we eagerly follow the things of sense. The new creation must be sought with diligence. We must sell all if we would purchase the pearl of great price. A. H. H.

The foregoing excellent sentiments we find in *The Advance.* In a few words the writer has set the greatest and most important subject and work before us. O that men—Christian men, even—felt and realized the value of Eternal Life and would put forth the energy which should correspond with the immensity of the value of the object to be obtained. How would the objects which now employ the minds, time, and energies of most people, dwindle into childish folly if they were duly impressed with the value and importance of Eternal Life. Though that Life is the "*gift* of God," it will be bestowed only on such as prize it above all earthly objects.

ONLY JESUS.

I HEARD the experience of a converted Catholic lady, which should be published throughout the land. Bitterly opposed by her parents, she was compelled to attend our church without their knowledge, where she found peace to her troubled soul. On the day of her conversion her mother had followed her to the church with the intention of compelling her to return home, but as she entered the house of God the congregation were singing,

"Hide me, O, my Saviour, hide."

When the poor penitent said: "Jesus hides me, my mother can't find me." And the Saviour did hide her beneath his protecting wings, and to-day she is a shining light. Her description of the confessional was remarkable. She had often gone and confessed, but did not feel that she was a sinner, and when the priest said, "Your sins be forgiven you," she knew they were not, because she did not feel that they were. She could not have faith in the Virgin Mary, for she felt the "Mother of God" could not save her, but when Christ was revealed to her understanding her faith saved her. I have never before felt so forcibly that the poor Papists are *not saved,* and that they have devotion without godliness. They confess but are not penitent; they worship but know not whom; they trust in Mary but not in her Son, Jesus Christ. How can such be saved? Will God wink at their ignorance? Are they not rather like other sinners, called to the same conditions and appointed to be judged by the same laws?—*Dr. Newman.*

THE HERALD OF LIFE.

NEW YORK, DECEMBER 9, 1868.

NO IMMORTALITY NOR FUTURE LIFE, EXCEPT IN JESUS CHRIST ALONE, AND BY A RESURRECTION AT THE LAST DAY IF DEAD, OR A CHANGE IF ALIVE.

RESPONSIBILITIES.

The Editor holds himself responsible for none of the sentiments of Correspondents. The Editor's articles do not all appear under what is called the "Editorial Head." Any articles without a signature, or which are not credited to another source, the Editor is responsible for, without saying whether he wrote them or not he leaves the reader to judge of their authorship. Let these things be kept in mind in reading the Herald of Life, and the praise or blame will rest where it ought.

"THE FIRST OF JANUARY."

OUR few subscribers who have not paid for the paper in advance, for the present volume, will remember the point of time to which we consented to wait is just at hand. If they would not fail of the first numbers of 1869 let *them* not fail to send the amount due for this volume. We send out no "Bills," and have no duns to make. We know if any wish the paper continued they will inform us by or before January. Let us hear from you.

"PROF. MATTISON."

THE person named above, was well known to the readers of the *Bible Examiner* some fourteen years ago, in his controversy with the EDITOR of that periodical. Years have since passed, and the Professor rose to a "D. D." in the Methodist E. Church, and sent out one large volume and also a small one on the "Immortality of the Soul." How much the M. E. Church values those works we do not know. As it seems to have adopted them we shall hereafter hold it responsible for the inaccuracies contained in them; and hope that body, or its "Agents," will have the magnanimity to correct the misstatements in them, when fairly pointed out. The Author's responsibility has ceased. We are informed by the papers that "Rev. Hiram Mattison, D. D., died in Jersey City, N. J., Nov. 24th, of pneumonia." It is stated by the *Christian Advocate* that, "he died in hope of eternal life." No one can rejoice more than ourselves to find that "hope" realized in his case. We were pleased to see the language used, "In hope of *eternal life.*" That life is "the *gift* of God;" not inherent.

VOTING IT DOWN.

WHEN men fail in argument it is not unfrequently the case that they resort to calling names; the cry of "Mad Dog" they seem to suppose will answer as a sure defence against a theory they cannot refute in open, manly and Christian conflict.

It seems strange to thinking men, that others who have been travelling about the land annoying the sects or denominations of professed Christians, by preaching doctrines which have been "a cause of discord," etc., should all at once come to the conclusion that such a course is very wrong. But so it is, and always has been. When those who have battled for the right, against all sects and denominations, to promulgate what they believed to be important truths, and commence organizing churches, and their preachers have *stereotyped* their views of truth, they commence shutting out any further advances in knowledge, and fence against its approach by uniting their churches into "Conferences," and begin the old sectarian cry of somebody's "preaching doctrine" among them that "is a cause of discord," etc., hence "Conference" action must be had after the fashion of their predecessors, from whom they themselves had been compelled to separate, because their old religious associates would not allow them to preach among them what they honestly believed to be true; so they left them that they might enjoy liberty, and most likely denounced those sects as "popish" and "bigoted," as "opposers of the truth," etc.

We have been led to the remarks by reading the doings of the "Massachusetts State Quarterly Conference Report"—of a body of Advent believers, held in Chelsea, Oct. 20th, but just published in the *World's Crisis.*

It would seem these doctrine of "No future Life out of Christ" is making inroads among them, as the doctrine of the Advent had in former years among other sects: so, after preliminary talk and appointing a "Committee" to see what to do, they finally had a "Report" of a "Whereas" and a "Resolution," after the old fashion of all self-constituted churches, who have taken "the seat of God, and sit in the temple of God, showing themselves that they are gods," determining what doctrines shall not be preached. The following is the *Manifesto* of this self-made body of Adventists, avowing themselves the true descendants of the "Correctors of Heretics." They say:

"Whereas the preaching of the doctrine that there will be no resurrection to life of those who have done evil is a cause of discord, and is deadly in its influence on the spirituality of the church; therefore,

"Resolved, That this conference disapproves of the preaching of this doctrine to the distraction and division of the church of God, and that we have no fellowship with such a course."

There now, who will dare go into their "parishes" any more to preach the hated doctrine of "No future Life out of Christ?"

This preamble and resolution has the genuine "mark of the beast" upon it: most perfect Jesuitism. Look at it. The "conference disapproves of the preaching of this doctrine to the distraction and division of the church of God," etc. Do they mean to say that they graciously grant us the privilege of preaching "this doctrine" if we will only do it so easy as to cause no conviction of its truth? The father of lies never asked much more of any gospel preacher than that. "O, yes; you may preach the gospel, only do not do it so as to make any one believe you mean what you say, for that would disturb some sleepy soul who has gone quietly to rest, and thinks he knows all that is needful to be known."

But "this conference" may mean not to be so easy in this matter. Possibly they wish it understood they exclude the doctrine of "No future Life out of Christ" entirely from *their* self-made churches; which they would have us believe is "*the* church of God." That sounds well; but Rome is in the field, and has been for many long centuries, to keep the "Mass. State Conference of Adventists" from wearing that appellation without disputing its claim.

Where was MILES GRANT during that famous conference at Chelsea? We ask this question because he said, in his sermon in the "Life Tent," at Springfield, last August, that "some people complained of others making divisions and discord by introducing doctrines opposed to our views." Said he," There would be no division if you did not go to fighting them. It is you who make the division by that course of proceeding."

That is just what we believe; and if Br. Grant had been at the Chelsea conference he must have made the "14," who voted for that "Preamble and Resolution;" ashamed of such action.

These opposers of the doctrine we preach, "vote" us out of all places where they choose to go; for they pass another "Resolution" as follows:

"Resolved, That it is our duty to carry the glorious truth of the coming of the Lord and the resurrection of the dead into places where it has not been preached, so far as we are able, and that we proceed to raise funds for this purpose."

Thus they give themselves liberty to go everywhere preaching their views; no matter what "divisions" or "distractions" it may make in other churches: but woe to those who go into the same places, because they do "not follow us!" and they make "division of the church of God" of which *we*—of "Mass. State Conference"—are the true representatives!

They monopolize to themselves the right to "cause discord and division;" and that is to be done by preaching their peculiar tenets, among which is "the *glorious truth* of . . . the resurrection of the dead:" i. e., of all the dead; and some of the glorious "14" preach the *mortal* resurrection of saints and sinners; but that is not worth naming among these loving "14," who seem to think it a "glorious" doctrine! Its chief glory is, however, that they have been driven to connive at this *mortal* resurrection theory as a last resort to prevent the truth of "No future Life out of Christ" from sweeping through all their churches. But beloved, you might as well call your next conference at Niagara Falls, and pass a "Whereas and a Resolution" that the waters shall cease to flow there, as to attempt to stop the onward progress of the "glorious" Bible truth of "Life future only to those who shall live forever," and who "cannot die any more," for "they are the children of God, being the children of the resurrection," Luke xx.

This last effort at Chelsea, Mass., we venture to *guess* will make the Life views flow more freely and more sweepingly than ever before. "Votes" do not avail much, unless they can command the civil arm, papacy like, to use fire and sword. We shall keep as calmly and as fearlessly proclaiming the blessed truth of "Life future only in Christ" as if no such event had ever occurred as that of "14" well meaning brethren voting on the question. We are "in nothing terrified by" such manifestoes; they harm no one but the authors.

DANGER OF POPULARITY.

SOME twenty years ago, Rev. Luther Lee, then a prominent minister in the Wesleyan church, founded by himself, and other prominent ministers from the methodist *Episcopal* church, wrote a work entitled "Lee on the Soul." In 1850 the work had become popular, even with the old church from which Mr. Lee had separated. At that time he was Editor of "*The True Wesleyan,*" the organ of the Wesleyan church, and we noticed the the approbation he was receiving as follows:

PILATE AND HEROD FRIENDS: Or, "Lee on the Soul." *The True Wesleyan* says, "All denominations agree in commending it [Lee's book] as a valuable addition to religious literature." It then proceeds to give "Notices from the Religious Press." Among those notices we see three "*Episcopal* Methodist" papers. Against *Episcopal* methodism Br. Lee and his associates have kept up a tremendous war from the outset of Wesleyan methodism: nothing hardly could be worse and more despotic than Episcopacy or "Bishops," in their opinion. But it seems Dagon, or immortal-soul-ism, is in danger; and hated Episcopacy is invoked to commend a work in its defence. Very well; we have no objection. You perceive, Luther, the use of "Episcopacy" may be seen in more than one case. One of these invoked "Bishops," says of Br. Lee's book, "especial attention is given to the refutation of the doctrine of the annihilation of the wicked," etc. It adds, "the subject is thoroughly treated, presenting a perfect antidote to the false teaching of Storrs and his disciples." Surely we are gone for it now! "A PERFECT ANTIDOTE"!! That is—A perfect *remedy!* How perfectly harmless "the false teaching of Storrs" is now! Why, Episcopacy has discovered "the tree of life;" for "Lee on the soul" is a *perfect* antidote." Well, Luther, probably you may get a "Cardinal's hat" sent you yet for this labor; for if immortal-soulism falls, the "*Mother of harlots*" falls along with it: and if you have really found the "*patent*" remedy—the "perfect antidote"—for the doctrine we advocate, the Pope cannot be far behind the lesser bishops in acknowledging the service you have rendered him. We shall keep our eye on Rome.

This we wrote in 1850. Our prophecy in part, is at length accomplished. Luther Lee has made peace with *Episcopacy* and returned to the old church; and, if we are not mistaken, he has "D. D." added to his name; which is as near a "Cardinal's hat" as Protestantism can go. After all the "perfect antidote" fell harmless at our feet, and we have gone on our way as easily as if no such "patent medicine" had ever been discovered. A number of like "perfect antidotes" have appeared since, but they all fail of arresting the onward progress of the terrible malady of "No LIFE OUT OF CHRIST." We may never get to be a "D. D." Besides, it is rather too late in life to think of it at the age of 72.

CHRONOLOGY: A SHORT METHOD.

MANY are searching to find out the age of the world, and when the famous six thousand years will end. *Zion's Herald* has the following, in last week's issue.

This is a most important personal item:

If Adam's life had been spared, it is said he would have been 5,863 years old on the 13th of September last.

Where is the family Bible from whose register this information is extracted? How much younger was Eve than her husband? And what were the dates of the births, baptisms, marriages and deaths of their children? Let us have the whole register, with the photographs of the family. All their children will want them for their albums.

We unite with *Zion's Herald* in asking for the "register" from which Adam's age is known. And will the author of the statement tell us how much older the world is than Adam? Because, if the world is to last just 6,000 years, and is no older than Adam, then it is to run on 137 years longer before the consummation; a terrible time for those to wait who are in a hurry for the end.

However, the above statement of Adam's age is just about as sensible as many attempts to find out the definite time of an event of which the Saviour has said, "Take ye heed, watch and pray: for ye know not *when* the time is." Prophetic events show us when it "is near." That is all the authority we have for knowing its approach. Let us then obey our Lord's injunction, "WATCH and PRAY."

INQUISITORIAL.

AT the "Mass. State Quarterly Conference," at Chelsea, recently, a Br., who had been "reported as believing in the doctrine of the non-resurrection of the wicked dead," it seems was called to an account; for, says the "Conf. Report,"

He said he felt "that the great truth of the soon coming of Jesus should be kept prominent; and we should labor to get ready and get the people ready to meet that event. He never had said that he believed the wicked dead would not be raised. If Jesus had said all the dead *saints* should hear his voice and come forth, then he should preach it; but as Jesus did *not* say that, but, as Jesus did say, '*all* that are in the graves shall hear his voice, and shall come forth,' he had to believe what Jesus said about it."

Thus the Br. had to make haste to rid his skirts of the suspicion of being tinctured with that which was so offensive to this body of ministers and laymen, who shortly after passed the "Resolution" we have noticed in another article, by which they assume that they are "the church of God," and "disapprove" of any one's preaching the non-living again of the wicked dead. We record it to the credit of the Br. who made the above statement that he voted against the inquisitorial "Preamble and Resolution" passed by the aforesaid conference: it shows that the inquisitorial screws did not crush out all his manhood. We are glad he has some self-respect left, enough to record his "vote" against such proceedings.

We think all this Br. needs is a little more light. He says, as reported by the "Report" of said "Conference," that "If Jesus had said all the dead *saints* should hear his voice and come forth, then he should preach it; but as Jesus did *not* say that," etc.

Will our good Br. consider a few thoughts on this subject, and see if Jesus did not "say that?" When a class is specified as called to do a thing, does not that exclude all others? If government specifies that all male citizens from twenty-one years old and upwards shall be legal voters, does not that law exclude all minors and women? Is there any need to make a specific law saying that these shall not vote? The answer is plain. The peculiar privilege granted the one class excludes all others.

Jesus has said, "The gates of *hades* (the state of the dead) shall not prevail against my church." Math. xvi., 18. Is that not equivalent to saying, *hades* shall prevail against all others? We think it is. Again: Jesus said, "This is the Father's will who hath sent me, that every one who seeth the Son, and believeth on him, shall have everlasting life; and I will raise him up at the last day." John vi., 40. Four times he repeats, "I will raise *him* up at the last day," in this one chapter. Is that not equivalent to saying, "Unbelievers I will *not* raise up at the last day?" We think it is.

Now put these two facts together, *viz.*, *Hades* shall not prevail against the church, or "*saints,*" for he (Christ,) will raise them up from *hades*, or the dead, at the last day. Do not these declarations put the question at rest of the non-revival of the unbelieving dead? We think they do. Is there a resurrection of any man from *hades, after* "the last day?" If so, where is the proof. John v., 28, 29, gives no such statement; nor does it speak of *life* to any only those who have done good. We "believe what Jesus has said about it."

We might press this subject to any extent with testimony from both the Old and New Testaments, but do not think it necessary till our opposers, who "disapprove" of our preaching, shall demonstrate there is to be a resurrection *after* "the last day;" and that it embraces the wicked dead. They never have, and they never can produce a text from the Book of God that says an unbeliever shall *live* again who has once gone down in death. They have looked in vain for a declaration of that character. They have tortured 1 Corth. xv., 22 to make it speak in harmony with their ideas on the question, but invariably, logically, land in Universalism or a *mortal* resurrection of saints as well as sinners, which is such a palpable contradiction of Paul's declaration that "The dead are raised incorruptible," that an impartial mind cannot fail to see the case they would make out is a desperate one, and utterly fails for lack of evidence.

THE COMING AGES.

WE have, in a previous number, given some reasons for rejecting the "World burning" theory. We do not deny but that some portions of Scripture favor that idea; but years of study have satisfied us that the general tenor of the Bible is utterly irreconcilable with it. Let us test it in one or two particulars, remembering the world burning theory makes that event to occur immediately at the second advent.

In the prophecy of Dan. ii., representing the four universal kingdoms and the final division of the fourth, it is said, "In the days of these kings [rulers in the divided state of the fourth universal one] shall the God of heaven set up a kingdom." Mark, it is "*in the days* of these kings"—not before or after, hence it was not set up 1800 years ago, *before* the divided state of the fourth kingdom; nor is it to be set up *after* the kings ruling over the divided state are destroyed. The Prophecy saith, expressly, "*In the days of* THESE KINGS the God of heaven shall set up a kingdom;" and it saith, moreover, that this kingdom "shall never be destroyed;" or, "left to other people," as the previous four universal kingdoms have been; but this "kingdom of God, set up in in the days of these kings" [the kings of the divided state] "shall break in pieces and consume all these kingdoms and shall stand forever." Dan. ii., 44.

Here the Bible order is clearly set forth:

1. Setting up the kingdom of God.
2. Breaking in pieces the kingdoms included under the idea of the divided state of the fourth universal kingdom.
3. Then the extension of the kingdom of God over the whole earth: "filled the whole earth;" verse 35.

The theory of burning the world runs thus:

1. Destruction of the kingdoms of this world, in a general conflagration of the heavens and earth, at the coming of Christ, and *before* the kingdom of God is set up.
2. Creation of new heavens and new earth.
3. Setting up the kingdom of God on the new earth.
4. Filling the new earth with His glory.

A pretty wide difference in the two theories. Both cannot be true. Which is true? We accept the order laid down by the prophet. The first parts of the prophetic history, that relating to the four universal kingdoms, have been fulfilled most literally. Are we to call in question the fact that the last and most glorious part of the prophecy *is to be* as literally accomplished as the previous parts? *We* dare not. Let God be true though all of us should be mistaken. He saith, "My word shall not return to me void, but it shall accomplish that which I please," etc. Isa. lv., 11.

Let us now compare Dan. vi., 13, 14, with Dan. ii. "I saw in the night visions, and behold one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought Him near before Him. And there was given Him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve Him: His dominion is an everlasting dominion, which shall not pass away, and His kingdom that which shall not be destroyed" . . . "All dominions shall serve and obey Him;" verse 27. The order here laid down is as follows:

1. The coming of the Son of man.
2. Giving Him dominion and glory and a kingdom.
3. All people, nations, and languages, and all dominions are to serve and obey Him, the Lord and King of the whole earth.

The world burning theory runs thus:

1. The coming of the Son of man.
2. Destruction of the heavens and earth, and all people, nations and languages, and all dominions (except the saints) by a general, or universal conflagration.
3. The creation of a new heavens and earth.
4. Then setting up the kingdom of God on the new earth.
5. The taking of the kingdom on the new earth by the saints of the Most High.
6. Then the extension of the kingdom over the whole new earth.

Who cannot see this "burning world" theory makes Christ to destroy *before* His reign commences, "all people, nations, languages, and dominions over which He and His saints are to reign? and it removes His reign from *this earth,* the very place where the Bible locates it. Think on these things, before you burn the world in a hurry.

"TRUST IN THE LORD FOREVER."

"Take therefore no thought for the morrow; for the morrow shall take thought for the things of itself. Sufficient unto the day is the evil thereof." Matth. vi., 34.

OUR Lord repeatedly warns his followers against taking anxious thoughts for the morrow. He points to the birds of the air and the lilies of the field, and draws from them the sweet lesson of simple trust, which, alas! we are so slow to learn—"Take no thought for the morrow." "Your heavenly Father knoweth that ye have need of these things;" therefore by anxious care we dishonor our Father, and doubt either his power or his willingness to provide for his children. Our Saviour's exhortations are necessary, not for those only who gain their daily bread with difficulty; for the rich, as well as the poor, are far too prone to take anxious thought for the morrow, and heap to themselves cares of various kinds, which engross them to the exclusion of due care for the interests of a better life; and thus the thorns spring up and choke the seed of the word in the field of their hearts. Lord deliver us from those thorns! May we remember that "sufficient unto the day is the evil thereof;" and if inclined to fear that the evil will be *more* than sufficient, may we remember the other word of promise—"As thy day so shall thy strength be!" Alas! how many have lost the blessing of quiet peace all their lives, merely by *anticipating* evil! They have suffered, not from what actually came, but from what they feared *might* one day come.

"Does each day upon its wing
Its allotted burdens bring?
Load it not besides with sorrow
That belongeth to the morrow.
Strength is promised, strength is given,
When the heart by God is riven;
But foredate the day of woe,
And alone thou bear'st the blow."

ONE AT REST.

CALENDARS.

THE Boston Type Foundry will accept our thanks for the very beautiful specimens of Calendars which it has sent us. They are truly ornamental as well as useful. We wish them a large sale.

BALAAM'S PROPHECY.

Num. xxiv, 17-19. "I shall see him, but not now: I shall behold him, but not nigh: there shall come a star out of Jacob, and a Sceptre shall rise out of Israel, and shall smite the corners of Moab, and destroy all the children of Sheth. And Edom shall be a possession, Seir also shall be a possession for his enemies, and Israel shall do valiantly. Out of Jacob shall come he that shall have dominion, and shall destroy him that remaineth of the city."

BALAAM was a heathen, and came from

"Aram," or Mesopotamia, "out of the mountains of the east" to Balak the king of the Moabites. He was cotemporary with Moses. Aaron died a short time previous to the utterance of this prophecy, in Mount Hor. His sister Miriam died just before that. The children of Israel were in the wilderness on their way from Egypt to Canaan, the promised land. The Israelites had been refused a passage through the country of Edom, by its king, and the Canaanites warred against them, taking a few prisoners. The Lord then gave the Canaanites into their hands. The children of Israel continued their journeyings, and finally pitched their tents "in the plains of Moab, on this side Jordan by Jericho." When Balak, the king, saw this mighty host, knowing how they had overcome the Amorites, he sent for Balaam to curse them. God told Balaam not to curse them. He at last goes to Balak, and refuses repeatedly, after the urgent entreaties of Balak, to curse Israel. Eventually he utters the prophecy that we are to consider.

He fell "into a trance, (but had) his eyes open," and said, "I shall see him but not now: I shall behold him, but not nigh," etc. It has been supposed by many persons, that Balaam is beholding Christ in a vision, and declaring that at some future time he shall see Christ literally. Those who hold to the re-living of the wicked dead, are quite positive that this text teaches that Balaam will have a resurrection to life, and it is urged upon us who think differently from that, to prove the contrary to be true if we can.

The conviction in my mind is, that the resurrection to life of the wicked, or of Balaam, is not taught there; but rather that Balaam, in a trance, saw King David and the work which he should perform. Almost at the feet of Balak and Balaam were the host of Israel. The king desired the prophet to curse them, but instead thereof, he foretold the destruction of the Amorites and Moabites by one who should come from Israel.

The only difficulty apparent in the text, is the Hebrew manner of using the future tense when the present tense is meant. Literally it would then be, "I do see him . . . I do behold him," etc.; that is, he said in the hearing of Balak that he saw the king that was to overthrow his kingdom. Bishop Patrick, Bishop Newton, and very many other eminent scholars are agreed upon this point. That alone settles the point in my mind that the doctrine of the resurrection of either good or bad is not even hinted at in this prophecy.

The prophet continues, "There shall come a star out of Jacob, and a Sceptre shall rise out of Israel," etc. The term *star*, in oriental language, is frequently applied to eminent personages.

Because a star was seen over Bethlehem at the time Christ was born, many have thought that that part of the prophecy that declares "there shall come a Star out of Jacob," was then fulfilled. I wonder that such mistakes can be made, when upon reflection it must be evident that the star that hung over Christ at Bethlehem was not "the Star" that Balaam saw. The "Star of Bethlehem" and Christ the "babe of Bethlehem" were not one and the same—they were two distinct objects. The star in the heavens showed the wise men where the infant Jesus was.

"And a Sceptre shall rise out of Israel." Here a king evidently is meant. That David was the foretold Star and Scepter is plain from the work prophesied: he "shall smite the corners of Moab, and destroy all the children of Sheth, and Edom shall be a possession, Seir also shall be a possession for his enemies; and Israel shall do valiantly. Out of Jacob shall come he that shall have dominion, and shall destroy him that remaineth of the city." The event was at a distance from Balak's time—not then: in the future—not there.

In 2 Sam'l. viii., 2, 14, we find the prophecy fulfilled, or rather the record of its fulfilment. David was the Star and the Sceptre. David sings in Ps. lx., 8–12, "Moab is my wash-pot; over Edom will I cast out my shoe: Philistia, triumph thou because of me. Who will bring me into the strong city? who will lead me into Edom? Wilt not thou, O God, which hadst cast us off? and thou, O God, which didst not go out with our armies? Give us help from trouble, for vain is the help of man. Through God we shall do valiantly, for he it is that shall tread down our enemies."

Thus David, a man of war, literally speaking, and not Christ, is the one who led Israel in fighting valiantly against the Amorites and the Edomites. The Lord gave them into his hands. All this, and nothing more, was seen in trance by Balaam in the presence of Balak, the king of Edom, who desired to annihilate Israel.

Bishop Horne, though holding the popular view, writes, that "Rosenmuller and other eminent biblical critics have contended (that it) cannot apply to Jesus Christ." The learned bishop then says, "This passage, it is true, in its primary and literal meaning, intimates that from the people of Israel should arise a mighty prince, who would obtain an entire conquest and bear rule over the kingdoms of Moab and Edom: and it is fulfilled in David, for it is expressly recorded of him, that he finally subdued those nations."

Hymn-book theology has made Christ the Star of Balaam, and the Star of Bethlehem. Most Jewish and many Christian writers apply the prophecy chiefly to Christ. Their method of spiritualizing the Scriptures led them to such a conclusion.

The children of the Lord will have all difficulties that may appear to go against the view that only the children of God will have a resurrection, eventually, removed. Trust in the Lord with all thine heart and he will bring it to pass. "Godliness is profitable unto all things; having promise of the life that now is, and of that which is to come." Yours, rejoicing in hope.

F. H. BURBANK.

NEW YORK, Dec., 1868.

SIGNS OF CHRIST'S COMING.

"And great earthquakes shall be in divers places, and famines, and pestilences; and fearful sights and great signs shall there be from heaven."—LUKE xxi., 11.

THUS spake the Master to his disciples in recounting some of the peculiar features of the times immediately preceding the second advent; and lest they should fall into the error of supposing that event would occur in their time, he digressed and informed them that "before all these" they should be persecuted, and be delivered up to "the synagogues, and into prisons, being brought before kings and rulers;" "betrayed both (or, even) by parents and brethren and kinsfolks, and friends;" "hated of all men for my name's sake;" and finally "be put to death." He told them the Jews should "fall by the edge of the sword," and should "be led away captive into all nations: and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled." He then resumed the eschatological line of his remarks and detailed more fully the signs by the existence of which his return might be *known* to be nigh at hand, saying "there shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; the sea and the waves roaring; men's hearts failing them for fear and for looking after those things which are coming on the earth; for the powers of heaven shall be shaken."

Nothing, then, could well be made more positive and definite than that fearful irregularities in the realm of nature are to herald the "day of the Lord;" that Christ's coming will transpire in a time specially marked by startling occurrences. Eminently important, therefore, to all who wait for him, and love to contemplate his appearing, is the question, "Are the times in which we live characterized by an unusual prevalence of those peculiarities related by our Lord to his disciples?" That they are times of more than ordinary peril, exciting strong and wide-spread solicitude, few, we think, of even the most casual observers, have failed to notice. But do they so well answer to prophetic description as to justify the lively and implicit faith in them as the divinely appointed harbinger of the approach of Zion's glorious King, that all have in the speedy return of summer when in spring they see the trees shoot forth. Having for years past noted the signs of the times, and still watching them with eager longing, most of our readers recognize the marvellous occurrences that are taking place about us, and the extraordinary state of society in the present day as unmistakably fulfilling, in their measure, the foregoing prophecy of our Lord, and hence there is no need that we here attempt to prove them objects of special reference by him.

They who have been consistently engaged in prayerful watchfulness are as firm in the faith that we are living in the end of that period of the world's history denominated "the times of the Gentiles" as they are that summer is nigh when the trees begin to put forth their leaves. But some may say to us, "in your excessive desire of the ushering in of the day of final consummation, you lay hold on trifles; you grasp insignificancies, and distort and exaggerate commonplace circumstances. Other people see nothing so strange or unnatural in the realms of politics, of morals and of nature. True, the times are wonderful in many ways, but others no less so have existed."

Of course, none can conclude without either ignoring or downrightly rejecting the testimony of inspiration, that the world in general will, even down to the hour of Christ's coming, be other than ignorant of the portending nature of what is transpiring; but let us see whether it is true that other people fail to see anything startling in passing events; whether they discern at all the condition of universal disorder and unrest in the world, and if so, whether it is regarded by them as anything more than either what is liable to result from the ceaseless energies of nature and from the natural progress of human developments, or re-enactments of what have already occurred at various points in human experience and in the world's history.

Read the following, having reference to the subject, taken from the editorial columns of a secular paper having extensive circulation:

Certain it is that a great rebellion has taken place for some cause or other, and that the earth has been shaken from centre to circumference. So far from their being any decrease of vigor in the igneous energies, they are more active than ever. Etna and Vesuvius, and Hecla, that pretty toy of the Icelanders, are henceforth to be set down as among the prettiest fire-works of the creation, and have been completely shorn of what used to be considered their grandeur and sublimity by the tremendous rock-rendings and oceanic fires which have made the Pacific islands so famous and so terrible. All over the globe, as by a general conspiracy and premeditated simultaneous movement, there has been a regular Walpurgis hellabaloo, and fiery dance of destruction and death. Vesuvius and the Tahitian volcanoes roared to each other at the same moment in voices of primeval thunder, across the immeasurable brine which writhed with a new and unheard-of agony, wrecking great ships in its wrath, and swallowing their runs like so many grains of sand.

This dreadful outburst is hardly over before a mighty wave of earthquake sweeps over New Zealand, and at the same time the volcanoes of Peru were most active, and San Francisco shook through all her bones at the rumbling, tumbling, shaking and roaring of the earthquakes in California. Even those countries which for ages have grown corn and wine upon the surface of extinct volcanoes have been subjected to the terrors of this fiery visitation. Nature seems to have renewed her youth and vigor, and re-announces herself upon this large scale to justify her pretensions. The wise old grandfathers of Ireland and England laughed at the idea of an earthquake troubling such old and respectable countries as those, and insisted upon it that the more rabid and furious energies of the earth had long since expended their strength in those parts, and left the laboring peasant to toil in peace on twelve shillings a week, and pay house-rent and fuel, and keep his average family of five children. And yet Ireland came in for its shake. Then England came in for its share of the hubbub, and the cathedral town of Worcester and the beautiful watering place of Leamington tottered and reeled like a drunken man. What is the meaning of it all?

And another from a secular paper of very large circulation.

We have the intelligence by way of San Francisco, that destructive storms of wind and rain had swept over North-western Mexico, doing immense damage and causing great suffering and loss of life; that the city of Alamos, in the State of Sonora, with a population of seven thousand, had been destroyed by floods and whirlwinds; that Loreto and some smaller towns in the peninsula of Lower California were entirely demolished; that whole herds of cattle had been swept away and groves of oranges and other crops totally ruined, and that the Yaqui and Mayo rivers in Sonora were swollen to a height of forty feet—rivers which, during their long dry summer, in their course to the California Gulf, are absorbed in the intervening desert sands. In other parts of Mexico, meantime, the inhabitants of towns and villages had been frightened from their houses by earthquakes, thus showing the elements under the earth as well as the elements above it to be in dreadful commotion.

In both hemispheres, but especially on this continent and among the adjacent islands, these visitations of tornadoes, floods and earthquakes, with their tidal waves and fissures emitting gas, fire, smoke, steam, and boiling water, are becoming alarmingly frequent. Last autumn they had them all in high revelry at St. Thomas and the neighboring islands, and such terrific hurricanes of rattling hail along the southern frontier of Texas as were never known there before back to the first occupation of the country by the Spaniards. This year the line of operations of these celestial and subterranean phenomena appears to be (with the recurrence of the meteors) along the Pacific side of the continent, and may be traced to the late disastrous convulsions of the dry land and the sea along the western coast of South America. Violent storms follow in the track of earthquakes, and such storms doubtless result from the derangement of the atmospheric equilibrium by the disturbing gases and electrical forces arising from these subterranean outbreaks.

It is so remarkable, at all events, that this year, as last year, we have an eruption of Vesuvius simultaneously with these shakings of the earth in the West Indian latitudes and near the time of the earth's collision with that strange nebulous formation in the heavens which gives us those wonderful meteoric showers—it is so remarkable, we say, that all these things should come together that we cannot resist the conclusion that these meteors, earthquakes and volcanoes have much to do with the unparalleled hurricanes and inundations all over the world of these latter days.

And this:

Galignani's Messenger (Paris) says that the sun's disk is at present riddled with holes, or spots, one of which is of very considerable size. It is a deep cavity in the photosphere, and so wide that the whole terrestrial globe would find room in it without touching the edges. There is another spot which, though much smaller, still has one of its diameters as large as that of our earth.

The authors of the foregoing observations cannot for a moment be considered as chargeable with a proneness to seize upon insignificances, and exaggerate commonplace circumstances to serve a theory, as they evidently know not that they write about portents of an event more important, solemn, and surpassingly majestic than human eye ever beheld, one at once both glorious and terrible. It avails them nothing to say, by way of explanation, however correctly, that the one class of these fearful, devastating phenomena result from the other class, or from *any* known cause, for our blessed Lord did not intimate that miracles would be wrought in order that his words be fulfilled. He simply stated the fact that during a period immediately preceding his return these things should exist. If purely miraculous events should occur, the attention of the world would be arrested and a panic ensue in which millions would be frightened into a mere form of obedience, incited by no love to God. It was not that the world might know Christ's coming near that those occurrences were foretold; but as a sign by which they who love him, and long and wait for his appearing might thus know that the voyage is ending; that only a little way beyond and already in view, the beautiful, long-sought haven, whose happy, blissful shores no enemy can tread.

If from the department of nature we turn to society we read the same tale of violent commotions. The first thing which here commands our attention is the astounding prevalence of a murder-mania. We see whole armies of men and women engaged in throwing others into rivers, beating out brains, cutting throats, shooting down by the wayside, heaping up mountains of smothered new-born infants, children slaying aged parents to obtain money wherewith to gratify the clamorous demands of raging lust-devils, men dripping with the blood of assassination receiving the plaudits of whole communities, while each species of less awful crime holds unprecedented high revelry, with accounts of which the publications of the day are burdened to a degree which, though scarcely the half is told, makes one heart-sick to read. Although constant familiarity with deeds of blood, robbery, outrage, treachery and shame has stolen much of public sensitiveness, ever and anon some act is committed so intensely diabolical that for a time all others are overshadowed, and men vainly searching records of the past for a parallel, stand aghast with horror, and anxiously inquire of each other, "What next?"

Turning from this frightful scene of diabolism to the arena of politics, little more fortunate are we. Men clothed in robes of judicial authority wink at and otherwise encourage all this infamy, and prostitute the high and sacred powers and privileges of office to the basest purposes; public interests are neglected and human rights ruthlessly trampled upon to satisfy greed of official patronage, power and emoluments; in short, an amazing degree of corruption is manifest almost everywhere. If we look over the nations of the earth, the same display of tumult and commotion is beheld. All not engaged in actual war cry, "peace," while with unparalleled assiduity they strive to perfect arrangements for deadly conflict. Do you say that wonderful revelations of human wickedness and strife, and terrible disturbances of the elements are common to all countries and times? Be it so. It is not to the mere present existence of these astounding manifestations that we direct attention, but to the appalling *extent* to which they exist. That is not common to all countries and times. And a prominent feature of the abounding of evil is that society fondly embraces the works of iniquity, knowing them to be such, and many of them are central figures in religious organizations, retained there because they contribute freely of their ill-gotten gains.

Yes, watchful observer of passing events, see the prophetic "signs in the sun . . . and in the stars:" and in the "distress of nations with perplexity;" in the "roaring" of "the sea and the waves;" in the failing of men's hearts "for fear, and for looking after those things which are coming on the earth," and in the shaking of the "powers of heaven." Others see them, too, but being ignorant of them ask, what is the meaning of it all? Meaning! It means that "the times of the Gentiles" are nearly fulfilled, and that Jerusalem, so long "trodden down" will soon be made to smile sweetly under the happy process of restoration, and her waste places be made to rejoice. It means that the awful carnival of crime, corruption, and death, now being held, will soon be cut short by the last act of the drama of the history of the unregenerate world; that "the loftiness of man shall be bowed down, and the haughtiness of men shall be made low;" and that "the Lord alone shall be exalted." It means that the day approaches when men "shall cast" their "idols of silver, and idols of gold which they have made each one for himself to worship, to the moles and to the bats; to go into the clefts of the rocks," "for fear of the Lord and for the glory of his majesty," but that the righteous sh ll shine forth as the sun in the kingdom of the Father. It means the approach of sudden and eternal death to all evil-doers; the birth of redemption to every son and daughter of the living God. It means the soon glorious appearing of our loving, faithful Shepherd; his everlasting establishment upon the throne of David, and a dispensation of righteous judgment, justice and truth to all nations. Let, therefore, all waiting ones wait patiently, and labor diligently while they wait. Much may yet remain to be accomplished, but at the appointed time the day of consummation will come. Watching the ever brightening rays that gild the eastern horizon, lift up your heads and be glad; for, whether you wake or sleep, "your redemption draweth nigh."

L. C. THORNE.

NEW YORK, Dec., 1868.

THE COVENANTS:

THE DIALOGUE CONTINUED.

G.—GOOD evening, Br. C. Shall we begin our conversation at the point we left at our last?

C.—I should like to hear all you have to say on that subject.

G.—The object we had in view was to show how God led Abraham along and strengthened his faith. So that there might be no mistake in the matter God said, "Sarah, thy wife, shall bear thee a son indeed." And that is not all: "And thou shalt call his name Isaac: and I will establish my covenant with him for an everlasting covenant, and with his seed after him." After stating a number of blessings for Ishmael, God says, "But my covenant will I establish with Isaac, which Sarah shall bear unto thee at this set time in the next year." Here is the great point of Abraham's faith. He was old, his wife was old; yea, we may say the functions of her body were dead. And Abraham and his wife are asked to believe in a miracle; for nothing less could bring into action the functions of Sarah's dead body and cause her to become the mother of the boy that God had promised. Paul, in arguing this point, Rom. iv., 17 "(As it is written, I have made thee a father of many nations,) before him whom he believed, *even* God, who quickeneth the dead [evidently alluding to the deadness of Sarah], and calleth those things which be not as though they were. Who, against hope, believed in hope, that he might become the father of many nations." Now the point. "And being not weak in faith he considered not his own *body* now dead, when he was about an hundred years old, neither yet the deadness of Sarah's womb: he staggered not at the promise of God through unbelief, but was strong in faith, giving glory to God."

C.—Then you do not think the offering up of Isaac was the strongest point of Abraham's faith?

G.—No; the offering up of Isaac was but a small matter of faith after what had passed before. To me the birth of Isaac, under the circumstances, was as great a miracle as the birth of Jesus Christ by the Virgin Mary. And after God had given Abraham the boy and named him, and said he would make or establish his everlasting covenant with him, we can understand Abraham when God said unto him, "Take now thy son, thine only son Isaac, whom thou lovest, and get thee into the land of Moriah, and offer him there a burnt offering upon one of the mountains which I will tell thee of." We can understand Abraham to reason after this manner: God asks me to offer up my only son Isaac; well, he is God's boy; He gave him to me by a miracle even after the deadness of our bodies; and God named the boy Isaac, so there can be no mistake about that; and it is with this boy Isaac that God said he would establish his everlasting covenant. It is through this boy that my seed is to come. Well, if I am to have a seed through Isaac, and with him God is going to establish his everlasting covenant; if I offer him up by the command of God, he is his boy, and he will take care that his promise is made good. He gave him to me in the first place, as I conceive, from the dead; and though I slay him God is able to give him back again from the dead. Thus we understand that God led Abraham along; and the very fact of God's giving him a son in the manner he did, strengthened Abraham's faith and prepared him for subsequent events.

C.—I think I fully understand your position in relation to Abraham's faith, and also of the gift of Isaac, but do not see the bearing it has upon the question of the "Future Age." I have a desire to understand your position on that question.

G.—I am in no hurry to advance my opinions on that question, and shall proceed with the question just in the manner as I find it laid down in the Bible. My object is, first, to find out what a covenant is. Second, What does it promise and convey; and third, To whom does the promise belong? and then I think we shall be able to understand the whole question as far as it is revealed unto us.

We find that this Isaac was forty years old when he took Rebecca to wife: Gen. xxv. And she was like her mother-in-law, Sarah. And Isaac Isaac intreated the Lord for his wife because she was barren; and we find here again the Lord makes his promise good. Even a barren woman cannot stand in the way of God's promise. And Rebecca had two children, Esau and Jacob; and here God reminds her of the promise he made to Abraham concerning Sarah; "and she shall be a mother of nations; kings of people shall be of her." "And the Lord said unto Rebecca, Two nations are in thee, and two manner of people shall be separated from thee." Here, at this early period of the world's history, we have a beginning of the fulfilment of the promise of God to Abraham. Ishmael became the father of twelve sons, and they became the founders of Arabia. Thus through one line Abraham became the father of a great nation; and through his grandson Esau, a great nation sprung. Then follows the nation of Israel, and through Edom and Israel the prediction to Sarah was fulfilled. "Yea, I will bless her, and she shall be a mother of nations; kings of people shall be of her." It is useless to look into the future for nations yet to arise to fill up a prophecy that has already had its ample fulfilment in Bible history.

C.—Do you suppose, then, that this was the seed that God promised Abraham should be as numerous as the sand of the sea for multitude? And are all the promises fulfilled to this seed?

G.—I see you are like all on your side of the question, very anxious to have this question of seed settled in a hurry. I should have preferred to have waited a while.

C.—It seems to me to belong right in here, and we may as well talk about it at this time.

G.—There seems to me to be two promises spoken of to Abraham. One of a multitudinous seed, and one of a special seed to whom God gave the land. Suppose we examine this question. Abraham was the father of Ishmael as well as Isaac, but God said he was to have no part in the covenant of promise: but with Isaac will I establish my covenant. But Ishmael was recognized in the other blessing of the multitude: "And as for Ishmael, I have heard thee: behold I have blessed him, and will make him fruitful, and will multiply him exceedingly; twelve princes shall he beget, and I will make him a great nation." But he can have no part in Isaac's inheritance. We find that after the death of Sarah, Abraham took a wife, Keturah, and through her were born six sons, and through them a multitude of seed; but none of them are recorded in the promise, Gen. xxv. Again we read that Isaac had two sons, Jacob and Esau, both the children of Isaac, and grandchildren of Abraham, and yet Esau has no part in the covenant of promise, although he is spoken of as of the seed of multitude. Hark what Isaac says of him: "Behold thy dwelling shall be the fatness of the earth, and of the dew of heaven from above . . . and thou shalt serve thy brother; and it shall come to pass when thou shalt have dominion, that thou shalt break his yoke from off thy neck." Gen. xxvii., 39, 40. There was a literal fulfilment of this prediction, and Esau's seed must have been multiplied exceedingly to be able to break the yoke from Jacob's seed. Yours, till we meet again.

JACOB GRIM.

PHILADELPHIA, Dec., 1868.

LITERAL FULFILMENT OF PROPHECY.

WE now proceed to notice the promises and prophecies that relate to Abraham and his seed. The promises were twofold. The first related to his seed in and through Christ without regard to their paternal descent; they are heirs of immortality, eternal life. See Rom. ii., 7–11, "To them who by patient continuance in well doing, seek for glory, and honor, and immortality, eternal life; but unto them that are contentious, and do not obey the truth, but obey unrighteousness, indignation and wrath; tribulation and anguish upon every soul of man that doeth evil, of the Jew first, and also the Gentile: but glory, honor, and peace, to every man that worketh good; to the Jew first, and also to the Gentile; for there is no respect of persons with God."

The same is also fully expressed, Heb. vi., 11–20, "And we desire that every one of you do show the same diligence to the full assurance of hope unto the end: that ye be not slothful, but followers of them who through faith and patience inherit the promises. For when God made promise to Abraham, because he could swear by no greater, he sware by himself, saying, Surely blessing I will bless thee, and multiplying I will multiply thee. And so, after he had patiently endured, he obtained the promise. For men verily swear by the greater: and an oath for confirmation is to them an end of all strife. Wherein God, willing more abundantly to show unto the heirs of promise the immutability of his counsel, confirmed it by an oath: That by two immutable things, in which it was impossible for God to lie, we might have a strong consolation who have fled for refuge to lay hold upon the hope set before us. Which hope we have as an anchor of the soul both sure and steadfast, and which entereth into that within the vail: Whither the forerunner is for us entered, even Jesus, made an high priest forever after the order of Melchisedec."

With respect to this part of the promise, embracing Abraham's spiritual seed, the Scriptures speak thus: Gen. xii., 3. "And I will bless them that bless thee, and curse them that curse thee; and in thee shall all families of the earth be blessed." Also, Gen. xvii., 3–5, "And Abram fell on his face: and God talked with him saying, "As for me, behold, my covenant is with thee, and thou shalt be a father of many nations. Neither shalt thy name any more be called Abram; but thy name shall be called Abraham: for a father of many nations have I made thee." And Gen. xviii., 17, 18, "And the Lord said, Shall I hide from Abraham that thing which I do: seeing that Abraham shall surely become a great and mighty nation, and all the nations of the earth shall be blessed in him?" Likewise, Gen. xxii.. 18.

This promise was renewed to Isaac, Gen. xxvi., 4, "In thy seed shall all the nations of the earth be blessed." Afterward it was confirmed unto Jacob, Gen. xxviii., 14; "In thee and in thy seed shall all the families of the earth be blessed." Of this seed John the Baptist, our Lord and his apostles often speak. See Matt. iii., 9; John viii., 39; Rom. ii., 28, 29; but throughout this chapter and epistle, Paul keeps up the distinction of a Jew literally. Paul's controversy was about the ground of acceptance with God as sinners; and how men are to attain unto immortality, eternal life. This he assures us is by faith, and not because we had pious ancestors. He shows that all have sinned; and Abraham himself was only justified by faith. That it was under that general promise of grace, expressed by "the promise that he should be heir of the world:" and that his seed who are partakers of that promise, are such by faith, and not by natural descent. The same point the apostle takes up in Galatians. If we will have acceptance with God as sinners, and be partakers of immortality, eternal life, which is alone in Jesus Christ, we must have like faith with Abraham; nothing else will at all avail us; for, "God has given unto us eternal life, and this life is in his Son," and nowhere else; out of Christ we must perish, even though we were from the loins of Abraham himself. But all this does not at all touch the question, whether there is not still a promise to the literal seed of Jacob to have a literal fulfilment in another matter. That point will be considered as we pursue the subject.

HOME CIRCLE AND TEMPERANCE ORACLE.—Under the sanction of many of the leading temperance men of the West, the Chicago home circle, now entering its eighth volume, espouses the cause of Temperance with an ability peculiarly its own. A lofty temperance paper has long been needed in the West, and this is the right one in the right place. Being long established as a literary journal the temperance people will hail it with delight. Subscriptions $1. a year November and December numbers free to those who remit at once. Sample copy with terms 10 cents. Address S. M. Kennedy, Editor, 194 Clark st., Chicago.

"THE LITTLE CORPORAL," published at Chicago, Ill., by Alfred L. Sewell, for Dec., is received. It is greatly enlarged and improved, and bids fair to be one of the most interesting Juvenile Magazines of these days. It is now a quarto of sixteen pages, with an illustrated cover, at $1 a year, or ten cents single number. We think it must interest the Little Folks.

APPOINTMENTS.

HARTFORD, CONN., Sunday, Dec. 13th.
PHILADELPHIA, Sunday, Dec. 20th.
ANTHONY, R. I., Sunday, Dec. 27th.

F. H. BURBANK.

BUSINESS MATTERS.

One Dollar each from—Mrs. E. D. Hitchcock, Mrs. P. B. Eno, Miss G. Spencer.

Two Dollars each from—H. Story, D. Parsons, D. Sage, Mary Bloomer, Mrs. Lucy A. Taylor, G. W. Storer, T. Pattison.

Various Sums—Mary Bloomer, pledge paid, $10; G. A. Alexy, $1 10; E. H. Jillson, $3; Wm. Payne, $4; Thos. R. Crocker, on pledge, $25.

NEW YEAR'S PRESENTS.

HERALD OF LIFE and Campaign Documents sent by

D. Parsons.......................... $2 00
A friend in Manchester sends two.... 3 00

For Tract Fund.

J. Hamilton, Sen..................... $1 00

POST-OFFICE ADDRESS.

W. H. Whitman's address is changed from Cameron, Ill., to Galesburg, Ill. Box 1,080.

Parcels sent since last week.

Rev. J. Parker.................... by mail
D. Parsons........................ "
T. Wheeler........................ "
J. G. Benton...................... "
J. Puderbaugh..................... "
J. W. Phelps...................... "
T. McClary........................ "
Thos. Samson...................... "
Wm. G. Clark...................... "
Maria M. Sargent.................. "
Miss G. Spencer................... "

Poetry.

THE PRESENT AND THE FUTURE.

BY GEO. T. COLLINS.

In fancy, see with me, what may be seen
In many a land, in pleasing, sad reality;
A house upon a sunny slope;
Above, the sky of June, and all around
The fleecy clouds fleck the far-off horizon.
A house with broad verandah and green pendant vines
With rooms all richly furnished
With soft divans and yielding carpets
From costliest looms of Persia;
Pictures that reproduce the scenes of other lands,
Fruits of mellow rind and luscious taste,
And wine that maketh the heart glad;
Couches of rich luxuriance, o'erhung
With royal purple, and apparel
Of costly texture, and dyed with many a hue
Of India's looms.
Spices of rich purfume burden the air
And pamper every appetite.
Around are flowers in gay parterres,
Trees that have seen the centuries go by
And seem but in their youth;
Rich flowering shrubs of India, and roses
Of all hues and odors, are scattered
Promiscuously around.
Here shoots a sparkling fountain,
And there, soft murmuring o'er its pebbly bed
Runs a pure rivulet, till at last
It falls with many a plash
Into a lake, calm as the sky above it.
Around its sandy beach, are woods and bowers
And birds of lovely note
And variagated plumage.
Beyond, the land rises in rolling swells
Until in the blue distance, the scene
Is lost in many a pine-clad hill.
Amid this scene of wealth and beauty,
Low sounds of woe are heard,
Saddening the morning air:
Strong men with sober faces
And whispered words of greeting,
Women with tears and stifled sobs,
And children with blanched faces
And great wondering eyes, mingle around:
Anon comes forth a hearse
With sable plumes, bearing to the dark grave
The friend and father, followed in long procession
By the wife and mother and children, of various age,
Sobbing with bleeding hearts;
Friends by blood and deep affection, fall in
And move with slow and muffled tread away.
The scene is now all gloom and sadness;
Its beauties noted not; its joys unsought,
And grief, ill-omened, shadows every bower.
And why all this?
Why should this home of joy and pleasure
Be clouded o'er with gloom?
The answer comes from oft-recurring scenes,
In tones of dread and horror, *Death reigns;*
Death reigns triumphant o'er the human race,
And all of every age and clime, must bow
To his stern mandate,
Nor tears, nor virtue, nor tender youth,
Nor hoary age, nor woman in her loveliness
May 'scape the fell destroyer.
All, all must bow and give their all, their life.
Then turn we to a fairer, lovelier scene.
Behold a city set upon a hill;
Jerusalem rebuilt: Jesus returned to earth
And times of restitution long foretold
By all the holy prophets, present now
In their full blaze of light and glory;
The curse removed, and earth from sea to sea,
Through all her wide and trackless deserts
And on ten thousand hills
Blooming and lovely as the Paradise of God.
For he has turned the rivers far away
And box and myrtle-tree now spread
Their stately arms where desert sands did blow.
The lion and the lamb together meet
In kindly greeting.
Man builds a home to dwell in
With no fear of dispossession;
Roses of Sharon hedge it round
And vines, bending with purple grapes,
Offer their lucious fruit to lips
Glowing with bright immortal youth;
Grand old trees o'ershadow his dear home
From whence he gazes on a scene of beauty
Wide as the world, and lasting as the throne of heaven.
Those waters, vainly sought through everglades
Of Florida, to give eternal youth,
Are bursting here through many a shady dell.
Gay birds of glorious plumage fill the air,
Or 'mid the matchless flowers of life's fair tree
Carol their matin song,
While mountain-top to mountain-top sounds forth
A shout of praise that circles round the earth.
A home of light, and joy, and an eternal excellency
Has Jerusalem become.
And year by year do countless throngs
Go up to worship the King, the Lord of Hosts,
And keep the feast of tabernacles.
Now does Etheopia stretch forth her hands to God,
And dwellers in the distant isles shout forth his praise.
In every land, in every clime,
By ocean shore and on the mountain top
The peans loud, of men immortal made,
Come swelling up, like the voice of many waters.
Through all this vast dominion
No wrong is felt or suffered.
Now is the prayer of David answered
And the whole earth is full of glory.
No sickness blights a loved one,
No sorrow starts a tear,
And death, in the long roll of slow revolving centuries
Has been forgotten.
The dark abodes of sheol are closed up
And a seal placed on their portals.
In labor, love, and praise, we launch our happy barks
Upon this boundless sea of bliss
And float forever down its endless years,
At home with God.

CHATEAUGAY, N. Y., Oct. 23, 1868.

Children's Department.

TWO WAYS OF TELLING AN UNTRUTH.

THE children were out on the lawn, having a nice game of croquet, and Miss Alston, their new governess, sat at the library window with a book in her hand; but her glance wandered from it constantly to the merry group who were playing below. It had only been a few days since she had come to take charge of this flock of motherless little ones, and her chief thought at present was to become acquainted with the character of each one of her pupils, to learn each special disposition, and find out the chief excellence and the principal fault of each, that she might understand how best to train them for their career in life, and especially for the service of the Master whom she herself delighted to honor.

She watched them closely, therefore, without seeming to do so, at their work and at their play; and it was in such unguarded hours as this present that she often made discoveries which gave her useful hints as to the management of all these different temperaments.

So now, although interested in her book, the sound of the gay voices without did not fall unnoticed on her ear, and she often lifted her eyes to let them rest upon one or another bright young face, all eager with the excitement of the pretty game, and flushed with the glow of healthful exercise.

Presently a pause occurred in the sport; the merry click of the balls was stopped, and there was a touch of anger in the childish tones. "My ball certainly did touch yours; it rolled back afterward. I have a right to croquet you, Harry, and I am going to do it; so please stand aside," said one quick and decided voice. And the answer came promptly and positively:

"O, Margie, it *didn't.* I was watching them both, and I could have seen and heard them if they had touched. I would not tell a wrong story just for a chance to get ahead in a game."

"Neither would I," rejoined his sister, indignantly; "I'd scorn to do such a thing. And you ought to know me better than to accuse me of it. I am sure Miss Alston would say it was very unkind and very ungentlemanly."

"Well, I suppose I didn't just mean that you would tell a lie," said Harry, a little ashamed. "I hope no sister of mine would disgrace herself so; but you certainly are mistaken about the ball, and it is so provoking in you to insist that you are not."

"Very well; I think it is you who are mistaken," said Margie; "but I will give it up rather than quarrel over it, and spoil every body's fun. Go on; it is your turn next, Louie."

Miss Alston had listened quietly, waiting to see if it would be necessary for her to interpose; but she was glad to find that Margie had been sensible enough to yield rather than dispute about a point which could not be definitely settled; and gladder still to find that her pupils had that noble scorn of falsehood which she considered the very corner-stone of a dignified character. If she had no deception to fear, her work would be comparatively easy, she thought, and returned to her book with an unspoken prayer that God would help her to train aright these young souls which he had committed for a time to her care.

Miss Alston had more faith than some teachers have in the potency of praise as an incentive, and she never lost an opportunity of bestowing a word of commendation where it was deserved. The two girls, Margie and Louie, had just begun the study of music, and Miss Alston was anxious that they should progress as rapidly as possible. She was pleased, therefore, the next day, when she heard the tum-tum of the first exercises going on after school hours, and felt still more convinced that Margie was going to prove in every way a satisfactory pupil. She was sure it was Margie, for she heard Louie's voice talking to the little ones in the nursery; and when, an hour or so afterward, she met Margie on the staircase, the kind teacher touched her lips lightly to her cheek, and said smiling, "That is a reward for being so industrious, and practiisng out of school-hours."

The little girl started and colored, and seemed as if she was going to speak; but after a moment she only stammered, "Thank you," and hurried up stairs. "Modest, too—the dear little thing!" thought her teacher, and felt more than ever disposed to love and trust Margie.

When Louie was taking her lesson the next morning she made rather sad work of the crotchets and quavers, and Miss Alston said gravely, "I am afraid, Louie, you are not so diligent or so anxious to improve as your sister. Margie practised a whole hour over her regular time yesterday."

"Why, Miss Alston, when? Do you mean just before tea? Why, that wasn't Margie you heard, it was Nannie Lee. She has no piano yet, and papa said she might practise on ours. He is going to speak to you about it."

Miss Alston felt a pang of disappointment, almost indignation. "And, Margie," she said, "you knew that when you let me praise you for your industry. I thought I heard you say the other day that you would scorn to tell an untruth."

"And so I would; I never tell lies," said Margie.

"Was not that the same? Did you not *deceive* me, and accept praise from me which you did not deserve? What is the difference between a falsehood *acted* and one spoken? Do you think *God* sees any difference?" Miss Alston looked very grave and sad, and Margie could stand it no longer. She burst into tears and sobbed out, "O, Miss Alston, don't look that way, please. I can't bear it. I know it was very wrong to deceive you, and very mean to take praise which I had not earned. But I did not think it was quite as bad as *telling* a lie. I see now it is, and indeed I will never do it again if you will only promise to trust me."

Miss Alston could not resist the pleading of one so truly penitent as Margie seemed to be. She drew the weeping girl to her side, and talked to her of the importance of truthfulness in act as well as word, and told her how God hates a lie, that none of us are free from the temptation to waver at times from the exact truth, and how by God's grace and help alone we are enabled to resist it. And begging her to seek this help constantly in humble prayer, she promised once more to place entire confidence in her pupil until she should forfeit it again. Let us hope that she never did. But are all my young readers *sure* that they are untruthful in *act* as well as in word?—*American Messenger.*

PARADISE.

Selected for the HERALD OF LIFE *by* W. S. O., Hartford, Conn.

PARADISE, the Hebrew word is *gn*, garden (especially one planted with trees).

The Greek word given for it is, sometimes *paradeisos*, and sometimes *kepos*, each defined garden. *Paradeisos*, like the Heb. *stn*, and the Latin *spiritus*, is used without being translated; written *paradise*: i. e., wherever the word paradise is found in the Douay of the Old Testament, or in the Rheims and E. V., of the New Testament; it is the Greek word *paradeisos* untranslated. . . . . [So that the Gr. *paradeisos* and *kepos* mean the same, they being each given for the Heb. *gn*; and *paradeisos* used in the Latin version, and the Latin word *hortus* mean the same; and the Douay words paradise and garden mean the same.]

For the same Heb. word *gn* in the Old Testament, the Gr. gives its word *paradeisos* sixteen times and its word *kepos* twenty-two times. In all but three of the sixteen places where the Gr. gives *paradeisos*, the Latin gives *paradeisos*, and the Douay, paradise. In these three places the Latin gives *hortus*: in two of the three the Douay gives *garden*: in the other, orchard. The meaning of the Greek word *paradeisos* (said to be of Persian origin) is clearly established.

In Rom vi., 3, we have, Gr., whether ignorant are ye that as many of us as are baptized into Christ Jesus, into that death of him are baptized? [i. e., that death from which there will be a resuscitation, living again, *anastasis*, a standing up again; resurrection is the word generally used in the E. V.] And in Rom. vi., 4., Gr., We are buried therefore with him by means of that baptism into that death: in order that as was awakened, or, raised up, Christ *ek* from among, dead . . . . so also, etc. Observe, reader, that *We* in Rom. vi. 4, does not mean everybody. And so, when *we* is used in the Epistles it does not mean all—every one; but the brethren to whom the Epistles are addressed. And in Rom. vi. 5, Gr., For if *sumphutoi*, born with, produced with, we have, or may have, been, or become, in the likeness of that death of him; *alla kai*, assuredly, also, *tes anastaseos*, of the standing up again—resurrection—we shall be: Lat., For if planted together we be in (the) likeness of (the) death of him, *simul*, together, or in company, *et*, also of (the) resurrection we shall be: Ital., For if we may have been ingrafted with Christ to the conformity of his death, we shall be also (in the likeness) of (his) resurrection: E. V., the same [This is an example of the liberties which orthodoxy takes with the Word of God, for the purpose of sustaining its theory that all the dead will be raised.] And in Rom. vi., 8; Gr. But if we die with Christ, we believe that also we shall live again with him. And in Col. ii., 12; Being buried with him *en*, though, by means of, the baptism [of baptism]; *en*, through, *ho*, which, *sunegerthete*, ye may, or shall, be awakened with, *dia*, by means of, the faith of the energy of that God who having awakened him *ek*, from among, the dead. And in 2 Tim ii., 11; Faithful that *logos*, word; For if we die with, *kai*, also we shall live again with.

All these expressions, "baptized into Christ;" "into that death are baptized;" "buried with him;" "die with him;" are equivalent to "in garden with him" in Luke xxiii., 43.

Much has been written, and various opinions given in reference to the E. V. word paradise. In Presbyterian orthodoxy it is made equivalent to the orthodox heaven. In Episcopal orthodoxy, as expounded by Hobart and the bishops he cites in his support, *paradise* is the same as Episcopacy's hell, i. e., its common receptacle of its departed souls—spirits, ghosts; "Dissertation" pp. 89, 104. But at page 89, Hobart says: "but with different mansions adapted to the qualities of its inhabitants." This he could have got nowhere but from Pagan mythology; for the Bible tells us that all go to one place, the grave. Milton and Whately and Hobart all agree that paradise (to use the E. V. word) does not mean the orthodox heaven. Milton, in reference to the words of Christ to the thief on the cross, says, p. 378, it appears to him "that the penitent thief was united to the other saints." And he having before told us that the whole man dies, this can mean only, that he went to such a grave as others saints had gone to.

At the time the words of Jesus to the thief were spoken, all were in ignorance that he would be raised again as he was raised; even his disciples. His words, therefore, would be received by all in the sense in which persons in such ignorance would receive them, namely, as meaning burial, the plain and natural sense to the Jews; their custom being to bury in gardens. As indicating burial, the expression was perfectly natural and plain; and no other sense could be ascribed to it. It was not till after he was raised from the dead that the full meaning of Christ when he used the words could be perceived, namely, that to be in garden with him, i. e., to be buried with him, was, to be laid in a grave from which there would be a resurrection.

When the saying was made, it was, as to its full meaning, one of the many expressions of our Lord which were enigmas even to his disciples. In Matt. xxvi., 12, Jesus says, Gr. . . . . *pres to entaphiasai me, epoises en*, in respect to, or, for, the to prepare me for burial she hath done. ["Burial" being equivalent to "in garden" in Luke xxiii., 43.]

Nothing but the fact that the Heb. has been so little attended to furnishes any explanation to me, why it is that I have never seen the obvious meaning given to these words of the Christ; or even heard of its being given.

Halsted's "*Theology of the Bible*" page 487 to 495.

We may add that if the doctrine be true that all men are to have a like burial, and all are to be raised to life again from the dead, there is no significance or meaning to the words of Jesus addressed to the thief on the cross, "in garden with me;" but with the idea (evidently the Scriptural idea) that none but believers are to have a resurrection, there is a peculiar force and beauty in the expression.

Let all who can, procure Judge Halsted's book. It is a mine of wealth for all honest searchers after truth. W. S. O.

GO FORWARD.

BY REV. DANIEL MARCH, D. D.

THE command to "*go forward*" is the Christian watch-word of duty and safety in all ages. It is only because some have faith and fortitude to advance in the face of difficulties, dangers, and uncertainties that the life of the world does not stagnate, and every good cause die. To stand still when the voice of God's providence cries, Go forward, quenches the light of hope in the heart and opens every avenue of the soul for the incoming of the powers of darkness. Sometimes it does a man good to be brought into such a strait that he must choose one of two courses immediately and forever—either an absolute and abject submission to the enemies of his soul, or a bold and open declaration of himself as a servant of God, a follower of Jesus Christ. In the days of persecution, the threat of immediate martyrdom has induced some to stand up for Jesus, when they might have lived and died without making the choice, had they supposed they could have a long and peaceful lifetime to choose it in.

It may be that these lines will be read by some one who, at the moment of reading, is ready to say with a sad heart, "The way of duty never seemed so hard and dark to me as now." Yet even to such an one would I say, in God's name, *Go forward!* Do your duty at whatever cost. Obey the divine command with a ready mind and cheerful heart. The sea of troubles will open before you and show you a safe path through. The trials and hinderances which you now fear will all vanish before the first firm and resolute step in the right path. This may be the very hour when you are to decide once and forever whether you will follow Christ and be saved, or hesitate and falter until you are swallowed up by the waves of worldliness and temptation.

If the Hebrews had not advanced—weary, terrified, afflicted as they were—when Moses gave the word to go forward, we have no reason to suppose that the waters would have divided, or that they would have escaped a return to worse bondage than they had ever suffered before in Egypt. And the difficulties that hinder the discharge of duty, the clouds that darken the path of faith, do not disappear before the halting and the doubting, just because they stand still and refuse to go forward when commanded to do so in the name of the Lord.

Go forward is the watchword of progress for the world and of salvation for the soul. Obedience to that command makes all the difference between success and failure, triumph and defeat, salvation and perdition. It climbs the dangerous steep, bridges the mighty stream, opens fountains in the desert, makes the wilderness blossom as the rose. It discovers and tames the most terrible forces in nature and puts them into iron harness to work for man. It lifts the cloud of ignorance from the human mind, scares away the horrid spectres of fear and superstition, stretches the iron nerve for the electric thrill of thought to pass with lightning speed over the mountains and across the continents, and under the ocean and all around the globe. All the generations that have gone before us send back the cry, along all their ranks, from century to century, *Go forward!* The uncounted millions that are soon to fill our places are pressing on from behind with the same cry. From every source, from every age and from every creature comes the repeated and earnest cry, "*Go forward!* press toward the mark; forgetting the things behind, reach forth to those before. Do your duty now, for the time is short, and opportunities once lost may never return. When the price to be secured by an immediate advance in the face of difficulties is eternal salvation, it is impossible to assign a justifying reason for a moment's delay."—*Am. Presb.*

FROM J. W. WHITING.

BRISTOL, CONN., Nov. 29, 1868.

BR. STORRS: As there is a great deal said in these days of those who believe that there is No life out of Christ; and as a few in this place have seen this last crowning truth, and with others of like precious faith are charged with error, and a bad spirit, and are causing divisions, I thought it would be a satisfaction to some to know the truth, the whole truth and nothing but the truth. When the meeting of which the HERALD kindly published a notice was under contemplation some of the leading members of the Advent church were consulted upon the propriety of occupying the hall which is hired by the year, by the church, it was refused unless the church as a body withdrew, because they could not and would not be identified with a people who were preaching such an erroneous doctrine as no resurrection to a mortal life. And thus the hall was obtained and the meeting was held according to the appointment, and the Second Advent church in Bristol did not give their influence nor support, as a church, although some did attend and furnish material aid. But a meeting was appointed on Sunday at a private house, while the hall was well filled and a meeting enjoyed by most, if not all present, feeling that we had much of the Spirit of God to help preach as well as hear the word. For further proof see Sister Louisa J. Beach's letter in the HERALD of Nov. 25th. After that meeting our brethren and sisters felt as if they wanted to hear more upon this last crowning truth; and an invitation was given to Br. Chas. C. Barker to come and preach the word of life to us; and as there was only a prayer meeting at the hall it was solicited for the occasion, but was refused, and thus we were compelled to seek another place; which we did, and the few who gathered "heard the word with gladness and singleness of heart, praising God," *not* "having favor with all the people."

I have thus written because we, as a people, are subject to so many misrepresentations by those who are going from glace to place claiming to be preachers of the gospel, and are misrepresenting our faith as well as action. I pray God they may be led into truth.

"WHO ATE ROGER WILLIAMS?"

THIS is a question asked in Steele's "Fourteen Weeks in Chemistry," which gives these curious facts:

The truth that animal matter passes from the animal back to the vegetable, and from the vegetable to the animal kingdom again, received a curious illustration not long since. For the purpose of erecting a suitable monument in memory of Roger Williams, the founder of Rhode Island, his private burying ground was searched for the graves of himself and wife. It was found that everything had passed into oblivion. The shape of the coffins could only be traced by a black line of carbonaceous matter. The rusting hinges and nails, and a round wooden knot, alone remained in one grave; while a single lock of braided hair was found in the other. Near the grave stood an apple tree. This had sent down two main roots into the very presence of the coffined dead. The larger root pushing its way to the precise spot occupied by the skull of Roger Williams, had made a turn as if passing around it, and followed the direction of the backbone to the hips. Here it divided into two branches, sending one along each leg to the heels, when both turned upward to the toes. One of these roots formed a slight crook at the knee, which made the whole bear a striking resemblance to the human form. There were the graves, but their occupants had disappeared; the bones even had vanished. There stood the thief, the guilty apple tree—caught in the very act of robbery. The spoliation was complete. The organic matter, the flesh, the bones of Roger Williams had passed into an apple tree. The elements had been absorbed by the roots, transmuted into woody fibre, which could now be burned as fuel, or carved into ornaments, and bloomed into fragrant blossoms, which delighted the eye of the passer by, and scattered the sweetest perfume of spring; more than that—had been converted into luscious fruit, which, from year to year, had been gathered and eaten. How pertinent, then, is the question, "Who ate Roger Williams?"

SINGULAR PRESERVATION.—The London *Herald* tells this singular and touching story: Not many years since, certain miners, working far underground, came upon the body of a poor fellow who had perished in the suffocating pit forty years before. Some chemical agent to which the body had been subjected—an agent prepared in the laboratory of nature—had effectually arrested the progress of decay. They brought it up to the surface, and for awhile, till it crumbled away through exposure to the atmosphere, it lay there the image of a fine sturdy young man. No convulsion had passed over the face in death—the features were tranquil; the hair was black as jet. No one recognized the face—a generation had grown up since the day on which the miner went down his shaft for the last time. But a tottering old woman, who had hurried from her cottage at hearing the news, came up, and she knew again the face which, through all these years, she had never quite forgotten. The poor miner was to have been her husband on the day after that on which he died. They were rough people, of course, who were looking on; a liberal education and refined feelings are not deemed essential to the man whose work is to get up coal, or even tin; but there were no dry eyes there when the grey-headed old pilgrim cast herself upon the youthful corpse, and poured into its deaf ear many words of endearment unused for forty years. It was a touching contrast; the one so old, the other so young. They had both been young those long years ago; but time had gone on with the living and stood still with the dead.

"HAVE you ever read the 'Ancient Mariner?'" asked Rev. Mr. Spurgeon, one day of his congregation. "I dare say you thought it one of the strangest imaginations ever put together, especially that part where the old mariner represents the corpses of all the dead men rising up to manage the ship—dead men pulling the ropes, a dead man steering, dead men spreading the sails. I thought what a strange idea that was. But do you not know that I have lived to see that day? I have seen it done! I have gone into churches and I have seen a dead man in the pulpit, a dead man as deacon, and a dead man handing the plate, and dead men sitting to hear."

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Herald of Life

AND OF THE COMING KINGDOM.

"They which shall be accounted worthy to obtain that world, and the resurrection from the dead . . . are the children of God, being the children of the resurrection."

GEORGE STORRS, Editor.

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MAN'S NATURE AND CONSTITUTION.

BY DR. J. K. FINLEY.

[From the Niles Republican.]

MAJOR DUNCAN—*Dear Sir:* The subject of our present theme is the nature and constitution of man, as revealed to us in the Bible. It is our intention to enter upon the investigation, not from idle curiosity but because we believe it to be the first and most important step toward a proper understanding of all those great questions which pertain to man's best interests, both here and hereafter; we desire, also to avoid as much as possible a controversal spirit in our search after truth; for it is truth for its own sake, not victory over those who differ from us, that ought to actuate us. It will be conceded that it is of the first importance to acquaint ourselves with the nature and constitution of man; for the slightest reflection will convince any one, that God having created a being toward whom he intends to sustain important relations, would treat that being according to the nature bestowed upon him, and not in opposition to it.

The truly good and great Dr. Watts says, when about to inquire after the truths taught in the Bible, "I would never make my own former opinions the standard of truth and the rule by which to determine my future judgment. My work is to lay the Bible before me, to consult that sacred and infallible guide, and to square and adjust all my sentiments by that certain and infallible Rule." I shall endeavor to follow his example,

It would strike any person as being necessarily a very simple thing, and one as far removed as possible from complexity and mystification, to tell us what we are made of, and what are our constitutional peculiarities; and accordingly we will find the inspired record very plain and very explicit. For the purpose of enabling us to understand more satisfactorily the account of man's creation, let us first look at the account given of the creation of the inferior animals.

In the 1st chapter of Genesis, 20th verse, we read: "And God said let the waters bring forth abundantly the moving creature that hath *en-phsh chayah;*" our translation says that hath life, in the margin, "soul."

In the 21st verse: "And God created great whales and every "*en-phsh chayah;*" our translation says "living creatures," without any marginal reference.

In the 24th verse: "And God said let the earth bring forth the *en-phsh chayah;*" our translation says "living creature after his kind," cattle and creeping things and beasts of the earth," without marginal reference.

In the 30th verse we read: "And to every beast of the earth, and to every fowl of the air, and to everything that creepeth upon the earth wherein there is *en-phsh chayah.*" Our translation says "wherein there is life." Refer to the margin, however, and we find "Hebrew, 'Living Soul.'"

We come now to 7th verse of the 2d chapter: "And the Lord God formed *man* of the dust of the ground, and breathed into his nostrils the breath of life, and man became *en-phsh chayah;*" our translation says a "living soul." This is the whole account, and there is no other part of the Bible that says anything more on the subject. Can any person frame a good reason why the same Hebrew words, in the same connection, should be translated "Life" in two instances, "Living Creature" in two others, "and "Living Soul" in the fifth? I am sure I cannot, unless it was the object of the translators to prevent the common English reader from seeing that all the animals, birds, reptiles and creeping things, are living souls as well as man; and that he, according to the divine record, is no more a soul than they are. Now if we examine the meaning of these words we shall find the reason why they are all called living souls.

The word *en-phsh,* translated soul, in the account of man's creation, comes from the verb "*Nesme,*" signifying to breathe. Man, then, is a soul—an *en-phsh*—because he lives by breathing; he became a living soul or creature, to live by breathing the vital air, and as all other creatures live in the same way, by the same process, they are all called living Souls or Creatures. Man's superiority to the other breathing tribes consists, not in his being a soul, but in the magnitude of his powers; in other words, in the higher position he occupies in the scale of existence, as an intellectual, moral and responsible agent.

It we examine the account a little more carefully, we find it stated that the Lord God formed *man* of the dust of the ground. The record calls him man as soon as formed, before life was imparted to him; when the process of breathing was established he *became* a living soul. Let me ask the reader: What was it became a living soul? Was is not the inanimate organism man, made of dust? Is there the slightest intimation given that any spiritual entity was put into him, or that anything was done except to cause him to breathe? And what occurs when he ceases to breathe? Does he not become an inanimate soul, and return to the dust out of which he was originally taken? Does death consist in the separation of soul and body, as Orthodoxy affirms? The Bible says: "That which befalleth the sons of man befalleth beasts; even one thing befalleth them; as the one dieth so dieth the other; yea, they all have one breath." Do beasts die by separating the soul from the body?

We have now examined the scriptural account of man's constitution and nature, and find that according to it the man is a soul, not has a soul, but the man is a unit, formed from the dust of the ground. Our examination might rest here, was it not that an almost universal belief exists that somehow a spiritual entity was added to him, called the soul, and that this fanciful entity, of which we have not the slightest account in the Bible, is inherently immortal from its very nature, and is capable of living when separated from the body, and enjoying a vastly greater degree of happiness or suffering than while united to the body. This is the orthodox belief; and is the foundation upon which rests the whole superstructure of rewards and punishments, to be bestowed or inflicted upon our race after this life is over; in other words the eternal destiny of man.

The general belief of this dual nature of man is based upon the application to him of the expression "living soul" in the account of his creation. This however is so untenable that it is getting to be considered insufficient to establish so important a doctrine, it being evident that the same expression is applied to all other creatures, birds, reptiles, etc., and would necessarily prove that they also had immortal souls, which is more than the most of them are willing to admit. There are some, and perhaps more than is generally supposed, who, rather than give up this point, do contend that all the inferior creatures that have life, have immortal souls, as well as man. is only about four years ago that, in conversation with a Presbyterian Minister, a Doctor of Divinity, and who had been for many years a professor of dead languages in one of the most prominent Colleges in Pennsylvania, when I affirmed that he could not find a single passage in the Bible that taught the immortality of the soul, or that man had such an entity as orthodoxy calls soul, he referred me to the 7th verse of 2d Genesis. I replied, by asking him if he did not know that the term living soul was applied to all the animals birds, creeping things, etc. After hesitating a few moments he admitted the fact. I then said: Doctor, common sense will satisfy any one that if that expression teaches that man has an immortal soul, it teaches beyond a question that all these inferior creatures have immortal souls also. He instantly replied: Well they have; they all have spiritual natures. The Doctor's reply was certainly a consistent deduction from the premises. Whether it consisted with the Bible and good common sense, others can judge as well I can.

But it is said that God breathed into his nostrils the breath of life, and the same expression is not used in recording the creation of the inferior creatures. We might reasonably expect that the account of man's creation would be more particular in its details, than that of the other creatures, inasmuch as he was of a far higher order, and stood at the head of all created beings on earth. But if we refer to the account given of the flood, in the 7th chapter, 15th verse, we find the following: "And they went in unto Noah into the ark, two and two of all flesh, wherein is the 'breath of life."' And in the 21st and 22d verses: "And all flesh died that moved upon the earth, both of fowl and of cattle, and of beast, and of every creeping thing that creepeth upon the earth, and every man, all in whose nostrils was the breath of life, of all that was on the dry land died." Here we find the expression, "in whose nostrils was the breath of life," applied to all flesh indiscriminately. So far from this expression indicating any superiority in man, we find the Prophet Isaiah uses it to show his weakness and inferiority. "Cease ye from man whose breath is in his nostrils, for wherein is he to be accounted of."

The fact that the believers in the soul entity and its immortal nature, resort to such weak and puerile arguments, is itself evidence of the weakness of their position. Some of these points will receive further attention when we come to treat specially on the immortality of the soul.

[To be continued.]

LITERAL FULFILMENT OF PROPHECY.

THE promise of God to Abraham that his seed in a certain line, viz., through Isaac and Jacob, should possess a certain land, was the second part of the covenant, and related to his literal seed, which was *not* Christ alone. This promise runs thus: Gen. xii., 1, 5, 7, "Now the Lord had said unto Abram, Get thee out of thy country, and from thy kindred, and from thy father's house unto a land that I will show thee. And Abram took Sarai his wife, and Lot, his brother's son, and all their substance that they had gathered, and the souls that they had gotten in Haran: and they went forth to go into the land of Canaan; and into the land of Canaan they came. And the Lord appeared unto Abram, and said, Unto thy seed will I give this land: and there builded he an altar unto the Lord, who appeared unto him." And Gen. xv., 7, "And he said unto him, I am the Lord, that brought thee out of Ur, of the Chaldees, to give thee this land to inherit it." From this promise, without further explanation, Abraham would conclude that he, personally, was to inherit that land: God, therefore, in what follows, gives him to understand that it is not so much himself, that he designed in the promise, as his posterity. "And he said unto Abraham, Know of a surety that thy seed shall be a stranger in a land that is not theirs, [their land, then, was not the whole earth,] and shall serve them; and they shall afflict them four hundred years; [that seed, then, was not Christ;] and that nation whom they shall serve, will I judge; and afterward shall they come out with great substance. And thou [Abraham] shall go to thy fathers in peace; thou shalt be buried in good old age." [Thus he has shown that his literal posterity were to possess that land.] "In that same day the Lord made a covenant with Abram, saying, Unto thy seed have I given this land, from the river of Egypt unto the great river, the river Euphrates." Gen. xv., 18. Here the bounds of the land are specified, and it is not the "the world," or "habitable globe," but a particular part of it. At this time Abraham had no child as the second verse of that chapter shows. Let the reader now consult the following, and see if Abraham had not as much reason for thinking that God must have intended his spiritual seed as any have at this day, to apply the promises made to Judah and Israel to the spiritual seed. Gen. xv., 2–6, and xvii., 15–21, and xviii., 9–14. Compare these with Rom. iv., 18–22, and Heb. xi., 11, 12. Notwithstanding all the seeming improbabilities of a literal seed, we see that both Abraham and Sarah expected, and actually received such a seed.

After this child was born, to a spiritualizer, it would seem after all, there is to be only a spiritual seed. Abraham is directed to go and offer up his only son Isaac, for a burnt offering. See Gen. xxii., 1–12. Did he now say, "I am to have only a spiritual seed?" No: though he had ten thousand times more reason for doing so than any man has to make "Judah and Israel" mean Christians. What did he do? See Heb. xi., 17–19. His faith went forward accounting that nothing was "too hard for God," and that God sooner raise Isaac from the dead, than his promise fail of a literal fulfilment.

Let us look at further improbabilities that the promise of the possession of the literal land of Canaan would ever be fulfilled. See the prophecy, Gen. xv., 13, "And he said unto Abraham, Know of a surety, that thy seed shall be a stranger in a land that is not theirs, and shall serve them; and they shall afflict them four hundred years." Surely, that is a dark cloud. But, perhaps "that is only to be understood spiritually." Is it so? No. By a wonderful chain of events Abraham's posterity, through Isaac and Jacob are brought into Egypt. See Gen. xxxvii. to xlvii. Still, such is the high standing of Joseph in that country, it seems improbable that there will be a literal fulfilment of the prophecy that they should be "afflicted," in Egypt. But not one word of God is to fail of literal accomplishment. See Exodus i., 6–14, "And Joseph died and all his brethren, and all that generation. And the children of Israel were fruitful, and increased abundantly, and multiplied, and waxed exceeding mighty: and the land was filled with them. Now there arose up a new king over Egypt, which knew not Joseph. And he said unto his people, Behold the people of the children of Israel are more and mightier than we. Come on, let us deal wisely with them, lest they multiply; and it came to pass that when there falleth out any war, they join also unto our enemies, and fight against us, and so get them up out of the land. Therefore they did set over them taskmasters, to afflict them with their burdens. And they built for Pharaoh treasure-cities, Pithon and Raamses. But the more they afflicted them, the more they multiplied and grew. And they were grieved because of the children of Israel. And the Egyptians made the children of Israel to serve with rigor. And they made their lives bitter with hard bondage, in mortar, brick, and in all manner of service in the field: all their service wherein they made them serve was with rigor." Also, Ex. ii., 23–25, "And it came to pass in process of time that the king of Egypt died and the children of Israel sighed by reason of the bondage and they cried; and their cry came up unto God, by reason of the bondage. And God heard their groaning, and God remembered his covenant with Abraham, with Isaac, and with Jacob. And God looked upon the children of Israel, and God had respect unto them."

This bondage and affliction continued a long time. Will the promise of the land of Canaan fail? Are they only to look for a spiritual fulfilment? Is it so? Unbelief would doubtless suggest that was the case. How does faith act? We may see its workings in several examples. See first, Jacob's testimony to Joseph, when about to die in Egypt; Gen. xlviii. 1–4, "And Jacob said unto Joseph, God Almighty appeared unto me at Luz in the land of Canaan, and blessed me, and said unto me, Behold, I will make thee fruitful, and multiply thee, and I will make of thee a multitude of people; and will give this land to thy seed after thee for an everlasting possession." And, also, verse 21, "And Israel said unto Joseph, behold I die; but God shall be with you, and bring you again unto the land of your fathers." Here is no staggering at a literal fulfilment. Next look at Joseph's faith, when he was about to die, Gen. l., 24, 25, "And Joseph said unto his brethren, I die: and God will surely visit you, and bring you out of this land, unto the land which he sware to Abraham, to Isaac, and to Jacob. And Joseph took an oath of the children of Israel, saying, God will surely visit you, and ye shall carry up my bones from hence. Here is strong faith of a literal accomplishment of the promise of God. Next look at the faith of the mother of Moses. Compare Ex. ii., 1–4, with Heb. xi., 23. Then see the account we have of Moses himself, Acts vii., 22–25, "And Moses was learned in all the wisdom of the Egyptians, and was mighty in words and in deeds. And when he was full forty years old, it came into his heart to visit his brethren the children of Israel. And seeing one of them suffer wrong he defended him, and avenged him that was oppressed, and smote the Egyptian: for he supposed his brethren would have understood how that God by his hand would deliver them: but they understood not." Also, Heb. xi. 24–29. "By faith Moses, when he was come to years, refused to be called the son of Pharaoh's daughter; choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season; esteeming the reproach of Christ greater riches than the treasures of Egypt; for he had respect unto the recompense of the reward. By faith he forsook Egypt, not fearing the wrath of the king: for he endured as seeing him who is invisible. Through faith he kept the passover, and the sprinkling of blood, lest he that destroyed the first-born should touch them. By faith they passed through the Red Sea as by dry land; which the Egyptians essaying to do were drowned."

Moses, though heir to the throne of Egypt, understood by the promise made to Abraham, Gen. xv., 14, that the time had nearly arrived that God would "judge that nation," which had afflicted his people; and consequently, if he accepted the throne of Egypt, he could "enjoy" that "pleasure of sin" only "for a" short "season." Hence he chose, because he had faith that Israel was about to be delivered, to suffer affliction with the people of God, who were so soon to have a permanent settlement in the land of Canaan, while Egypt was to be devastated.

How great were the obstacles in the way of a literal deliverance. While unbelief murmurs and complains, faith triumphs over all. They have now passed the Red Sea; are there yet obstacles before them? Yes. There is the wilderness to pass—food to be supplied—clothing, etc. Nor is that all: Jordan is to be crossed, and mighty nations to be conquered. These were difficulties of no small magnitude. Before unbelief they were insurmountable; but faith travels on without staggering. Unbelief brings ruin—faith honors God and receives the promises. Faith sees a literal land, the subject of promise. Look at the testimony of Moses, Deut. i., 6–8, "The Lord our God spake unto us in Horeb, saying, Ye have dwelt long enough in this mount: turn you and take your journey, and go to the mount of the Amorites, and unto all the places nigh thereunto in the plain, in the hills, and in the vale, and in the south, and by the seaside, to the land of the Canaanites, and unto Lebanon, unto the great river, the river Euphrates. Behold, I have set the land before you: go in and possess the land which the Lord sware unto your fathers, Abraham, Isaac, and Jacob, to give unto them, and to their seed after them."

They approach Jordan, and Moses desired to go over to "see"—what? a "spiritual land!" Let us see. Deut. iii., 25–28, "I pray thee let me go over and see the good land that is beyond Jordan, that goodly mountain, and Lebanon. But the Lord was wroth with me for your sakes, and would not hear me: and the Lord said unto me, Let it suffice thee; speak no more unto me of this matter. Get thee up unto the top of Pisgah, and lift up thine eyes westward, and northward, and southward, and eastward, and behold it with thine eyes; for thou shalt not go over this Jordan. But charge Joshua, and encourage him, and strengthen him; for he shall go over before this people, and he shall cause them to inherit the land which thou shalt see." All looks literal yet.

Are they to have a literal passing over Jordan? See Joshua, third chapter, throughout. Jordan passed, there stands Jericho—how is that to be taken? Surround it seven days, and blow the rams' horns. Is that spiritual or literal? How improbable that the walls of Jericho are to fall before the sounding of rams' horns! No matter how unbelief may view a subject, faith only desires to know what God has said, then it moves, however improbable or impossible unbelief may suggest the thing to be. "Now the just shall live by faith." That is the great principle of the Scriptures. Not by feelings, or by fancy: these change and vary continually; and the person who lives upon them is the constant sport of circumstances. But faith, having for its object the word and promises of God, when matured, is stable as the word itself.

Did the walls of Jericho fall? See Joshua vi. Truly all is literal yet. Then follow the wars which wind up by the literal seed of Jacob being put in possession of the land. Joshua xviii., 8–10, "And the men arose, and went away: and Joshua charged them that went to describe the land, saying, Go and walk through the land, and describe it, and come again to me, that I may here cast lots for you before the Lord in Shiloh. And the men went, and passed through the land, and described it by cities into seven parts in a book, and came again to Joshua, to the host at Shiloh. And Joshua cast lots for them in Shiloh before the Lord; and there Joshua divided the land unto the children of Israel, according to their divisions." See Joshua xxi., 43–45. "And the Lord gave unto Israel all the land which he sware to give unto their fathers: and they possessed it, and dwelt therein. And the Lord gave them rest round about, according to all that he sware unto their fathers; and there stood not a man of all their enemies before them: the Lord delivered all their enemies into their hand. There failed not aught of any good thing which the Lord had spoken unto the house of Israel: all came to pass."

Here the whole matter is settled. The land was not the *new* earth, nor the *whole* earth for *all* the land promised in the oath to their fathers they possessed and dwelt in, when established by Joshua in the land of Canaan. All is literal; and not one thing which God had spoken failed of accomplishment.

While we thus insist on these points, let it not be supposed that we do not firmly maintain that Abraham and all the saints that sleep in Jesus, as also the living saints, at the coming of Christ, will be made immortal and reign with Christ on the earth: we believe that, because we believe in the literal interpretation of prophecy; and this point is as clearly affirmed in prophecy as that the literal seed of Jacob should ever possess the land of Canaan and dwell therein; or, as that the remnant of that literal seed shall "again" be brought into that land, "from the four corners of the earth." Unbelief in any of these particulars is only an apology for hidden infidelity; that is, a secret thought in the heart that because *we* cannot see *how* these things can be literally fulfilled or accomplished, therefore God cannot or will not bring them to pass. This was the sin of those "whose carcasses fell in the wilderness." Let us fear lest we "fall after the same example of unbelief." God means what he says. Dare believe that, and act out that faith.

GOD SEEN IN HIS WORKS.

"For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead; so that they are without excuse." Rom., i., 20

THE doctrine of the text seems to be this: There is enough that can be learned of God in the works of creation, even if men had no written revelation, to place them beyond excuse if they walk in disobedience and fail of an endless life. Paul says that the Godhead may be clearly understood by the things that are made. He does not of course mean the popular idea of the Godhead. For there is nothing in all the works that come from the creative hand of God that shows the Godhead to be a union of three persons in one. This, then, cannot be Paul's idea of the Godhead. And indeed, how any one can believe that it takes three eternal Gods to make one eternal God, to me is just as inexplicable as that a never dying soul can forever die. If we see the matter rightly, the Godhead is a union of attributes, or is made up of those peculiar characteristics that make a God. These can be seen in the works of creation, and so clearly seen, that all, whether they have the Bible or not, who walk in rebellion against the government of God, are entirely inexcusable, and consequently do so at the peril of a future life. This view entirely precludes any necessity of preaching the gospel to heathen nations after Christ comes, because they have not heard it before he comes. And let me say here, that when you prove to me that it is necessary to send the gospel to those who shall be alive on the earth when Christ comes because they have not heard it before, I am inevitably driven, as a logical sequence, to the conclusion that all who have died in the past without hearing the gospel, must have the same opportunity to hear it in the ages to come, For God is no respecter of persons.

The question may arise, if there is sufficient in the works of God in his creations to save, what need is there of the gospel? I answer, as the gospel is the greater light, more will be saved through its divine power than through the influence of the lesser light. But is there not an inequality here? I answer, No. There is no salvation in the bare letter of the gospel even. The gospel, to do us any good, must be written on the heart by God's Holy Spirit. When thus written, it possesses a sanctifying, saving power. It is not the amount of truth a man may have in his theological system that brings him into a saved condition, but it is receiving truth, be it in quantity little or much, through the vitalizing power of the eternal Spirit. How often have I witnessed religious controversy between two individuals, the one so thoroughly posted on all questions of dogmatic theology as to be able to drive his adversary into utter confusion, when at the same time there is vastly more of the spirit of the prize ring manifested in his manner of proceeding than of the meek and lowly Jesus. I have frequently, in my own heart, said, give me the chances of the unsophisticated, ignorant man, who in his unstudied simplicity has received what of truth he knows in its divine power through the Spirit of the living God, and therefore by it been made an experimental Christian. His prospects for an endless life I consider worth infinitely more than those of a mere theological pugilist, with all his intellectual knowledge of the things of truth. There is such a thing as suffering our intellectuality to eat out our vitality. And this seems to be the present condition of the larger portion of our people. This condition of things must be changed or we are all lost in death together. We should not lay aside an iota of our intelligence, but we should take on board a vast increase of spirituality.

The text at the head of this article was very forcibly impressed on my mind last spring, a few months before I had visited our much esteemed friends in Pawling, Dutchess Co., N. Y. At that time the earth was enshrouded in the cold icy mantle of a Northern winter. The ground was covered deep with a symbolic death robe of white, the trees were stripped of their beautiful foliage, and not a green thing appeared. Looking out upon those forest trees one would suppose that their bare limbs would never bloom in life again. And throughout all its extent no difference was discernible between the many trees that made up that forest wild. Every tree looked equally bare of life. Each one, as much as the other, gave no promise in its present look that it would ever again, in its puttings forth make the old earth glad. But O, how vast the change of a few weeks. Now those trees that a short time since towered majestic in their nakedness, like dead giants along the mountain sides, stand robed in deepest, loveliest green, to cheer the heart and please the eye with their lofty beauty. But all are not alike now. No; Some of them have no coronet of verdant green; no show of resuscitated life. With them there has come no change The same dreary barrenness that a few weeks ago hung over all, and made the heart contemplatively sad, is on them still. Why is it? We saw no difference last winter. Ah, I have it. There was a difference then. Those trees that look so lovely now, though they looked so then, *were not dead.* They were asleep. It only needed the genial rays of a summer's sun to send reviving life through all their limbs. But the others? they WERE DEAD. No matter how warm the rays of the clear sunlight may break and shimmer among their branches, and with their life invigorating touch feel among the fibres of their roots, no life comes back to them. What a fit emblem of the results of the great resurrection morn.

When that morn shall break, and the Son of righteousness shall arise, with healing in his wings, all the sleeping ones, those in whom is the germ of a future life, will rise renewed in eternal youthfulness and vigor. But those that are dead, dead in the absolute sense of the word, dead because they have no part in the life of Christ, will no more come forth to a future life than the dead and dry old oak on the mountain's top can be warmed into new life by the cheering rays of a vernal sun. Amen. S. W. BISHOP.

CHILDREN A BLESSING.

I REMEMBER a great man coming into my house at Waltham, and seeing my children standing in the order of their age and stature, said: "These are they that make rich men poor." But he straightway received this answer: "Nay, my lord, these are they that make a poor man rich; for there is not one of these whom we could part with for all your wealth." It is easy to observe, for the most part, that none are so gripple and hardfisted as the childless; whereas those who, for the maintenance of large families, are inured to frequent disbursements, find such experience of Divine Providence in the faithful management of their affairs, as that they lay out with more cheerfulness what they receive. And wherein their care must be

abated when God takes it from them to himself, their faith gives them ease in casting their burden upon him, who hath more right to it, since our children are more his than our own. He that feedeth the young ravens, can he fail the best of his creatures when they cry to Him?—*Bishop Hall.*

THE IMMORTALITY OF THE SOUL.

THE doctrine of "the immortality of the soul" is taught in the Bible. It does not teach that souls are naturally immortal, but rather that they are mortal. "The soul that sinneth, it shall die." "Fear Him who is able to destroy both soul and body in hell." Immortal souls cannot die or be destroyed, for that which is immortal is deathless and indestructible. The common theology of the day perverts the teachings of the word of God upon this point, and wrests from the Lord Jesus Christ his great prerogative, thereby degrading him from the lofty position in which the Father has placed him.

The Bible teaches how souls may become immortal. Christ is "the way, the truth, and the life." "In him was life." "I am the living bread which came down from heaven. If any man eat of this bread he shall LIVE FOREVER." In order to live forever, we must be made immortal; and to be made immortal, we must eat that bread which came down down from heaven. It is Christ's prerogative to give immortality to those who partake of his body and blood, for "except ye eat the flesh and drink the blood of the Son of man, ye have no life in you." Christ's office is not to make men's "houses," "caskets," "lumps of clay," "prisons," etc. immortal: it is to make MEN themselves immortal.

By looking carefully through the Bible, the words rendered soul and spirit are found 1,640 times, and in not a single instance can we find these terms preceded or followed by the adjectives "immortal," "deathless," "never dying," or by any others of like import. This is a fact of no small importance, which it would be well for every Christian to know. The masses are ignorant of it, and are persuaded that the Bible is full of such phrases as "the immortal soul," "the never dying soul;" "the deathless spirit;" etc., etc.

The Scriptures tell us that Christ "hath abolished death, and brought life and immortality to light through the gospel." He does not teach men that they ARE immortal, but how they may BECOME immortal." God's law condemns the entire human race to death eternal, and if Christ had not died and RISEN again, then not only the dead who did not believe on Christ, but them "also which are fallen asleep in Christ are PERISHED." Christ's gospel is the good news of "life from the dead" through him, and he promises to raise all who believe in him, at the last day. "They which are accounted worthy to obtain that world and the resurrection from the dead . . . neither can they die any more, and are the children of God being the children of the resurrection."

"To them who by a patient continuance in well doing seek for glory, and honor, and IMMORTALITY, eternal life. More anon, from your affectionate brother who has a "promise of the life that now is, and of that which is to come," "through Jesus Christ our Lord."

F. H. BURBANK.

HERALD OF LIFE *Office.*

FROM LA FAYETTE NORRIS.

CAMPTON, IOWA, Nov. 29, 1868.

BR. STORRS: I am very much interested in Br. Grim's Dialogues. It has set me to studying a good deal. I have been elected superintendent of a Union Sunday school this winter. But orthodoxy, so called, is mainly taught; for all the teachers are of that class. I have never paid anything to these orthodox preachers or their papers; but I have generally attended their meetings; yet almost always felt it was time lost. What ought I to do? I am almost persuaded that Br. Grim is right, but am not certain that his course would be the best, under all circumstances. For instance: I desire that my children should attend Sunday school in order to learn to sing. I should like to hear from others on this to me very important subject.

A brother has written to me about this country, desiring to come here to live. I wish others might conclude to come to Iowa. I have been praying for help. I think Iowa is a good place for a poor man; better than the older States. It is easier to clear up a prairie farm than a timber one. The only objection against Iowa is that it is cold; but it is no more so than New York.

One thing more. A friend of mine whom I had persuaded to take the HERALD OF LIFE for a while did not renew his subscription, and assigned as a reason that "he feared it might injure his mind so as to cause insanity." He is a plain, quiet man, a Methodist, and I should think his mind had hitherto been absorbed mainly with the things of this life. He was candid about the matter. I have no doubt his mind was agitated on religious subjects as it never was before; but I can hardly believe that reading and striving to live as taught in the HERALD will ever make any one crazy. I have sometimes felt that it it has kept me from going insane. Many a time it has soothed my agitated mind. As my friend's case is something new, perhaps you may have some reply to it.

NOTE BY THE EDITOR.—As your friend has not gone crazy under the old theology of eternal torments (provided he is really sane) you need not fear that his brain will collapse by thinking of or reading about "Life only in Christ." SAURIN wondered that his own mind remained sane with his view of eternal torture; and he was not surprised that many did become insane under the belief of that doctrine. No such result follows our faith.

THE HERALD OF LIFE.

NEW YORK, DECEMBER 16, 1868.

NO IMMORTALITY NOR FUTURE LIFE, EXCEPT IN JESUS CHRIST ALONE, AND BY A RESURRECTION AT THE LAST DAY IF DEAD, OR A CHANGE IF ALIVE.

RESPONSIBILITIES.

The Editor holds himself responsible for none of the sentiments of Correspondents. The Editor's articles do not all appear under what is called the "Editorial Head." Any articles without a signature, or which are not credited to another source, the Editor is responsible for, without saying whether he wrote them or not he leaves the reader to judge of their authorship. Let these things be kept in mind in reading the Herald of Life, and the praise or blame will rest where it ought.

THE EDITOR.

NEW YORK, Dec. 13, 1868.

THIS day completes seventy-two years of the life of GEORGE STORRS. Born 1796; gave his heart to God, in Christ, 1814; commenced his public work as a minister of the gospel, 1823 left all sects in religion, 1840; being satisfied that sectarianism was hostile to the development of God's truth in the heart, crippling research by established creeds, which virtually prevent advance in knowledge except in a sectarian line. At the same time he became fully settled that the theological idea of inherent immortality was without foundation in the word of God, and merely of human invention. From that time he has steadily refused to connect himself with any human organization claiming to be a church, being fully satisfied there is only *one* true church, and to add to that is the prerogative of God alone; and those who are truly members of it, have been "By one Spirit baptized into one body;" which is "the body of Christ," 1 Cor. xii., 13, 27. To this body God did at first add members; for, "the Lord added to the church daily," etc. Acts ii., 47. "And believers were the more added to the Lord, multitudes both of men and women." Acts v., 14. "And much people was added to the Lord." Acts xi, 24.

When sectarian churches are organized, God's order is reversed, and partisans add to to their respective organizations such as believe as they do; and if by chance any get into their body who advance beyond their faith or creed, they are excluded, unless they consent to put their light "under a bushel," or are so treated as to compel them to leave.

With such human arrangements GEO. STORRS has, for the last twenty-eight years refused to co-operate. He has stood upon the ground that he is a member and a minister in the church of Christ, not by any rites, ceremonies or other inventions of men, but by his reception, through God's grace, of the truth, and by the Spirit of God given unto him in Jesus Christ.

Though he has taken this position for himself, he extends fellowship to all who mani fest the spirit of Christ; but none on the mere profession of religion, if the Spirit of Christ is lacking. It is not a perfect agreement in everything that constitutes the harmony of true Christians; but the spirit of Christ ruling in each heart, and suppressing all desires to lord it over God's heritage; seeking not our own, but things that are Jesus Christ's.

The mind of the subject of these remarks has not stood still, but has advanced to the position that both future and eternal life are the gift of God, communicated only to such as become partakers of the divine nature; or, are "begotten again by the word of truth," and "by the sanctification of the Spirit," under whatever dispensation the Providence of God has placed them; and that it is not the amount of truth that has been made known to them, but the reception they have given the truth which God has manifested to them or placed within their reach. If that is heartily received and acted on, God accepts them as truly as if they had possessed the largest amount of the most favored of the race. The seed of truth is one everywhere and in all places; that seed taken into the heart is the seed of eternal life, whether it be great or small.

From 1843 to 1863, the subject of these remarks, with some interruption, issued a monthly magazine called the *Bible Examiner.* In 1863 the HERALD OF LIFE was commenced, and he became its Editor, which position he has filled to the present time.

Though he has passed through trials, some exceedingly severe, especially the death of his only son near two years since, yet he he has found, under all circumstances, the grace of God sufficient for him; and he desires to give glory to his Redeemer and Lord for that mercy which has brought him to this day, with peace of mind, and in bodily health unimpaired, except that he cannot endure as much continuous labor as in the more youthful days of his pilgrimage.

To his friends and brethren he feels under deep obligation for their support in matters temporal and spiritual; they have helped him much by their counsels and prayers. He believes those prayers have had much to do with the continuance of his life to this advanced period; and especially in such a state of excellent health, which was never better than this day. All his father's family (eight in number) have gone down to the grave between the ages of twenty and forty-five, except one brother, who died at the age of 77. How much longer the Lord designs to continue the life and labors of His servant, is a matter which does not concern him: but he trusts to spend whatever time is granted him in labor to scatter the light of "Life only in Christ" among his fellow men, and to show them that "GOD IS LOVE," and not that revengeful being which the theology of many centuries has represented Him to be; though it has been done by many "ignorantly, in unbelief." May that prove an excuse before our blessed and loving God.

ONE NUMBER MORE.

THE next number of the HERALD OF LIFE completes the first quarter of this volume. We presume all those who have taken the benefit of our offer to wait till the first of January for their subscription money will now secure the first numbers in the next month by a speedy remittance. By not doing so you may lose a part of the volume, as we cannot think of printing more papers than we have actual subscribers. And while sending your own subscription see if you cannot send at least *one* new subscriber for the remainder of the volume.

THE AGES TO COME.

"When you prove to me that it is necessary to send the gospel to those who shall be alive on the earth when Christ comes, because they have not heard it before, I am inevitably driven, as a logical sequence, to the conclusion that all who have died in the past without hearing the gospel must have the same opportunity to hear it in the ages to come; for God is no respecter of persons."—*Br. Bishop's article on the outside of this paper.*

BR. Bishop's "conclusion" is correct from his premises. If any one maintains that the gospel is to be preached to any left in the earth, after Christ comes, from a *necessity* of the case, then, to such, there is no escape from the "conclusion" of Br. Bishop. There may be those who hold to the necessity he speaks of, but we have no acquaintance with them, and do not recollect that we ever heard of such a class. If there is, we fully indorse the "conclusion" in the above extract.

Our position is, If the gospel is to be preached to any left on the earth, after Christ comes, it will be done of grace, or the free gift of God's mercy, and not because it is "necessary," or from necessity; that is, from any claim they, or any other human being has, or can lay God under obligation to do it, or make it "necessary" that he should send the gospel to them.

The question, therefore, is not, "Is it necessary?" but, Is there reason from the statements of prophecy and promises that the gospel will be proclaimed to those "left of the nations" after Christ comes?

By this form of the question we are "inevitably driven, as a "logical sequence, to the conclusion" that the good news of God's mercy to the "left of the nations" is to be proclaimed, or we must abandon the rational literalism of the Bible, for the mystical or fanciful construction of a multitude of Scriptural declarations on the subject.

The idea that God may not or must not give to one nation or people more or greater privileges or advantages than he does to all, is disapproved by the whole history of the world from the days of Abraham to the present hour, and is subversive of the established truth that God distributes his favors according to his own free will or pleasure; giving to some five, to others two, while a third has but one talent bestowed on him. In the distribution of his favors, God is a *Sovereign;* and is not restrained by any supposed or imaginary law from giving vastly more privileges to one nation or people, or to one age than another. Here is where the true sovereignty of God is manifested. But in *judgment* God is no respecter of persons. In this respect, what the Bible saith is our guide, "The Father, without respect of persons, judgeth according to every man's works." 1 Pet. i., 17, and parallel passages.

If it is contended that what God does for one nation or people he must do for all; or what he does for one age of the world he must do for all ages of the world, then it follows "as a logical sequence," that all people, nations, and previous ages, including the living and dead, must have the Bible put into their hands, because we have it, and they must be taught to read it because we are, etc.

In the twelth, thirteenth, and fourteenth centuries of the Christian era, it was death for a man to read the Bible in his own language. Suppose they had been told it was God's purpose, five or six centuries later, to have that Bible translated into every man's own language, with the privilege of reading it when he pleased, and putting his own construction upon it. That would have been an astounding announcement. But would they have been justified in saying, If that is so, then we are inevitably driven, as a logical sequence, to the conclusion that all who have died, and ourselves, also, must have the same privilege, for "God is no respecter of persons."

Grace, or favor, is free in its course, but the responsibility is only according to the opportunities individuals have for improvement; and the reward is not given according to the number of talents given, but according to the improvement made of them, no matter in what nation or age the individual has lived; for, "Of a truth, I perceive that God is no respecter of persons: but in every nation he that feareth him, and worketh righteousness, is accepted of him." Acts x., 34, 35.

Here is where God is no respecter of persons: He makes no man responsible for that which he never had and could not obtain. He knoweth who, among all nations, and in all ages, have acted up to the light or means they have had, and marks them for his own, when he shall make up his jewels: and though they have never seen or heard of the *written* word of God, yet he has "not left them without a witness," which they have given them "in themselves." Though their light may be dim, God is not unmindful of their struggles to conform to it, and he knoweth if they had the light we have they would improve it, and so he counts it to them for righteousness, through Jesus, though as yet they have never heard that name by the hearing of the outward ear.

Let the next age, then, exceed this a thousand times more than this has exceeded any previous one, if God wills it so. "Shall thine eye be evil because God is good?" Far be it from us. Let "God do what he will with his own." He will do us "no harm." Our business is to improve what we have, and do it now while our day lasts. If God has revealed a brighter and more glorious age or ages in the future, we have no cause to complain or find fault, for he has granted us the glorious privilege of being actors in making up the glories of those ages, if we will. It rests with us to say whether we will have part in the blessed "restitution of all things." If God is pleased to employ his immortal saints in carrying the glad tidings to the "left of the nations," after Christ comes, we for one, shall esteem it a blessed work; one which seems to us to be the most glorious of all work, to preach this purified gospel, which had been so deeply corrupted, and so awfully perverted as to make the blessed God appear more to be abhorred than the fancied devil of theology, because he is the *Creator* of countless millions to be eternally tormented, as the corrupted gospel affirms; while the theological devil cannot create, if he would, any one to such a destiny. When the gospel is purified from all the corruptions and blasphemies which arise from the doctrine of inherent immortality—that pool of pagan and papal miasma—what glory will shine forth on its beautiful face. With what delight then will the friends of Jesus go forth with the light of life. Truly, "Then shall the righteous shine forth as the sun in the kingdom of their Father;" and on their glorious mission will they go like the lightnings Ezekiel saw in vision, chapter i., 4–14. Who among life believers would not rejoice to find it so? It is *our* firm persuasion that we shall find it so; and it is a cause of joy to *our* heart, however others may view it.

AN INQUIRY ON REV. XXI.

Is the New Jerusalem a literal city, or is it a symbol of something else? If so, of what, and where?

TRUTH SEEKER.

OUR opinion, with present light, is that the New Jerusalem, Rev. xxi., is the opposite of the "Great city Babylon," chapters xvi. to xix. If Babylon the Great is a symbol, in this Book, of a corrupt church, that has ruled and corrupted the earth, and which is to be destroyed in the judgments brought to view in those chapters—and if that Great city, Babylon, is also spoken of as a harlot woman, not a lawful wife—is it not likely that the harmony of symbols would require the true wife, the real Bride, the Lamb's wife, the true and glorified church, now to rule and bless the earth, to be also symbolized by a glorious city? And what more appropriate symbol could have been employed than that of Rev. xxi., which is also expressly called by the angel, who showed it to John, "The Bride, the Lamb's wife?" verse 9. One great city had been destroyed, chap. xviii., and is to "be found no more at all." At that destruction there is great rejoicing, chap. xix., 1–8; and in that rejoicing it is expressly said—"The marriage of the Lamb is come, and his wife hath made herself ready," etc. When these things were shown John, he fell at the feet of the angel, to worship him, but was forbidden; verse 10. Then follows an interruption in the regular narrative, which is not resumed till chap. xxi., 9. In chapter xix. John heard it said the Lamb's wife hath made herself ready; but as yet he had not seen her: his attention was called off to other subjects till chap. xxi. Here, it seems, the same angel as before [compare chap. xvii., 1, with xxi., 9], calls his attention to an exhibition of "the bride, the Lamb's wife," and exhibits her in contrast with Babylon, the corrupt woman, that had been destroyed. The symbol, then, "that great city, the holy Jerusalem," would be the most appropriate to exhibit the glory of the coming age, under the government of a "holy" church, glorified, with her head, as contrasting with the corrupt church that had been removed from earth and destroyed.

In further confirmation that chap. xix., 1–10 is immediately connected with this exhibition, chap. xxi., 9, on to xxii., 9, is the fact, that John is, at the last-mentioned verse, represented as doing the same thing that he did chap. xix., 10, viz., falling at the feet of the angel to worship him. It is not likely these were two different acts in John, but one and the same, though twice recorded. To suppose he had done this a second time, after having been forbidden, is to suppose that he attempted wilfully to sin. He might have done it once in mistake of the character of his instructor; but to do it a second time could have no plea of error, but must have been a deliberate act of attempted idolatry.

We come to this conclusion—the New Jerusalem, that holy city, is just what the angel declares it to be—"The Bride, the Lamb's wife"—the immortalized, glorified saints, who having been previously raised from the dead, or changed, if alive at the return of Christ, had been caught up to meet their Lord in the air, and now perfectly organized to enter upon the government of the "left of the nations," descend from heaven, and are presented to John's mind by one of the most glorious symbols imaginable. Into its composition nothing shall in any wise "enter that defileth, or worketh abomination, or a lie; but they which are written in the Lamb's Book of Life." verse 27.

One word more must now suffice. If our view is correct, this city will take its place on earth at the opening of the next age; and will not at all interfere with the Jerusalem to be rebuilt. All is harmony. The nations left on earth will walk in this "light of the world," this "city set upon a hill that cannot be hid." Then shall the angels' song, Luke ii., 14, be realized—"Glory to God in the highest, and on earth peace and good will to men;" then shall there be, indeed, "Good tidings of great joy, which shall be to all people;" then shall the oath of God to Moses have its accomplishment—"As truly as I live, all the earth shall be filled with the glory of the Lord."

THE SOURCE OF COMFORT.

THE well-known missionary, Campbell, for many years after his conversion had neither peace nor joy in believing. His faith was rather subjective than objective. Doubts, fears, and actual backslidings had often shaken his hope and driven him almost to despair, even at the time he was regarded by other Christians as a pattern. At last, as he said in a letter to the venerable John Newton, "The cloud which covered the mercy-seat fled away, and Jesus appeared as he is! My eyes were no longer turned *inward*, but *outward.* The gospel was the glass in which I beheld him. I now stand upon a shore of comparative rest. When in search of comfort I resort to the testimony of God; this is the field which contains the pearl of great price. Frames and feelings are, like other created comforts, passing away. What an unutterable source of consolation is it that the foundation of our faith and hope is immutably the same, the sacrifice of Jesus as acceptable to the Father as ever it was! Formerly the major part of my thoughts centred either upon the darkness I felt or the light I enjoyed. Now they are mainly directed to Jesus, what he had done, suffered, and promised."

AS THEN, SO NOW.—Suppose a person deeply perplexed about the state of his soul, continually fluctuating between hope and fear, and overwhelmed with grief, were to repeatedly utter this wish: "O that I certainly knew that I should be able to persevere." He might be answered thus: "And what wouldst thou do, if this certain knowledge were bestowed upon thee? Do now that which thou wouldst then do, and rest secure of thy perseverance."

Instead of indulging anxious inquiries into the future condition of our souls, we should apply ourselves wholly to know what was "the good and acceptable will of God," as the only principle and perfection of every good work.—*Thomas aKempis.*

"AGITATE, AGITATE."

Q.—What can we do with our minds always agitated?

Ans.—You can keep sober, and speak truth, and be just, and charitable, and godly. You can do all that God requires you to do. You have no need to neglect your duty because discussions are going on about doctrines. My mind has been investigating, seeking after truth, discussing subjects, changing error for truth, and darkness for light, for more than twenty years; yet I have never found it necessary to neglect my duty on that account. I have still kept practising the light I had, though my mind was in the dark, or in doubt on many other subjects. And why should not you do the same.

Q.—We want to have everything settled, and then—

Ans.—And I fear you want to be settled yourselves as well. I fear you want to have an easy, quiet, self-indulgent life. I fear you want to come to meetings to be pleased, excited, comforted, and to neglect the improvement of your minds in knowledge, and the exercise of your powers in spreading truth and righteousness. What many people seem to want is, liberty to fall asleep like the ten virgins. And this cannot be allowed at present. If people choose to have anything to do with us, they must expect to be kept awake, or to have very unquiet sleep.

Q.—But what talk you are continually raising about yourselves, by going on as you do. People would let you alone, I believe, if they knew where you intended to stop.

Ans.—Perhaps so, but we have no intention to stop at all. And if the world will not give over abusing us, till we can tell them where we intend to stop, they must just keep at it. We are not concerned about the world's abuse. If the world will not become Christian, we had rather it should abuse and hate us, than love and praise us. Our business is to do right, and to leave the world to take its course.

A LOVER OF TRUTH.

THE MORTAL RESURRECTION.

A DIALOGUE.

A.—Happy to meet you this evening, my brother; anything new?

B.—I am always glad to see you. As far as news is concerned, probably you are as well posted as myself. About the newest thing to me, however, is, that some of our brethren declare that the righteous dead will come from their graves as they went down into them—that is, mortal.

A.—Little behind the times, I see. Why, bless your heart, that doctrine isn't new: it is several years old. I've held that view more than three years.

B.—How is it that you have kept your light hidden all that time?

A.—Well, I will tell you. You know that this bothering non-resurrection view came out a number of years ago, and I came within one of getting into it all over. I got into it up to my neck, you see. There's our friend H.—he got into it over knee deep: M. got buried to his hips; and hundreds of others got into it more or less, but didn't get their heads under. You see we all believed that the wages of sin is death, and that the righteous would come up immortal. Of course, we couldn't help seeing that if all that was so, the world was judged before the resurrection, and the wicked needn't come up: for it would be foolish to judge immortal saints—just as foolish as it would be to send them to heaven at death, and then to judge them at the last day. This mortal resurrection for the saints has taken all the non-resurrection out of me, or rather it has taken me out of that; and my brethren are coming right over. They'll all be there before long.

B.—How is it, brother, that you and others, yes, many others, have opposed the non-resurrection view so strongly, and sometimes, in some instances, so bitterly, in the past? If so many of you come so near embracing it, why have you been so severe with those who embraced it fully.

A.—Well, I confess, come to look at it, it doesn't seem just right. You see when we held that the righteous would come up immortal, the non-resurrectionists would corner us awfully, and we didn't like to own up. We did get a little mad sometimes. Now and then we'd drive them into a sharp corner, but take it all in all, they had rather the best of it. But we are all right now. They can't do anything with us now. Everybody comes up from the grave mortal.

B.—Rather sorry kind of a confession. Strange it is that you were not a little more tender-hearted before adopting the new view. Well, let us hear some of your reasons for receiving the new doctrine. You of course can give a reason of the expectation that you have. I am quite curious to hear your strong points, and you will favor me much by producing them.

A.—I guess we'd better take the 15th of Corinthians. That seems to settle the thing.

B.—I agree with you there.

A.—May be you do; but we don't agree as how it's settled. You think it's one way, and I, another. Paul says "it is raised in incorruption." You think that that means coming out of the grave, and if it does, then you've got me. But it doesn't mean that. It means that they come from the dead mortal, and after they get up, they are changed to immortality, then they are raised up into the air to meet the Lord. That's the way of it, you see.

B.—I understand what you say, but I do not understand the apostle to declare any such thing.

A.—How are you going to get over it?

B.—I do not have "to get over it," as you inquire; I merely accept the apostle's teachings upon the point, which differ materially from yours.

A.—Let's hear how you take him.

B.—The phrases "It is raised in incorruption;" "It is raised in glory;" "It is raised in power;" "It is raised a spiritual body;"—were given in answer to two questions—

"How are the dead raised up?" and, "With what body do they come?" Some members of the Corinthian church had discarded the doctrine of the resurrection, and Paul answers their questions after having reasoned analogically, as above. The difficulty in their minds was not about the manner of saints going up into the heavens after their resurrection, but in regard to their coming out of the grave. If they had been puzzled in the way that your theory would intimate, their questions would have been, How are the dead raised up? and, with what body do they go up? But I must stop here. We will see each other again soon: then I will give you my views more fully.

A.—I'll be there. Good night.

From ANASTASIS.

NEW YORK, Dec., 1868.

THE COVENANTS:

THE DIALOGUE CONTINUED.

G.—At our last we were speaking of Abraham's seed and traced it down to Jacob and Esau's descendants, but more particular in the line of Esau, to show that Abraham had a multitudinous seed who had no part in the promises spoken of in Isaac.

C.—From your conversation, then, I infer that you believe Abraham had two seeds, one to whom the promises were made, and the other were to enjoy blessings of a national character, not of the special promise made to the special seed.

G.—If you will permit me, I will give an extract or two from "Our Israelitish Origin," (page 58) which expresses my views exactly; and as he is one on your side you can have no objection.

C.—I have no objection to anything that will throw light on the subject.

G.—He says, "There may be some dispute as to what is meant by the seed of Abraham here spoken of, Gen. xii., 7. Is it an individual, or many? Is it an adopted or a natural posterity? It means *One*. This is plainly declared, Gal. iii., 16. 'Now to Abraham and to his seed were the promises made. He saith not, and to seeds, as of many: but as of one; and to thy seed which is Christ.' (Then to whom was the *land* promised?) It was Christ, then, to whom the land was promised. He is the Head, and only in him can the inheritance be enjoyed; none can come into the possession except as being viewed in him. 'Thou art worthy,' sing the four living creatures, and twice twelve elders, Rev. v., 8, 9. He only is worthy to claim the inheritance; having truly acted the part of a kinsman Redeemer; but he does not retain the possession to himself alone, the sole inhabitant of the land. No, although it is to *One* that the land is given, yet many come into the enjoyment of it through that *One*. And, accordingly, the song concludes thus, 'Thou hast made us unto our God, kings and priests; and we shall reign on the earth.' By this seed, therefore, is meant *One*, Christ, to whom the land is absolutely given, and in whose right a multitudinous seed come into the enjoyment of it."

Here we would be willing to rest the whole question, if Mr. Wilson did not spoil the whole by another paragraph, which we will give. "The question then comes to be, whether this multitudinous seed, viewed in the one seed, Christ, is the natural posterity of Abraham, or merely an adopted family, not the natural descendants of Abraham? The circumstances of Abraham at the time of receiving the promise, seemed to offer nothing but an adopted heir. The doubt, however, is resolved for him, Gen. xv. He had been complaining that not a son of his own, but that merely one born in his house was to be his heir. The Lord answers, 'This shall not be thine heir,' etc. Here the Lord distinguishes between a natural *seed* and merely an adopted *seed*, and at the same time speaks of the natural as being undoubtedly that which was spoken of. . . . He looked forward to the promised inheritance through the right of the *One* promised seed, through whom alone either he or any of his numerous progeny could come into the promised possession; and he stood accepted in *Him*, whose day he saw afar off, and seeing which, he rejoiced." Again Mr. Wilson says, "Now the question is, Was this numerous posterity with whom the Lord was to be always, and who would ultimately be given possession of the *land*, was it to come of Ishmael?"

We answer: that is not the question at all; and we think, like most of the writers on this question, Mr. Wilson loses sight of his own argument. He first proves the promise of the land was made to *one* seed, Christ; and even Abraham could only inherit through him. And then heturns back to ask the question, whether God intended Abraham's natural or adopted seed? If you can prove, and I think Paul has done that for us, that Christ is the *One* seed spoken of, one thing to my mind is clear, and I think settles the question in that direction.

C.—I have read "Our Israelitish Origin," but at the time the passages you have quoted did not strike me in the manner they do now; and he does seem to argue very strong for Paul's *one seed, Christ*; and then leaves that question as settled and goes on to prove the blessing is to Abraham's natural seed in the flesh. I certainly do not understand his mode of reasoning. But you say the question is settled in that direction. What do I understand you to mean?

G.—It is simply this: If the land was given to the *One* seed, Christ, and he now becomes the head, the natural seed there ends; for Christ had no natural seed. And if the title was invested in Christ, it must have ceased when Christ died; for he left no heirs in the flesh. But thanks be unto our covenant-keeping God, we are not left in such an emergency; for the promise was an everlasting one; and the seed to whom the promise was made must be of the order of an endless life to enjoy an everlasting possession of the land. And God brought him back again from the dead to enjoy his inheritance; and it seems to me this was Paul's idea of the promise when he said, "For the hope of the resurrection of the dead I am judged." It was a *hope* with Paul: "But this I acknowledge to thee . . . . so worship I the God of our fathers, believing all things which are written in the law and the prophets; having a hope toward God, which these themselves also look for (expect) that there will be a resurrection of the dead." It seems that the prominence of Israel's *hope* was a resurrection of the dead: "Concerning the resurrection of the dead I am judged by you this day." "According to the strictest sect of our religion, I lived a Pharisee. And now I stand and am judged for the *hope* of the promise made by God to the fathers; unto which (hope) our twelve tribes earnestly serving day and night hope to attain; concerning which hope, O king, I am accused of the Jews. Why is it judged incredible with you that God should raise the dead?"

Now it seems to me that Paul associated Israel's hope of the promise God made to the fathers, Abraham, Isaac, and Jacob, with the resurrection of the dead. It also seems to me that Jesus taught the same thing in Luke xx., when he said, "Now that the dead are raised, even Moses showed at the bush, when he calls the Lord the God of Abraham, Isaac, and Jacob, for he is not a God of the dead but of the living; for all live to him." All who? Why those to whom God has covenanted to give the land for an everlasting possession.

C.—But do you suppose the twelve tribes in Paul's day were earnestly serving God, hoping to come to a resurrection of the dead?

G.—I suppose Paul meant just what he said; but he tells us in Rom. x., 1, just what he meant. "Brethren, my heart's desire and prayer to God for Israel is, that they may be saved. For I bear them record that they have a zeal of God, (earnestly serving him day and night), but not according to knowledge. For they, being ignorant of God's righteousness, and going about (day and night) to establish their own righteousness, have not submitted themselves to the righteousness of God. For Christ is the end of the *law* for righteousness to every one that believeth." And may our heavenly Father assist us all to see it.

J. GRIM.

PHILADELPHIA, Dec., 1868.

REFLECTIONS ON A SICK COUCH.

A FEW days since while lying racked with almost unbearable pain, the thought occurred to me how could I bear even this forever? And how incomparably small is this to the mighty surge of infinite agony that is supposed, by our orthodox friends to roll eternally over damned souls in hell. It occurred to me again, that if I had a most bitter enemy it would aggravate my sufferings most intensely, to have that enemy stand and laugh me to scorn on account of my misery, and mock at my deep suffering. And still he would only be a man, and one, too, from whom I could expect no good, either in act or wish. But these same orthodox friends tell us that when the unshrived souls of the damned in hell shall send up their deepest wails of woe, they shall not only be held in perpetual derision by horned and cloven footed immortal devils, but an infinitely mighty God from his burning throne of fire shall look down on their eternally increasing pangs in torture, and mock them in their inconceivable suffering, and hold an everlasting jubilee over their matchless misery. And as much as God is higher than angels, men, or devils, so much more potent to increase their sufferings in the dismal den of woe, will be the laughing mockery of an all-powerful Jehovah. Our minds draw back in horror from such a picture, and we wonder not that so few among earth's sons and daughters can be persuaded to love and serve such a God as this.

S. W. BISHOP.

"ABIDE WITH US."

AFTER the death of Jesus, the disciples were for a time sunk in the deepest despondency. That He who had called the dead to life, subdued at a word the most obstinate diseases, and so commanded the winds and the waves that they obeyed him—that he should die, and die such a death, was to them appallingly mysterious. They had heard the bitter taunt, "He saved others, himself he cannot save;" and now it really seemed as if such was the fact. All was dark, mysterious and dreadful: and who can conceive the desolation of heart which they suffered!

In this condition, two of them had occasion to go to Emmaus, a village some eight miles distant from Jerusalem. As they walked along, they conversed earnestly about the awful events which had just transpired; and the more they talked, the more they were perplexed. At length they were joined by a stranger, who kindly inquired, "What manner of communications are these that ye have one to another, as ye walk, and are sad?" Cleopas seemed to be surprised at the question, and supposed that their new acquaintance must certainly be a stranger in Jerusalem, or he would have known all about the death of their Great Master. In the simplicity of their natures they supposed that what filled their hearts must of course have occupied the thoughts of all others.

In the fulness of his heart Cleopas gave to the stranger a comprehensive account of the character and death of Jesus of Nazareth, "a prophet mighty in word and in deed," and alluded, in impressive terms, to their crushed hope of the redemption of Israel.

So far the stranger heard him with attention and sympathy, and then, to their astonishment and delight, he told them more of Jesus than they ever knew. His words of wisdom, and knowledge, and love, caused their hearts to burn within them, while he opened to them the Scriptures. Their perplexity was gone; their sorrow was turned into joy; all seemed bright again.

Still the wondrous, the eloquent, the good stranger remains unknown. That it was Jesus himself seems never to have entered their minds; but already they begin to love him with something like the fervor with which they had loved their Lord and Master. They could not bear to part with him; so when they reached the end of their journey, they uttered the earnest entreaty, "Abide with us, for it is toward evening, and the day is far spent." He readily consented, and at their evening repast "he took bread and blessed it, and brake, and gave it to them." Then were their eyes opened, and they knew him; and although he instantly vanished out of their sight, he left behind him such joy in the hearts of these good men, that, without a moment's delay, they hastened back to Jerusalem to carry the joyful news to the other disciples, that "the Lord is risen indeed."

In this transaction we see a beautiful example of not only the love of Christ, but the love of the brethren. With child-like confidence the disciples made known to the benevolent stranger the cause of their own sorrow; and when he entered into their feelings, and cleared up their doubts and perplexities, they loved him only as Christ's disciples can love. Whoever the stranger might be, they soon discovered that he was like Christ, and was his friend; and hence they gave the kind invitation, "Abide with us."

It was really a prayer, though they knew it not. Jesus accepted it as done to himself, for indeed it was done for his sake.

Jesus has since ascended to his Father and our Father, to his God and our God, but he has left ample provision for the comfort and joy of all who truly believe. Still may we with perfect confidence say to him, as did the disciples of old, "Abide with us," for he has said, "Lo, I am with you always." And again, "Where two or three are gathered together in my name, there am I in the midst of them." And again, "He shall give you another Comforter, that shall abide with you forever."

"Abide with us." We cannot say this to Jesus in sincerity and in truth unless we love him; and if we do really love him, there is no petition which we may offer with greater confidence. Hear what he has said: "If a man love me he will keep my words; and my Father will love him, and will come unto him, and we will make our abode with him." Can anything be more explicit? The very thing that the two disciples asked, is here emphatically promised. But hear him again: "Behold I stand at the door and knock; if any man hear my voice, and open the door, I will come in to him, and sup with him, and he with me." With what entire propriety and perfect confidence, therefore, may we adopt the language of the disciples, and say, "Abide with us."

Joseph, when he made himself known to his brethren, who had so deeply injured him, said, "Come near to me, I pray you." The language expressed fervent affection. So does Jesus desire his brethren to come near to him, whose love as far excels that of Joseph as the infinite excels the finite.

Jesus loved John with a peculiar affection, and why? Because John's love to him was more like that of a little child than any of the otherss—closer, more simple, more confiding —more of that perfect love which casteth out fear. That is the love we shall have in the kingdom; but John, and many others of John's spirit have shown us that it is attainable on earth. Let us ponder deeply the import of the words as addressed to Christ, and then let us adopt them as our ever fresh and ever potent prayer. Like a key they will open our hearts to Him who promises to come in and sup with us, and make his abode with us. —*Selected.*

Letters and Extracts.

FROM ABRAHAM PENNELL.

HONEOYE, N. Y., Dec. 2, 1868.

BR. STORS: It is now going on one year since I have had the reading of your paper, and in all this time I have not been in the least frightened by the astounding "heresies" that it advocates. I have found nothing in it that I have not believed for years; and when I say this, I do not wish to be understood as saying I have derived no advantage from its perusal. It has very much helped to make things clearer that were already clear. I did not know there were so many that believed as I did. One of God's prophets once thought he was alone; but his error was corrected when he was told that "seven thousand had been reserved, who had not bowed the knee to Baal." I wonder why he did not persist in his imaginary and fanciful notion, when he was told his mistake. Was he not more tractable than modern prophets? who will not be corrected or convinced of their errors by the word of God, or the persuasion of the lovers of truth; eager to bow the knee to the great Moloch of natural immortality, eternal hell torments, with the addition of an eternal tormenting devil, and other kindred delusions.

Those Ephesians were no exception to the race, who collected in the streets and cried at the top of their lungs, "Great is the goddess Diana of the Ephesians;" for, they had that never-to-be-disputed argument that, "all the world were the worshippers" of it.

No man at the present time would be entitled to much honor for having found that the Ephesians were laboring under a great mistake.

How long before the Ephesian error was entirely corrected, we cannot say. How long it will take to correct the theological errors of the present day, the future alone must disclose.

Certain it is, that some of them are being exposed; and the day will come when they will be looked upon as we now look upon the Ephesians. All who have made this discovery now rejoice, and thank God for being delivered from a burden, under which many good people have groaned and died. But we do not take any honor to ourselves for having made any great discovery. Rather are we deeply humbled that we so long believed, and were led by fallible men, instead of the plain, truthful teaching of a kind and loving God, who formerly spoke by his prophets, but in these last days by his Son; and never has He told us by the prophets or his Son, that we have an immortal soul to save, or eternal torments to shun, or a tormenting devil to fear; but, on the contrary, has told us that we are mortal; that the soul that sins shall die; that he that hath not the Son shall not see life.

I did not intend to write an article for publication: my pen has rambled over a sheet of paper, and I have not told you that I cannot do without the HERALD, nor can I forbear saying that I think you are doing a greater work that Nehemiah in building up the walls of Jerusalem, though yours is tearing down, somewhat, at the time of building up. May God give you strength to work till Jesus comes.

Inclosed find three dollars for another volume of the HERALD. Yours in hope of life at the appearing of Jesus.

NOTE BY THE EDITOR.—Br. Pennell's reference to the work of Nehemiah, in building up the walls of Jerusalem, reminds us that, at times that servant of God was almost discouraged. He was beset by professed friends who tried to persuade him to cease from the work; and when not successful in that way, they ridiculed his work, saying, "That which they build, if a fox go up, he shall even break down their stone wall." At other times it was the complaint of some that, "The strength of the bearers of burdens is decayed, and there is much rubbish; so that we are not able to build the wall." Truly we have found *much rubbish*, and have had to do a good deal of "tearing down," which is not a pleasant work, and makes often much dust; and our adversaries, on every side, and some of them inside, have kept up constant plottings to draw us aside from, or hinder us in our work, so that we have been compelled to hold a sword in one hand and build with the other, as Nehemiah and his workmen did; and we say, as he did, "Think upon me, my God, for good," etc. And God has thought upon us for good, and caused the work to go on in spite of all opposition from friends or foes, inside or out of our camp. To Him be all the glory and praise now and forever.

FROM EMELINE WOOD.

ALBANY, N. Y., Dec. 7, 1868.

BR. STORRS: I have been from home assisting a family, the mother of which met with an injury which disabled her.

I went on Saturday and part of the Sabbath to assist her with her cares and family; so that I could not go out with the Campaign Documents on the Sabbath as usual. I have only a few left, and as our dear brethren and sisters are so kind as to furnish means for more, I shall be very thankful for more for distribution. We love to go, and our dear Father in heaven blesses us much in our labor that we feel to go on, and the blessed Jesus is with us. The first Sabbath we went out we found our Father directed our steps away off on the very edge of a great hollow; and as I went along, I thought, What can we do here? But we saw a little girl, and asked if there were any children there that would like to go to Sabbath School? She said, yes, up stairs. So we went up and found a family just moved from Troy, and they had five children, and were glad to see us, and said they wanted to have their children in the S. School; and their father said, he had made up his mind to serve the Lord, and they were glad of the tracts; and we expect to hold prayer meeting there next Sabbath, if the Lord will. A Br. has promised to join us for an hour. We have had no repulses, as yet; the Lord goes before us and opens the way; and if we could only go often I do think that they would be glad to get the tracts, and hear us talk on the Life views. They seem to understand them. They love to hear us talk. I do wish you could hear sister Earl: how plain she makes it; but it sets them thinking, and I hope searching; that is the only way to get those blessed truths; and how they come up to the mind as we talk. My faith is increasing that those Documents will do great good in Albany; and after the first of January I can go out more than now; as I do not have time, only Sunday afternoons. My heart gives glory to our God for all His goodness to us in making us instruments in going about as our dear Saviour did when here upon earth. We love this blessed cause, and I pray that it may be the means of saving the purchase of that blood that was spilt on Calvary for them and us who are partakers of his sufferings; then we will partake of his glory. I often think how weary He must have been, ofttimes; and how he must have pitied poor fallen man in all afflictions: how his heart must have been moved at the pool of Siloam to see their helplessness and their eagerness to reach the troubled water to be healed of their diseases, and how they must have rejoiced at his presence to heal; and then to hear Him say, "Thy sins are all forgiven;" and when I think of redeeming love to redeem us from our sins with His most precious blood, I am lost in wonder at the thought of his dying for me; and now I want to love souls so as to do all I can to win them to Christ. I feel to pity those who will not believe in him and his precious word, which maketh wise to salvation.

I pray that Jesus may enrich those dear ones that are so kind as to help us so nobly. It is said, "They that water shall be watered again." May God give them double.

THOMAS W. VAUGHN, in Western Michigan, writes: I am on the shores of Lake Michigan, wandering through the giant forests of this northern region, where the lumberman's axe first breaks the echoes through the mountain gorge, while felling the stately pine, and moving them down the streams to be converted into material to build the poor man's cabin or the rich man's palace; and as I contemplate the scenes around me, as I travel from camp to camp, and from port to port, surrounded by at least 10,000 of these hardy sons of the forest and the mill, whose thoughts seldom extend beyond a few commonplace ideas connected with their present circle of enjoyments and aims, deprived as they are of the bread of life, and living "without God and without hope." How can I do otherwise than speak kindly to these children of toil and point them to higher aspirations and aims to be obtained by seeking the society of Him who came to "preach good tidings to the meek." I wish my funds would allow it; I would scatter our tracts where they would be read with much more interest than where other reading matter is so easily obtained.

NOTE BY THE EDITOR.—We have sent you some forty copies of the HERALD OF LIFE and a quantity of tracts to scatter; and will send more soon as we have the means to do it, which we trust will be soon. Let us know soon if what we have sent reach you.

JOHN H. FENTON, Newark, N. J., sends $10, and writes: I am glad that our paper is yet published; and I shall endeavor always to contribute to its support as our heavenly Father gives us the means. I feel to do all I can for the spread of the truth as advocated by you in the HERALD OF LIFE, viz., Life only for those whose life is hid with Christ in God; and that at the resurrection of all His saints. May the Lord bless the efforts being put forth by the Life and Advent Union in the cause of truth.

SAMUEL MORGAN, New Rutland, Ills., writes: I feel to thank God for such a paper as the HERALD OF LIFE, which contains such a glorious truth as "Life only in Christ." Brethren and Sisters, let us be faithful in the discharge of those duties which rest upon us. I am about to remove from this place, and expect to go where the people know but little about the plan of redemption and the coming kingdom. I have many papers, pamphlets, and tracts, published at the HERALD office; and by the Lord's help I will circulate them where I go. I desire an interest in all your prayers. Yours in hope of eternal life.

E. D. HUTCHINSON, Corinna, Me., writes: I am unable to find language to express my gratitude to you and the brethren, and more especially to God, for sending such a glorious organ as the HERALD OF LIFE through which to communicate the word of God to the world in its true light. It came, too, in the right time, and in the right place to combat spiritism, that most blasphemous of all *isms* that ever disgraced God's beautiful earth. That old lie of the serpent, in my judgment, has been and will be the means of destroying thousands of precious lives, unless the Lord's mercy rise above their sins of ignorance.

E. D. HITCHCOCK, Springfield, Mass., writes: I have seen the HERALD OF LIFE and wish to become a subscriber, as I think the paper advocates the truth of the Bible, part of which I have just embraced through the labors of Br. Burbank; that concerning the non-resurrection of the ungodly. I felt, as many do, that he was in error; but the sweet spirit he manifested while presenting the subject led me to listen with an unprejudiced mind. I feel like praising the Lord that He inclined my ear to hear and my heart to receive this great and glorious truth; and I gladly welcome trials, persecutions, and if need be the loss of friendship, if I can be instrumental in causing one sinner to believe in the God of love and not seek him through fear, but because He "so loved the world that He gave his only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." This text seems so beautiful to me now; it is so like our Father. May God bless you, and aid you in spreading this great light, is the prayer of your unworthy sister in Christ.

HE that dies a martyr, proves that he was not a knave, but by no means that he was not a fool; since the most absurb doctrines are not without such evidence as martyrdom can produce. A martyrdom, therefore, by the *mere* act of suffering, can prove nothing but his own faith. If, as was the case of the primitive Christian martyrs, it should clearly appear that the sufferer could not have been himself deceived, then, indeed, the evidence rises high, because the act of martyrdom absolves him from the charge of wilfully deceiving others.

VARIOUS NOTICES.

THE NEW ECLECTIC MAGAZINE is published by TURNBULL & MURDOCH, 54 Lexington st., Baltimore, Md. Terms, $4 per annum.

Vol. IV., No. 1, January, 1869, is received. It is a monthly octavo of 128 pages; very neatly executed, and seems to be attractive. It is made up mainly from other magazines, intending to "embody the best features of them all."

"ONCE A MONTH." This is the name of a new magazine, 16mo., of 96 pages, double columns. In its size it is a novelty for a large monthly. Published by T. S. ARTHUR & SONS, 809 and 811 Chestnut street, Philadelphia. Terms, $2 a year.

Vol. I, No. 1, for January, 1869, is received. It is pleasing in its appearance and seems filled with interesting reading. We must confess our inability to speak definitely of any of the magazines sent us, because of lack of time to examine them.

THE LITTLE PILGRIM for December, edited by GRACE GREENWOOD, Philadelphia, is received. It is well calculated to please and instruct children. Published monthly at 75 cents a year. Address, L. K. LIPPINCOTT, 319 Walnut street, Philadelphia, Pa.

MARRIED, in Greenfield, Conn, Dec. 9th, by the Rev. Mr. Hibbard, F. C. UPSON, of Westville, Conn., to ELEANOR W. WILSON, of Greenfield.

OBITUARY.

FELL ASLEEP IN JESUS, Nov. 30th, SARAH, the beloved wife of Br. HENRY F. JOHNSON, of the City of New York.

Sister Johnson suffered much and long; but in her patience she possessed her soul. Hers was a meek and quiet spirit; not demonstrative or excitable in her manner, but calmness and kindness marked all her ways. Often, in years gone by, have we been a partaker of her Christian hospitality, which always made us feel at home at her habitation. She calmly fell asleep in Jesus in the presence of her sorrowful husband and three daughters, all of whom sadly feel her loss and the desolation of their home by her absence. We spoke at her funeral to many who probably never heard the Life views before. May her death be life to her friends and loved ones. EDITOR.

APPOINTMENTS.

PHILADELPHIA, Sunday, Dec. 20th.
ANTHONY, R. I., Sunday, Dec. 27th.
F. H. BURBANK.

W. MERIDEN, CONN., Dec. 20th.
BRISTOL, CONN., Jan. 3d.
WATERBURY, CONN., Jan. 10th.
C. C. BARKER.

THE Lord willing, the adjourned meeting of the believers in the speedy coming of the Lord, which was held at Bristol, Ct., on Nov. 5th, will meet in New Market Hall, (junction of Broad and High Streets), Providence, R. I., on Thursday, January 7th, at seven o'clock, P. M., and continue over the following Sunday. Brethren Geo. W. Brown, of Orrington, Me., William N. Pile, of Newark, N. J., and others, are expected to preach the word of life. For the brethren, CALEB THOMPSON.

BUSINESS MATTERS.

One Dollar each from—J. J. Perine, H. A. Arnold, G. H. Danforth, Frank Hanford, Ellen Clark, L. F. Moore, A. M. Benton, S. Luckey.

Two Dollars each from—Z. Grovier, S. Munroe, S. Colton, Miss B. W. White, J. Wilkinson, E. D. Hutchinson, C. Gill, W. Alford, S. E. Hoffman, Dr. S. P. Townsend, T. W. Vaughan, A. R. Eastman, F. C. Upson, Mercy W. Crowell, H. Dunbar, W. W. L'Hommedieu, H. Young.

Various Sums—A. Pennell, $3; J. H. Fenton, $10; R. G. Gladston, $3; Edward Morse, $5; W. H. Hanford, $2 20; Wm. Roworth, $25 on pledge; D. B. Salter, on pledge, $25; A. J. Willson, $4; H. K. Jarvis, $3; H. G. Armstrong, $25; S. B. Hill, $4; H. O. Billings, $3.

For Tract Fund.

R. G. Gladston, $1; D. B. Salter, $5; A. R. Eastman, $1.

TO CORRESPONDENTS.

W. W. L'Hommedieu. Your subscription starts with paper No. 249. The back numbers were without charge.

Parcels sent since last week.

Joseph Laciar............by mail
W. G. Anderson............"
W. Walker............"
S. Munroe............"
R. G. Gladston............"
W. A. Hood............"
H. A. Arnold............"
LaFayette Norris............"
J. R. Hammond............"
J. A. Biggs............"
W. S. Green............"
R. Freeman............"
Mrs. A. Willson............"
T. W. Vaughan............"
G. T. Tanner............"
J. Lewis, to Grafton, Ill............"
S. B. Hill............"
O. C. Barker............"

Poetry.

The Old Mother and her Daughters.

BY ELD. J. PARRY.

A FAMILY of great renown,
Decked in the regal red,
Born on the seven hills of Rome;
Still on the old homestead.

The head of this ancient household,
Gray, and stricken in years,
Once in her prime and glory, called
Kings and princes her peers.

Her glory is now on the wane,
And tottering to its fall;
Her fears and dangers are great,
Her hope and comfort small.

The old lady has seen her day,
The morn was fair and bright,
The shadows of evening portray
A dark and stormy night.

By the signs of the times we know
Her race is nearly run;
The blood of the saints on her skirts
Calls on their Lord to come.

The foundation on which she stands,
And all her daughters, too,
In the day of trial must fail,
If God's word still be true.

"The soul is immortal," they say,
"How can it ever die?"
"The soul that sinneth it shall die,"
Makes this vain boast a lie.

Both reason and Scripture agree
That mortal man must die,
And without revival from the dead,
In death's cold arms must lie.

This comes to the critical point:
Whom shall we now believe?
The sure word of the true God, or
The serpent's tempting Eve?

If we go with the multitude,
The serpent gains the day;
But few, we are told, will be found
Treading the narrow way.

Protestant, papal, and pagan,
In one, are all these three,
However else they may differ.
In this they all agree.

"The immortal soul is the man;"
The universal creed
Of saint, sinner, savage and sage;
All the world are agreed.

From this prolific parent spring,
Spread wide beneath the sun,
All poisonous weeds, and deadly fruits
That have the world o'errun.

All pagan gods and goddesses,
Worshipped on heathen land;
From north to south, from east to west,
On this foundation stand.

Purgatory, and prayers to saints,
And never ending woe,
To millions of our fallen race,
On this rank soil will grow.

Going to heaven or hell at death,
Before the judgment day,
That contradicts the sacred word,
And leads men far astray.

Witchcraft, both ancient and modern,
Full of deceit and guile,
From Endor's witch to Cora Hatch,
Its thousands still beguile.

The soothing, universal pill,
That many prize so high,
All these bring grist from the old mill,
"Ye shall *not* surely die."

Embrace this truth, "Eternal life
Only in Christ is found,"
And all these God-dishonoring creeds
Fall prostrate to the ground.

This simple truth, like David's sling,
Will lay the Gathite low,
And all his nomerous progeny,
Nor need another blow.

Come, little band of faithful ones,
Your light no longer hide,
But let the truth of "CHRIST OUR LIFE,"
Be scattered far and wide.

SANDY HILL, N. Y.

Children's Department.

Minding.

"CHARLIE, come in, I want you," said a sweet womanly voice to a little boy who was playing marbles on the sidewalk in front of a nice brick house.

Now Charlie was very busy, and in the midst of a delightful game. He was as happy as could be. To quit his play then was like quitting the table when half through dinner. Would he obey. We looked with interest to see what he would do. What would you have done?

Charlie replied, "yes, mother," and picking up his marbles, started off with a smiling face and a bounding step up the side yard, and in at the end door of the house. A fine boy, that, I thought, as I looked after him. I wonder who he is? What a beautiful thing it must be to have a little boy or girl that will mind at once, and with a happy, loving heart! I wondered what would become of that boy, and wished to see more of him and learn his history.

I used to walk past that house every week, and always thought of that blue-eyed, light-haired boy. The thought of him made me happy. I saw a great many naughty children. Once I spent two or three days in trying to find a naughty boy who ran away from his home and overwhelmed his parents with grief; and when I found him some one had stolen his coat and hat, and bundle of clothes, and all the money he had. Once I chased after a truant boy and girl for several hours, and at last, late at night, found them in the woods, wet through, cold, and almost frightened to death. They had disobeyed their mother, and gone to play instead of going to school, and both of them were sick for several weeks in consequence of their folly and exposure. A boy that minds—he is a jewel.

I had been in business a year or two, and in that time had had several boys; but it was next to impossible to find one that would mind. At last I was quite out of patience, and I determined that I would have no one who could not bring the best recommendation, and stand the closest test. Several applied for the place, but no one suited us. At last came a blue-eyed, flaxen-haired youth of twelve years, with a bright, honest face. There was something engaging in his aspect. Had I seen him before? "What is your name?"

"Charlie Warren, sir. I live in Franklin street. My father is a carpenter, but is lame now, and cannot work, and I have got mother's consent to go into a store, if I can find a place."

It was the very Charlie whom I had seen playing at marbles. I remembered the circumstance, and knew that he would mind. I did not need a recommendation for him, but gave him the place, and twice as much pay as I had proposed to give.

Charlie came to work on Monday morning. It seemed hard for him, the first week of work, but he behaved like a man. The boys in the next store came in and made his acquaintance. One morning I heard two of them trying to persuade Charlie to go off with them down on the wharves in the forenoon and see a boat race that was to come off. "No," said Charlie, "mother told me to mind my business, and I am paid for staying here, and don't think it right to go off without my employer's knowing it."

That was a brave word, and I thought more of Charlie than ever.

That was ten years ago. He has been with me ever since, and proved to be the best clerk I ever had. Yesterday we put up a new sign, and on it, in large gilt letters, was Charlie's full name. The store is his own. He is now a prosperous, promising young man, and if he lives, will be a rich, honored man. And all this because one bright morning he minded his mother when she called him. From such little things do great results come. Always mind, and it will be always well with you.—*Ladies' Repository.*

To Br. Cadwell.

I WAS surprised at your remarks on the "Living Soul" tract. You seem to think it "confounds God with his works." Now nothing is more foreign from the author of that tract than the doctrine of *Pantheism*, "which identifies the universe, or nature, with God." And on looking over the tract carefully, I find no expression savoring Pantheism more than our faith in the Omnipresence of God. His presence in all things, and in all places, does not make all things and places any part God himself.

You think you cannot be mistaken while it is asserted,

"All are but parts of one stupendous whole,
Whose body nature is, and God the soul,"

But how the doctrine of Pantheism is found in these few lines is a mystery to me. The lines are a quotation from Pope, who did not believe in Pantheism, but taught us to "look through nature up to nature's God;" making nature one thing and God another.

And all the objectional couplet affirms is, that the BODY, consisting of many parts, is one great whole, and God is the soul of it. This is no more than saying, that the omnipresence of God fills all the parts of one stupendous whole; or in other words, fills all nature. There is, however, a little poetic coloring in the expression.

"Whose body nature is, and God the soul."

If we take the word *soul* in the popular sense of an immortal soul in man, the expression would be very objectionable indeed. But I presume that not one reader in a thousand would take that meaning of the word, especially in poetry. The two lines borrowed from Pope are in exact harmony with the 'Living Soul" tract: in which matter is represented under many different forms, all of which are endowed with a certain something which is called Life, for the want of a better term. The subject is a very sublime one, and the little tract is far from doing it justice. The habits, qualities, faculties and attributes of animals, vegetables and minerals, are truly mysterious and wonderful; and many a pious man has said that, "God is in all his works," and that, without being suspected of Pantheism; though by a bolder figure of speech than Pope used in the two lines borrowed from him in the tract. It is a short and simple way of expressing a fact, though not philosophically correct. I once, at a camp-meeting, convinced an Atheist of the existence of a God. I took a single blossom from the field, and showed him its organs, its stamens, pistils, ovary, etc., and finally got him to acknowledge their uses and design. I then asked him, Who made it? He looked very thoughtful awhile, and then said, "Nature made it." Very well, said I; then nature had a design to accomplished, and wisdom to carry it out, and looking forward to next year provided means to ripen seed for another crop of the same kind. He admitted it: as no rational man could doubt it. I then said if what he called nature, could look ahead one year she might ten years or ten thousand: and if she foresaw what would be next year she might foresee what would be in any future time, and reveal it to men. He readily admitted it; but said, I did not know that she did. I then referred him to prophecies and made him admit that they were fulfilled. I saw him but once afterward during the meeting. He had given up the battle, but said he could do very well with the rest of the preachers: but *you*, said he, "are a hard case."

Now would it be wrong to say, I showed him a God in that flower? It would be but a figurative expression. No, Br. Cadwell, whatever faults you may find in that tract, depend on it, its author does not "confound God with his works." The Creator and his works are separate and distinct from each other. We look through his word and his works to gain a knowledge of his existence, his wisdom and goodness.

Z. CAMPBELL.

ASHTABULA, O., Dec., 1868.

Stability a Vital Element of Christianity.

THERE is evidently implanted in man an inherent desire to place his hopes and invest his interests in that which possesses stability. Especially do the prudent and thoughtful instinctively shrink from that which betrays frailty and fickleness, and lay hold on those things which bear indications of firmness and strength.

The expressions of the good of all ages combine to illustrate the confidence and reverence that the changeless nature of the Deity inspires in man; and we may well imagine that without this characteristic, though omnipotent and omniscient, he would fail to command man's adoration.

As we listen to Abraham of old from the grove of Beersheba, he calls "on the name of the Lord, the everlasting God." The grand chorus in the Song of Moses, after recounting the wonderful dealings of God, closes with the utterance, "The Lord shall reign forever and ever," thus expressing the profoundest confidence in God's eternity, and his everlasting dominion in the world and the church. And as he is about to die, as if to reassure the children of Israel, Moses, who had talked with God as it were face to face, cries out, "There is none like unto the God of Jeshurun." . . . . "The eternal God is thy refuge, and underneath are the everlasting arms."

The inspiration to adoration awakened by the eternity of God, and the changelessness of his being, is sublimely expressed by the Psalmist as he contrasts the frailty of man with the duration of God: "Before the mountains were brought forth, or ever thou hadst formed the earth and the world, even from everlasting to everlasting, thou art God." "I said, O my God, take me not away in the midst of my days; thy years are throughout all generations; of old hast thou laid the foundations of the earth; and the heavens are the work of thy hands. They shall perish, but thou shalt endure; yea, all of them shall wax old like a garment; as a vesture shalt thou change them and they shall be changed. But thou art the same, and thy years shall have no end.

So, likewise, do the Scriptural representations of God, addressing himself to man, frequently point to the divine recognition of this element in man's nature, in the often repeated assurances that God is changeless and eternal.

When Moses had been commanded of God to go unto Pharaoh and bring forth the children of Israel, he asks of God, "Behold, when I come unto the children of Israel, and shall say unto them, The God of your Fathers hath sent me unto you; and they shall say to me, What is his name? what shall I say unto them?" . . . . "God said unto Moses, I am that I am. And he said, Thus shalt thou say unto the children of Israel, I am hath sent me unto you"—thus declaring to Moses and to the children of Israel that he was eternal and changeless; "He who is and who will be what he is." Again, when God would reassure him, he says, "I am the Lord! And I appeared unto Abraham, and unto Isaac, and unto Jacob, by the name of God Almighty, but by the name of Jehovah was I not known unto them"—plainly informing Moses that he was God All-sufficient.

While man is thus assured of the immutability of the being and purposes of the Deity, he also seeks for like elements in the character of his fellows, though he may not expect to find them in like perfection in finite beings; and no fact is more manifest than that a fixedness of purpose and life, and an unmistakable stability of character, is essential to an individual growth in grace, and to any real influence for good in the church and world as a disciple of Christ. The New Testament teachings ever point in this direction.

Regarding the office of the Saviour relative to the law and the prophets, he says: "For verily I say unto you, till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled." The fundamental idea of the church of Christ involves stability. Jesus says to Peter, "But whom say ye that I am?" Peter answered, "Thou art Christ, the Son of the living God." Then Jesus announced the fact that should inspire in every man the profoundest confidence in the Christian church, "Thou art Peter, and upon this rock I will build my church. And the gates of hell shall not prevail against it." And most clearly does the Saviour set forth the relationship of his true followers to the church, himself, and to God, when he says, "I am the true vine and my Father is the husbandman." . . . . "Abide in me, and I in you. As the branch cannot bear fruit of itself except it abide in the vine, no more can ye except ye abide in me." "I am the vine, ye are the branches." . . . . "If a man abide not in me, he is cast forth as a branch, and is withered." Paul, in writing to the Colossians, carries out the same idea of the relation of the disciple to the Master, when he exhorts, "As ye have therefore received Christ Jesus the Lord, so walk ye in him." "Rooted and built up in him, stablished in the faith."

As did Isaiah of old, so must the disciple of to-day set his "face like a flint" if he will make advancement in the Christian life; nor can he further the cause of truth unless he practice the apostolic injunction, "Be ye steadfast, unmovable, always abounding in the work of the Lord." Such living has a reflex action on the character that exemplifies it, while it bears a weighty testimony to both the good man and the unregenerate, of the vital power of Christianity. The moral power and grandeur of such living is best illustrated by those words of the apostle, which for eighteen centuries have thrilled so many human souls when he says, "I have fought the good fight, I have finished my course, I have kept the faith." "Henceforth there is laid up for me a crown of righteousness which the Lord the righteous judge shall give me at the last day." Nor can other than such as he claim the crown, for only "He that endureth to the end shall be saved." "These are they which came out of great tribulation, and have washed their robes and made them white in the blood of the lamb." These in life are "like the tree planted by the rivers of water, that bringeth forth his fruit in his season," and whose experience is like that of Job, though a thousand trials surround him, when he said, "I know that my Redeemer liveth."

But in every phase of life there are found those in whom the element of instability seems to predominate, some of whom would evidently seek to form a Christian character; but their course is almost certainly disastrous to themselves and the progress of true religion. On the mountain or in the valley; basking in faith's brightest sunlight or groping in the blackness of darkness and doubt, singing songs of rejoicing or bitterly murmuring at the dealings of Providence, are the vacillating experiences of such minds. Truly it is said of them, they "have no root in themselves;" and most fitly are they portrayed in the parable of the sower and the seed. Nor can there be hope for such till they shall learn to draw constant nourishment from Christ, the living vine, who will impart to them the nutriment that alone can form a real Christian character.

The duty of the church is to inspire in the minds of men a sense of the power and stability of Christianity. To them alone the work is left on earth. "Ye are the light of the world," are the words of Jesus. The church, then, is the representative of Christ and his religion to men. From this fearful and yet glorious responsibility it cannot be released. Men, angels, the redeemed, and the Father and the Son wait to witness the earnestness and fidelity with which she will perform her work.—*Zion's Herald.*

"Almost Home."

O HOW sweet these words sound to my poor heart; how glad I am that this world is not my home. O how oft, amid trials and temptations, I sigh for home where the glory is for all, and all are glad. Bless and praise the Lord that Jesus has promised to come again and receive us to himself, that where he is we may be also. How this blessed thought comforts my lonely heart. I long for the day when immortal youth shall bloom; and bright shall beam each eye, when we shall meet the loved of earth and never part again. Many now lie sleeping in the dust; but soon they will come forth clothed with immortality; neither can they die any more; for they will be equal unto the angels. O truly this is a blessed hope; it bears us up while passing through this wilderness of woe. Then, dear pilgrims, let us take courage a new, and victory will soon be ours. A few more losses and crosses; a few more trials and temptations; a few more scoffs and frowns from the ungodly, and we will go home. All the storms will soon be over, and in glory we will reign. Glory to God, I feel I am willing to suffer here, if I can have a home when Jesus comes to claim his own. Yes, storms may howl and clouds may gather; all must work for good to me. Let us watch and pray, and the battle ne'er give o'er. We can well afford to suffer a little while here, for our sufferings are not to be compared with the glory that is to be revealed when Jesus comes.

Weary pilgrims, cheer thee up, then,
Press thee on a little while:
Soon the pearly gates will open
Then you will meet a Father's smile.

There thy rest will be eternal;
Weariness will never come,
And thy days will be supernal
For with Christ thou wilt be at home.

Dear sinners, do you not want a home in the kingdom? Then fly, O fly to the Saviour before the door of hope and mercy is forever closed. Jesus loves you; he wants you to be saved. Delay not another moment; salvation is free for you and me. O prepare to meet thy God.

Delay not, delay not, O sinner, to come,
For mercy still lingers and calls you to-day;
Her voice is not heard in the vail of the tomb,
Her message unheeded will soon pass away.

H. L. PATTERSON.

PROVIDENCE, R. I., Nov. 27, 1868.

The Struggles of Life.

[The following communication was sent us, accompanied by this note:

"Hoping some good and no harm may come from this narration. With the respects of DAVID P. HOLTON, 154 West 54th St., N. Y. To the Editor."]

THE FRESHETS.

HEAVY strokes of the axe had subdued forest acres, and the growing wheat gave promise of sustenance to the industrious couple and their four little children.

The father had erected a saw mill, cloth dressing and other structures.

The freshet came, the mill dams were swept away, the wheat, nearly ripe for harvest, was prostrated and blasted.

New structures were laboriously, yet hopefully made to appear, and the lumber interest added to the fields for cultivation.

It was the second freshet, a few years later, that was followed by the greatest financial difficulties in the family——; and O! how our heart did beat, how our tears did flow, as, for debt, the constable drove away the laboring oxen—most of the boards and other lumber having been swept away by the rapidly rising floods.

The emergency was great—not, however, leading to despair. The elder son, bordering upon manhood, and then anxious to accompany his young associates from New England to the distant Ohio, yielded his preference to the needs of his parents. Vigorously, manfully, and benevolently, did he come to the rescue.

Hardships and exposures had brought the mother to a state of great suffering, under rheumatism, entirely disabling her for walking and the ordinary duties of the household. Then it was the two daughters assumed the domestic duties; while the younger son, a lad of eleven years, volunteered to labor with a creditor, thus to cancel one of the small debts.

Prosperity crowned the united effort. The elder son, Erastus A. Holton, became a highly respected citizen of his native town, and rejoiced in the ample and honorable provision he was enabled to secure for his parents during their declining years, near to whose grave now repose the mortal remains of that dutiful son, at Westminster, Vt.

Miriam Holton, the younger sister, past twenty years of age, commenced attending the Academy at Limerick, Me., where she qualified herself to become a teacher.

Subsequently having taught in Vermont, New Hampshire, Massachusetts and Connecticut, she went to New York City; where for many years, with her younger brother who had preceded her, she successfully conducted a Boarding and Day School for young ladies.

By theory and example she strove to create in her pupils industrious habits and a just sense of the *compound* values of labor judiscioly applied, and a profound respect for laborers, in whatever field of God's Providence they may be employed beneficially toward the well being of His creatures. She strove to create in her pupils that independence, that individuality of character and purpose which would enable them (not as craving sycophants,) to move onward for the good of humanity.

She did not count the passing trials of life as hindrances to true progress. She practically remembered the fearful freshets above named, as being the occasions of positive good.

. . . .

Miriam Holton Brown died at Le Claire, Scott County, Iowa, Nov. 8, 1865; and her remains are buried on the Prairies west of the Mississippi.

Her school having been the first in New York city in which Physiology and Hygiene were introduced as prominent branches of study, she did, by her last will and testament, bequeath over sixteen thousand dollars to her executors, to be devoted to the diffusion of knowledge and information of and upon the said subjects or branches of study.

Fancy Run Wild.

[We find the following fancy sketch in the *Voice of the West*. The writer had in a previous communication referred to the subject, and now proceeds as follows:]

THE APPROACHING CHANGE IN THE EARTH'S INCLINATION.

PERMIT a further reference to this deeply interesting subject. It is right to speak with caution, for on such a subject mere assertions would not go for much. Yet if I am not very wrongfully impressed, this tremendous change is impending, and the huge globe on which we are so quietly and firmly located, is about to *swing around* through several thousand miles of space, taking altogether a new angle of inclination. Certainly the earth is not to be obliterated from space, for "it *abideth forever.*" But we may reasonably conclude that it will be situated with reference to the sun so that in the millennial age there will be a beautiful equableness of temperature, and an exemption from those elemental agitations and derangements to which it is now subject. (Of course this is not spoken with reference to the new Jerusalem, the city of the saints since God will be the glory of it.)

In this stupendous movement, the earth would naturally in the first instance pass beyond the fixed position it is designed to assume, and then receding, pass through a series of oscillations back and forth until it should reach the ultimate poise prepared for it. Can we realize the sensations which a tenant of the globe in this series of extraordinary movements would experience? What a feeling of awful insecurity, of gliding, of sinking, of ruin about to engulf all things, would reasonably be expected to overwhelm the voyager in this fearful plunge? What a rushing and roaring of the atmosphere, kindling into flame? Let me just quote in this connection from the thirty-fourth chapter of Isaiah, and let the reader diligently ponder the prophetic picture in the light of the catastrophe involved is this critical motion of our "mundane sphere." I omit very much: "Behold, the Lord maketh the earth empty and maketh it waste, and turneth it upside down, and scattereth abroad the inhabitants thereof. Therefore the inhabitants of the earth are burned, and few men left. Fear, and the pit, and the snare are upon thee, O inhabitants of the earth. The earth is utterly broken down, the earth is clean dissolved, the earth is moved exceedingly. The earth shall reel to and fro like a drunkard, and shall be removed like a cottage, and the transgression thereof shall be heavy upon it, and it shall fall and not rise again." That is, it will undergo this sudden rotation with a kind of plunge, and never resume its original position. C. COLEGROVE.—*Voice of the West.*

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The original Six Sermons were first preached and published in Albany, N. Y., in 1842. Since then they have passed through many editions and been improved and enlarged as the author received more light; but the last alterations and enlargements were made near fourteen years since, and the author has seen little reason to make any material change in the matter since, but will do so when he sees cause, if he ever does.

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The author believes this subject is one of vast importance. It illustrates the whole Gospel scheme, and shows the mercy of God in its true light, while man is seen to be wholly mortal. It cuts up the modern man-worship, which is hurrying so many on to rank atheism. This work should be read after the two preceding ones, with which it will be seen not only to harmonize, but it is the climax to the doctrine of those works, and is the inevitable result to which they lead. The three works together form the author's "body of divinity" as he understands the Scriptures of truth.

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MAN'S DESTINY.—Immortality: The Arguments from Nature and Scripture, by Rev. T. M. POST, D. D., St. Louis, Mo., Reviewed by GEO. STORRS. Price, in pamphlet, 30 cents. Postage 4 cents.

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Dr. POST took up the subject under two heads of argument. First, "The Argument from Nature;" and second—" the Argument from the Scripture." The first of these appeared in *The New Englander* of February, and the other in May, 1856.

The REVIEWER followed these arguments in their order. The Review of the argument from Nature was written before that from Scripture appeared.

The author of the Review wrote it by request, and with the expectation that it would be published with a reprint of the Essay. No one should fail to read it; and perhaps nothing better can be placed in the hands of Ministers of any denomination.

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"They which shall be accounted worthy to obtain that world, and the resurrection from the dead, ... are the children of God, being the children of the resurrection."

GEORGE STORRS, Editor. NEW YORK, WEDNESDAY, DECEMBER 23, 1868. VOLUME VI.---NUMBER 12. WHOLE NUMBER 250.

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MAN'S NATURE AND CONSTITUTION.

BY DR. J. K. FINLEY.

[Continued from last week.]

THE folly of basing the doctrine of a spiritual entity, as a part of man's constitution, upon the word soul, is evident from the fact that the same word, *en-phsh*, is translated forty-two different ways, or has that many different meanings in the Bible. Truly, when we consider the tremendous consequences that are drawn from this doctrine, the foundation is ridiculously small; it is like attempting to build a pyramid on its apex instead of its base.

Another of these weak assumptions, in proof of a spiritual entity, for they do not deserve the name of arguments, is the expression "breath of life," or as the Hebrew has it breath of lives, "*chayim*," being in the plural number. Orthodoxy contends that this implies animal or temporal life, spiritual life and immortal life. It is all that will be necessary now to show the groundlessness of this assumption, to let the reader know that the same form of expression is used with reference to all the lower tribes of animals—15th verse, chapter vii., already referred to. "And they went in unto Noah into the Ark, two and two of all flesh wherein is the breath of life, "*chayim*." The phrase undoubtedly means that man, who was created after the other animals, breathed the same breath or vital air that sustained all other lives. But the assumption chiefly relied upon is one derived from the expression used by God in the soliloquy, or self communing, found in the 26th verse of chapter i. "And God said, let us make man in our image, after our likeness, and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth." It is said because God is a Spirit, therefore it shows that man must be a spirit, and that the expression, our image and likeness, teach this. The fact that God, in his account of the formation or creation of man, tells us expressly that man, not a part of him, not his body as distinguished from something else, but *man* was "formed of the dust of the ground," should be a sufficient refutation of the assumption. Professor Bush, professor of Hebrew in the New York University, and who was regarded as one of the best Hebrew scholars in the world, in his notes on Genesis, says: "It does not appear that these two words, image and likeness, materially differ in import from each other. They are probably used together merely for the purpose of making the expression more emphatic." That the "image of God" implies a likeness to him in moral attributes is plainly intimated in the words of the apostle, Col. iii., 10, when he exhorts Christians "to put off the old man with with his deeds, and to put on the new man, which is renewed in knowledge after the image of him that created him." But there can be as little doubt that the phrase in this connection denotes primarily the possession of dominion and authority. This is evinced by the words of the ensuing clause, "let them have dominion," which is to be regarded as explanatory of the term "image." So the apostle, 1 Cor. xi., 7, denominates the man the image and glory of God, especially as being "the head of the woman," or having pre-eminence over her. The expression implies that man was appointed by the Creator, to sustain toward inferior animals a relation strikingly similar to that in which he himself stands toward man, and hence that man upon earth represents or bears the image of God in nearly the same sense in which the governor of a province is said to represent, or bear the image of his sovereign.

Prof. Bush's notes on the Old Testament are regarded by the leaders of orthodoxists as fully equal to any, and superior to most others. Prof. B. admits that the account of man's creation does not teach the fact of his possessing a spiritual nature, and in addition says, "Indeed it may be remarked that the Scriptures generally afford much less 'explicit evidence' of the existence of a sentient immaterial principle in man, capable of living and acting separate from the body, than is usually supposed." If he had said they never give any explicit evidence, he would have been fully sustained by the truth.

We have now examined the account of man's creation, and find that it gives no support whatever to the commonly-received notion that he is a being composed of two distinct natures, one material and the other immaterial, but that he is a unit formed from the dust of the ground.

We are told that if the body has no spiritual nature, is don't seem possible to be converted; that it is the soul that feels, thinks and understands, and that it is this part of the man that is converted; that, if without this entity, he cannot be brought to appreciate or be influenced by moral considerations. Now, I would ask, do not the inferior animals give undeniable evidence of mental emotion and affection? The horse, dog, elephant and other animals, display affection, memory, gratitude for kindness, and in some instance a degree of ratiocination, capability of being taught many things, and even a sense of responsibility to their masters. Now these are mental phenomena, such as theologians say proceed in man from the operations of the soul.

We see, then, that the brains of these, and perhaps, to some extent, of all animals, do evolve thought; and if God can cause the inferior animals to produce this result, without calling in the aid of a speculative nondescript entity called the soul, who will presume to affirm that he cannot produce similar results by the more perfect organization of man's brain? Will any person professing to believe in the God of the Bible dare to say that man cannot be so constituted as to go beyond their powers in this respect so far as to be conscious of moral obligations and responsibilities, without the aid of a fancied immaterial entity being superadded? Especially as we have no account of such an entity entering into his constitution. To all such objectors we would say: "Do ye not therefore err, because ye know not the Scriptures, neither the power of God?" To my mind it is much more absurd to expect thought and emotion, or mentalization in any form, from an immaterial something, if we can call it something, than from a material organization.

I have spoken of the soul as a nondescript, and so far as the Bible is concerned, the expression is correct. But our Orthodox friends, who would be wise above what is written, have tried to get up a description of their own, seeing that the Bible does not furnish them with one. One of the leading Presbyterian papers published in Philadelphia, says: "The soul has no parts: it is uncompounded and indivisible; having by its very immateriality a natural power of perpetual duration, it cannot perish." Verily, the learned editor who wrote this description, and it is the description of metaphysicians generally, might fearlessly assert that it could not perish; he might with equal propriety affirm that nothing could not perish; and, indeed, his definition of a soul is about as good a definition of nothing as can be devised. How much wiser it is for us, creatures of very limited powers, to believe the unqualified declaration of him who made man and knows what was in him—"Dust thou art."

In my next I shall take up the question, "Does the Bible teach that any part of man is inherently immortal?"

Yours Truly, J. K. FINLEY.

MATERIALISM.

THOSE theologians who take fright at materialism, and affect to be wiser than their Maker, may be profited by the following extract from Dr. Chalmers, on the "new heaven and new earth"—"according to God's promise.'

There is a limit to the revelations of the Bible about futurity, and it were a mental or spiritual trespass to go beyond it. The reserve which it maintains in its informations we also ought to maintain in our inquiries—satisfied to know little on every subject, where it has communicated little, and feeling our way into regions which are at present unseen, no further than the light of Scripture will carry us.

But while we attempt not to be "wise above that which is written," we should attempt, and that most studiously, to be wise up to that which is written. The disclosures are very few and very partial, which are given to us of that bright and beautiful economy, which is to survive the ruins of our present one. But still there are such disclosures—and on the principle of the things that are revealed belonging to us, we have a right to walk up and down, for the purpose of observation, over the whole actual extent of them. What is made known of the details of immortality, is but small in the amount, nor are we furnished with the materials of anything like a graphical or picturesque exhibition of its abodes of blessedness. But still somewhat is made known, and which, too, may be addressed to a higher principle than curiosity, being, like every other Scripture, "profitable both for doctrine and for instruction in righteousness."

In the text before us there are two leading points of information, which we should like successively to remark upon. The first is, that in the new economy, which is to be reared for the accommodation of the blessed, there will be *materialism*, not merely new heavens, but also *a new earth*. The second is, that as distinguished from the present, which is an abode of rebellion, it will be an abode of righteousness.

1. We know historically that earth, that a solid material earth, may form the dwelling of sinless creatures, in full converse and friendship with the Being who made them—instead of a place of exile for outcasts, it may have a broad avenue of communication with the spiritual world, for the descent of ethereal beings from on high—that, like the member of an extended family, it may share in the regard and attention of the other members, and along with them be gladdened by the presence of him who is the Father of them all. To inquire how this can be, were to attempt a wisdom beyond Scripture; but to assert that this *has been*, and therefore *may be*, is to keep most strictly and modestly within the limits of the record. For, we there read that God framed an apparatus of materialism, which, on his own surveying, he pronounced to be all very good, and the leading features of which may still be recognized among the things and the substances that are around us—and that he created man with the bodily organs and senses that we now wear—and placed him under the very canopy that is over our heads—and spread around him a scenery, perhaps lovelier in its tints, and more smiling and serene in the whole aspect of it, but certainly made up, in the main, of the same objects that still compose the prospect of our visible contemplation—and there, working with his hands in a garden, and with trees on every side of him, and even with animals sporting at his feet, was this inhabitant of earth, in the midst of all those earthly and familiar accompaniments, in full possession of the best immunities of a citizen of heaven—sharing in the delight of angels, and while he gazed on the very beauties which we ourselves gaze upon, rejoicing in them most as the tokens of a present and presiding Deity. It were venturing on the region of conjecture to affirm, whether, if Adam had not fallen, the earth that we now tread would have been the everlasting abode of him and his posterity. But certain it is, that man, at the first, had for his place this world, and at the same time, for his privilege, an unclouded fellowship with God, and, for his prospect, an immortality which death was neither to intercept nor put an end to. He was terrestrial in respect of condition, and yet celestial in respect both of character and enjoyment. His eye looked outwardly on a landscape of earth, while his heart breathed upwardly in the love of heaven. And though he trod the solid platform of our world, and was compassed about with its horizon, still was he within the circle of God's favored creation, and took his place among the freemen and the denizens of the great spiritual commonwealth.

This may serve to rectify an imagination of which we think that all must be conscious—as if the grossness of materialism was only for those who had degenerated into the grossness of sin; and that when a spiritualizing process had purged away all our corruption, then, by the stepping-stones of a death and a resurrection, we shall be borne away to some ethereal region, where sense, and body, and all in the shape either of audible sound or of tangible substance, were unknown. And hence that strangeness of impression which is felt by you, should the supposition be offered, that, in the place of eternal blessedness, there will be ground to walk upon, or scenes of luxuriance to delight the corporeal senses, or the kindly intercourse of friends talking familiarly, and by articulate converse together, or in short, anything that has the least resemblance to a local territory, filled with various accommodations, and peopled over its whole extent by creatures formed like ourselves—having bodies such as we now wear, and faculties of perception and thought, and mutual communication such as we now exercise. The common imagination that we have of paradise on the other side of death, is that of a lofty aerial region, where the inmates float in ether, or are mysteriously suspended upon nothing—where all the warm and sensible accompaniments which give such an expression of strength, and life, and coloring, to our present habitation, are attenuated into a sort of spiritual element, that is meagre, and imperceptible, and utterly uninviting to the eye of mortals here below—where every vestige of materialism is done away, and nothing left but certain unearthly scenes that have no powers of allurement, and certain unearthly ecstasies with which it is impossible to sympathize. The holders of this imagination forget all the while that there is really no essential connection between materialism and sin—that the world which we inhabit had all the amplitude and solidity of its present materialism before sin entered into it—that God, so far on that account from looking slightly upon it, after it had received the last touch of his creating hand, reviewed the earth, and the waters, and the firmament, and all the green herbage, with the living creatures, and the man whom he had raised in dominion over them, and he saw everything he had made, and behold it was all *very good*. They forget that on the birth of materialism, when it stood out in the freshness of those glories which the great Architect of nature had impressed upon it, that then "the morning stars sang together, and all the sons of God shouted for joy." They forget the appeals that are made everywhere in the Bible to this material workmanship, and how, from the face of these visible heavens, and the garniture of this earth that we tread upon, the greatness and the goodness of God are reflected on the view of his worshippers.

A SHORT SERMON.

BY D. J. E. TO LIZZIE G.

"What is man?" Heb. ii., 6.

THIS is an important question, the right understanding of which is necessary that we may know the true relation which now exists between man and his CREATOR, and that we may realize the importance of the incarnation and death of our Saviour Jesus Christ.

For nearly six thousand years that man has lived upon the earth, he has attempted to prove himself to be much more than he really is. Not more than what he may be; not more than what an all-wise CREATOR designed that he should attain to, as the result of a life of obedience to the laws and requirements of his Maker. In searching for an answer to our text, we have nothing to do with the writings of pagan or heathen philosophers; we care nothing about what any man, however good or great he may have been, has said or left on record, whose writings are not found in the sacred volume. "To the law and to the testimony, if they speak not according to this word, it is because there is no light in them." We therefore come to the unerring word of God, given in language that we can understand, and *so* plain, "That a wayfaring man, though a fool, need not err therein."

"And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul." In this plain and simple account of the creation of the first man, we discover that he was of the same material from which all the other animals were made, namely, from, or of the earth; that the same breath was given him which was common to all the animal creation; that when this vitalizing breath came into the organized clay, this form of man *became a living soul*.

Behold the man! placed over all the animate creation; the whole earth given him for his dominion; with a capacity for developing a mind and character unlimited in its expansion and excellence. I say, capacity for developing a character; for Adam had none to begin with; he was a mere infant with a man's stature. The first thing he must learn is obedience, that he may continue in harmony with his Maker. Therefore a law was given him with a penalty attached to it, which he must suffer should he violate that law. We find that Adam was placed under the least restriction that it was possible to make. Without some restriction it was impossible for him to develop a character and test his obedience to God. "Of every tree thou mayest freely eat; but of the tree of knowledge of good and evil, thou shalt not eat of it; for in the day that thou eatest thereof, thou shalt surely die;" or, "in dying thou shalt die."

As simple as was the prohibition, our first parents did not stand the test, but yielded to to the persuasions of *a serpent*, and partook of the forbidden fruit.

The law now being broken there was a knowledge of sin; and when the Lord was calling him to an account, Adam and Eve hid themselves for very shame for what they had done; and then they gave the foolish excuse that it was because they were naked. They had now come under the condemnation of the law, which was death; which was sooner or later to overtake them. They must be driven from the garden, for therein stood the tree of life, the partaking of which would render them immortal *in sin*. They must go abroad on the earth, now cursed for their sakes, that they might be subjected to a severe training, that through patience in suffering, through death and a *resurrection from the dead*, they might be fitted for a higher life.

The broken law demanded the life of Adam, and the record goes on to say, "That all the days that Adam lived were nine hundred and thirty years; *and he died*." It was the very man Adam that God had made 930 years before, from the dust of the ground, that *died*; his breath went forth, and he returned back to his original dust; "For dust *thou art*, and unto dust shalt *thou* return."

But how shall Adam live again? The law has taken his life, and death holds him in his strong embrace. Thanks be unto God, a Saviour was then promised who should ransom him from the power of the grave, and give him life again; *eternal life*.

At the appointed time the "seed" (Christ) appears; but suddenly he is cut off from the land of the living, and is laid away in the grave. Why did he die? He was not subject to the law of sin and death, for he had not broken any law; therefore it could have no claim on him. But he willingly died for man. He went down into the grave, not to remain but to triumph over it; and now holds the *keys of death* and the *grave*.

On that bright morning when my Beloved shall appear, He will unlock the prison doors of his saints, sleeping and they will come forth shouting:

"Where is thy sting, O death,
And where thy victory, boasting grave?"

"Behold, I come quickly. Amen. Even so, come, Lord Jesus."

"DEFINITE TIME."

THE HERALD OF LIFE of Dec. 9th, contained an editorial from which we cut the following:

> However, the above statement of Adam's age is just about as sensible as many attempts to find out the difinite time of an event of which the Saviour has said, "Take ye heed, watch and pray: for ye know not when the time is." Prophetic events show us when it "is near." That is all the authority we have for knowing its approach.

If this presents the actual teaching of the Scriptures, it is very important and very different from what we suppose the Bible teaches.

In several late numbers of this paper, a Mr. White has attempted to prove that the "year-day theory" is untrue. His arguments were so futile and so glaringly inconsistent, we suppose the well-read Bible readers of the HERALD OF LIFE detected his errors, and let them pass.

We think the doctrine taught in the extract we have quoted, is almost as pernicious; and coming from the powerful pen of the Editor, whose words and writings deservedly command respect, we think they deserve criticism. One word on "the year-day theory." If there is any prophet that commands profound respect and admiration, it is the prophet Daniel. Nearly all of the good, the great, and learned divines and preachers, who have written and spoken on religion and religious subjects, have agreed that the visions of Daniel commenced about the time when he lived and reach to the resurrection of the dead. So we believe; but if Mr. White is correct, and the 2,300, 1,290, 1,260, and 1,335 days are to be interpreted as literal days, the whole book is a bundle of absurdities, and better never have been written; for in that case it has only been a great puzzle to entrap the most godly minded men that have ever lived. We repeat it, if the periods of time spoken of in Daniel do not reach to the resurrection and the second advent, then there is no resurrection or second advent taught in the Bible; and Unitarianism and spiritualists are correct, and these events are in the past, or are to be interpreted as spiritual manifestations only.

In answer to the editorial, we cannot conceive, if prophecies are not to be understood as to *time*, why Daniel, who was so persistent determined, and anxious to know "*how long* it was to the end of these wonders," should have been informed, told in numbers, put in figures that it was to be so many years from certain events.

Again we ask, if those numbers and figures were not to be understood, why were they recorded? If they are revelations they will be understood. If not, then, they are only riddles without answers, and make fools of intelligent, honest inquirers after truth. This cannot be; for the Saviour instructed us, and said, When you read what the prophet Daniel says, "Whoso readeth let him understand." And we are told in the short chapter (Daniel xii.,) which contains four periods in figures, that "the wise shall understand."

It is more than probable, judging from the Scriptural language, that neither the Apostles nor the Saviour *then* knew the "*time*;" for it is said, "No man knoweth the day nor the hour," etc. But this does not prove or deny that no man will ever know the time. All men of intelligence know the time of the French Revolution; and although it is in the past, and every event has been recorded, yet no man can say he knows the day or the hour of that tremendous revolution.

Time, as marked by exact numbers of years, measuring long periods, is certainly correct. We may not have the precise date, or know the day or the hour; but time or numbers of years, as recorded by the great prophet Daniel, is true, and will yet be understood. Our Advent brethren fix the date of the French Revolution 1793. But they could with as much propriety fix it the year before, when it really commenced; or in 1794, when Robespierre was executed; or in 1795, when Bonaparte conquered the revolution or rebellion, and restored peace.

But the objector says, the Adventists have made mistakes, and miscalculations. Yes, and there have been mistakes made at first, and during long periods of time, while important discoveries were in progress; mistakes in philosophy, science and religion.

It requires study, faith, and time to unravel the most beautiful and wonderful science of prophecy. But like all great truths, the more studied, the more glorious and perfect they appear. A good book to read about these times is Faber on the Prophecies. Although he wrote sixty years ago, he describes the times in which we live as vividly and as truly as if writing last year. TOWNSEND.

[See response inside.]

FAITH IN MAN AND CHRIST.

SIMPLE illustrations of the method by which faith may be exercised, are often effective in relieving a troubled sinner from doubts and fears. The following incident shows how readily men trust in the word of their fellow-men, and how much more reason they have to trust the word of God:

It was a time of spiritual awakening in a small manufacturing town. The foreman in a department of one of the factories became anxious about his soul. He was directed to Christ as the sinner's only refuge, by many, and by his own master among the rest; but it seemed to be without result. At last his master thought of reaching his mind, and bringing him to see the sincerity of God in the gospel, by writing a note, asking him to come to see him at six o'clock, after he left "the work."

He came promptly, with the letter in his hand. When ushered into his room, his master inquired:

"Do you wish to see me, James?"

James was confounded; and, holding up the note requesting him to come, said:

"The letter! the letter!"

"Oh!" said his master, "I see—you believed that I wanted to see you; and when I sent you the message, you came at once."

"Surely, sir! surely, sir!" replied James.

"Well, see, here is another letter sending for you by one equally in earnest," said his master, holding up a slip of paper with some texts of Scripture written on it.

James took the paper and began to read slowly:

"Come—unto—me—all—ye—that—labor," etc. His lips quivered; his eyes filled with tears; and like to choke with emotion, he thrust his hand into his jacket pocket, grasping his large red handkerchief, with which he covered his face; and there he stood for a few moments, not knowing what to do. At length he inquired:

"Am I just to believe that in the same way I believed your letter?"

"Just in the same way," rejoined the master. "If we receive the witness of men, the witness of God is greater."

This expedient was owned of God in setting James at liberty. He was a happy believer that very night and has continued to go on his way rejoicing in God his Saviour, to point others to Calvary, and walk in the narrow way.

Reader, if anxious about your salvation, be persuaded to believe God, when he speaks to you in his word, in the same way you would credit the word of honorable man, and you will obtain peace through the precious blood of Christ. "He cannot deny himself."—*Christian Treasury*.

SILVER AND GOLD.

"SILVER and gold have I none," said Peter to the cripple at the beautiful gate of the temple; "but such as I have give I thee." The hopeless man extended his long, thin hand for a penny; but instead received a perfect cure.

Silver and gold are good in their places, but there is something better. They secure to us the comforts and luxuries of life; take away the fear of want and dependence; afford means of culture and refinement; and are an instrument in blessing and saving mankind.

Life is better than silver and gold. "All that a man hath will he give for his life." Money, watches, jewelry, are nothing worth when the steamer is sinking, or the flames pursue a man.

Health is better than silver and gold. Disease is bribed with heavy sums. The best skill of the nations, and the climates of the world, are tried at any expense.

An unbroken family is better than silver and gold. Often a man would deed away all his property to save the life of a beloved wife or child, while that life is fading away with a rapidity which his wealth cannot stay.

Innocence and peace of mind are better than silver and gold. Many a man, after some great sin, would buy back at heavy cost his former state; but sin and Satan laugh at his hoard of gold. They have got his virtue and peace, and will not sell at any price.

Salvation is better than silver and gold. It is the costliest thing in the universe, but is not for sale. Every drop of Christ's blood is worth more than a globe of gold. Many a man thinks he is willing to give half he is worth to save his soul; but salvation cannot be bought. A man with a room full of gold may perish, and another be saved who does not leave two coins to close his eyelids.

There will be no use for silver and gold in heaven. We read of streets of gold, and crowns of gold, of golden censers and golden vials, but of no coin to purchase the various and tempting forms of bliss. Friends put no pockets in the shroud, and the white robes of the redeemed will need none, for there is no money wanted to secure admission to the choicest scenes in the heavenly city.

Let the man who has silver and gold turn a portion of it into comfort to the poor, and spiritual life to the lost, and it will be invested where death cannot part him from it, nor the fires of the last day melt it.

Let the man who has no silver and gold, if he is a Christian, rejoice that he has something better; and if not a Christian, let him at once secure for nothing, what will make him a rich man for time and eternity.—*The Advance*. D. E. S.

FROM ELD. A. GUTHRIE.

TRUMANSBURG, N. Y., Dec. 11, 1868.

BR. STORRS: I find that after we have distributed the "Campaign Documents" some get interested and they need a more thorough reading to bring them out from under the mystical teaching of the present day theological dogmas. Your work, LIFE ONLY IN CHRIST, is the educator they need.

Then with the blessed Bible as a constant study, and Judge HALSTED'S "*Theology of the Bible*," as a help to correct the errors in our translations, we get a foundation for faith in Christ that cannot be shaken. Paul says, in Eph. i., 13, "In whom ye also trusted, after that ye heard the word of truth, the gospel of your salvation (or, good news of life), in whom, also, after that ye believed, ye were sealed with that holy Spirit of promise." Then it is in hope of this eternal life which God, that cannot lie, hath promised. Now, if we believe not the record that God gave of his Son, we make God a liar every day; and how any man can believe that God will be under any obligation to raise to life by his Spirit (for this is the only future life-imparting power revealed), all this wicked, ungodly, lying host, when no good can grow out of such resurrection either to themselves or any one else, I cannot comprehend. Yours for the truth.

FROM BENJAMIN MELLOR.

ROCKDALE MILLS, PA., Dec. 5, 1868.

BR. STORRS: A few days ago it fell to my lot to have a little parley with the preachers of the M. E. Church, who gave us a call at the house of my son-in-law, with whom I am residing; and, after himself and horse had been kindly entertained, he began to speak of a book he had for sale, which he seemed to think was a most excellent work; the title was "MAN ALL IMMORTAL." You may guess that title was quite sufficient to move the spirit in me, and I felt as if I must speak: so I quietly asked his opinion of 1 Corinth. xv., 44; and also verse 20, in which the doctrine of Life only in Christ is evidently taught. But instead of giving his opinion on these texts he asked, if I did not believe the wicked would be raised to life? No: I replied; the Scriptures say they "shall remain in the congregation of the dead." He said, he did not remember where that text occurred. I offered to find it, but he would not wait. To make short work of it, he said, it was all a new-fangled bubble. I told him to read Psalms xxxvii., and xlix., and see if the "bubble" was not as old as the Psalmist. But it appears they are very well satisfied with an old heathen "bubble," and prefer it rather than Scripture truth. But we know, brother, that we are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone; and whosoever buildeth thereon shall not be ashamed or confounded. O my brother, how cheering is the thought that the time is so near when we shall see Him as He is, and be transformed into His image. Amen: Come Lord Jesus, come quickly.

FROM J. S. POTTER.

SHELBURNE, NOVA SCOTIA, Dec. 3, 1868.

BR. STORRS: I left Boston, Mass., Friday, four o'clock P. M., Nov. 27th. Arrived in Shelburne, Sunday, 29th, at 6 P. M., had a good passage; found Br. Swainsburg and family well met with a good reception; attended meeting in the evening; took part in the same.

Spoke some on "life and immortality;" had a refreshing time. Monday I rested; Tuesday, visited several families with Br. S. Spoke in the evening on the "Second birth;" text John i., 11–13, showing that it was just as impossible for a man to be born from the dead, and enter a future life, without first being begotten, as it would be for a man to be born into this life without being begotten. This view of the subject is understood by Br. Swainsburg and received by the church.

Wednesday afternoon, Nov. 2d, Br. S. and I travelled five miles to a neighboring village, called Birch Town; had meeting in the evening at a private house; about forty out, half white and half colored; it did me good to hear them sing. O, I thought of the ransomed of the Lord from every nation, kindred, tongue and people returning unto Zion with songs and everlasting joy. I read 1 Corth. xv. spoke some from verses 21, 22, showing that, on account of the nature we inherited from the first Adam, we die, and if we are in Christ we shall all be made alive, and that this Scripture applied to the church, and not to the whole human family. I also showed that the Apostle in his masterly argument has given us the true nature of the resurrection of the dead; and without a resurrection there would be no future life; and that "the dead shall be raised incorruptible," etc. Br. S. followed at some length, and others spoke; had a good meeting. Br. Swainsburg has done a good work in this place for the last eighteen months; also, in Shelburne and other places along this shore. May the Lord bless and sustain him in the work, and that he may come *fully* into the light of "No life out of Christ," is my prayer. I expect to remain here over Sunday and then go east about forty miles. May the Lord be with you all. Remember me, and also my family at home in your prayers. Yours, in hope of life.

To know that we can smile on Death will surely make us happy in life. Get the matter of death and eternity right, and this life is robbed of all its darkness and terrors.

Observed duties maintain our credit, but secret duties maintain our life.

THE HERALD OF LIFE.

NEW YORK, DECEMBER 23, 1868.

NO IMMORTALITY NOR FUTURE LIFE, EXCEPT IN JESUS CHRIST ALONE, AND BY A RESURRECTION AT THE LAST DAY IF DEAD, OR A CHANGE IF ALIVE.

RESPONSIBILITIES.

The Editor holds himself responsible for none of the sentiments of Correspondents. The Editor's articles do not all appear under what is called the "Editorial Head." Any articles without a signature, or which are not credited to another source, the Editor is responsible for, without saying whether he wrote them or not he leaves the reader to judge of their authorship. Let these things be kept in mind in reading the Herald of Life, and the praise or blame will rest where it ought.

NO PAPER NEXT WEEK.

THE present number closes the first quarter of the present volume. We shall not issue a paper next week; the second quarter will commence with January 6, 1869. Let those who have not yet remitted pay for this volume be careful to do so by Jan. 1st, as our books must then be regulated, and we must know who are, and who are not paying subscribers. We cannot go on the *credit* system. It might increase our subscription list; but it would not help us to meet the expenses of issuing the paper; and we have no idea of publishing on credit; all our bills have to be paid weekly. Let none who have taken the benefit of our offer to wait for advance pay till the first of January disappoint us now. We presume you will not. Send, if possible, also, new subscribers for the remainder of the volume, which can be had for $1 50, and so many of the back quarter as we can supply, and a set of the "Campaign Documents," if requested.

"DEFINIUE TIME:" RESPONSE TO TOWNSEND.

BY THE EDITOR.

[See outside.]

OUR old friend Dr. Townsend will excuse us for attaching the whole of his name to his communication, instead of leaving his signature "T." as he wrote it. We have another correspondent who has "T." for his final.

As to the position of J. S. White on the year-day theory, it was quite needless for our friend Townsend to have introduced it in a "criticism" on our words; for we have given no signs of indorsing his or any other man's theory on the reckoning of the prophetic numbers of Daniel. We once, several years ago, expressed the opinion that a part of those periods, viz., in Dan. xii., might be literal days, and belong to a short period at the close of this dispensation. But as to any positive faith in that matter, we have had none for twenty years past, and have not now; and all our friend "T." has said on that matter does not touch the extract with which he had to do at the outset.

We do not now believe, and we have not believed for the past twenty-four years, that any of the prophetic periods in Daniel were given to inform us of the exact time of the second advent of Christ; especially if the year-day theory is applied to them all. We have so often given our reasons for dissenting from that view that we feel a reluctance to repeat them. We have seen abundance of labor expended to overcome our reasons, but we have yet to see an argument that shakes, in the least, our position.

Our argument is founded on the words of Christ, wherein he speaks of the event of his coming again, and He says: "But of that day and hour knoweth no man, no, not the angels in heaven, *neither the Son*, but the Father. Take ye heed, watch and pray: for ye know not *when the time* is." Mark xiii., 32, 33. Now if the time of that advent is revealed in the prophetic numbers of Daniel, some angel or the Son revealed it. Peter tells us that the "prophets searched what, or what manner of time the Spirit of Christ which was in them did signify when it testified beforehand the sufferings of Christ and the glory that should follow." 1 Pet. i., 11. Here is a fact; *time* was a subject of prophecy, and it was the spirit of Christ that gave the time. If then, the time of the second advent was one of the points to which any of those prophetic periods reached, or the exact period of that event, then Christ did know it; and all attempts to evade this conclusion are unavailing, and of no force. The argument stands thus:

If the definite time of the second advent is revealed in the prophetic numbers of Daniel, "the spirit of Christ" revealed it.

If that is the case, then Christ, the Son of God, knew when that time was:

But He declares that no man or angel knew the time, "*neither the Son*:"

Therefore, the time of the second advent is not a matter revealed in Daniel's prophecy: and all attempts to find it there are fruitless, and no mark of wisdom.

To say, therefore, "If the periods of time spoken of in Daniel do not reach to the resurrection and second advent, then there is no resurrection or second advent taught in the Bible," we think is a hasty conclusion, and our friend will not insist on it after a "second thought." The conclusion is too hazardous and jeopardizes the Bible itself. Such positive assertions will do more to make "Unitarians and Spiritualists" than our friend is aware of. It is the very food that produces doubt of the authenticity of the Bible. Men profess they are "the wise" who "shall understand;" and they assume that the definite time of the advent and resurrection is revealed in prophetic numbers in Daniel; and that those numbers "the wise shall understand" so as to fix exactly the year, if not the day and hour of the second advent and resurrection. They have taxed their ingenuity to the utmost for thirty years past to find that time, and every effort has proved a failure, till they have passed all reasonable bounds to which they could stretch those periods, and still insist that they are the wise who are yet to find the definite time of the second advent. If such a course is characteristic of wisdom, we are at a loss to know what folly would be.

We have never said or intimated but what the prophetic periods were given to be understood in relation to the events to which they relate. But we deny that the second advent is one of the events to be fixed as the exact termination of any one of those periods. That some of those periods bring us into the vicinity of the second advent and resurrection, we have believed for near thirty years past, and still believe; and thus they are among the signs of the times which Jesus bid us to observe as evidence that He "is nigh even at the door." Further than this we dare not go, lest we may be chargeable with professing more knowledge than Jesus allowed to such as should see the signs of his near coming, and told *them* [not merely somebody 1,800 years ago], "Watch and pray, for *ye* know not *when the time is*." We have nothing to retract in the extract our friend "T." has made the subject of criticism.

"ADVENTISM:" THE MASK OFF AT LAST.

AFTER a long time the author of "*Adventism*" has thrown off the mask. It was impossible to hide the fact that he ignored the two resurrections, generally held by Advent believers, though the attempt was made to conceal it in *Adventism*. The author of that work, after months of silence to the charge of a simultaneous and *mortal* resurrection of both saints and sinners, has finally come out in the *Voice of the West* with a programme of his "resurrection and judgment." He opens thus:

> Jehovah is represented, in metaphorical phraseology, as keeping a "book of remembrance" for the saints, and also a book "out" of which the wicked are hereafter to be "judged," or a book of remembrance against the sinner: but these books of remembrance are not to be opened to disclose the result of divine investigation of human character and conduct till the time arrives for the entombed dead to "come forth:" then the judgment will follow, so far as the passing and the execution of sentence is concerned.

Thus he starts out with an assumption that there is a book of remembrance for the wicked; but it is an invention to cover the nakedness of his theory. JEHOVAH saith of them that think upon his name, who fear him and speak often one to another, that "a book of remembrance was written," etc, Mal. iii. 16. But where is *Adventism's* "book of remembrance" for the wicked? The Psalmist deplores the idea of being like the wicked in death, and prays against it, lest he be "like the slain that lie in the grave, whom Thou rememberest *no more*." Psa. lxxxviii., 5. No "book of remembrance" for them. Job also deplored the idea of dying like the wicked, and said of them, "Drought and heat consume the snow waters; so doth the grave those which have sinned . . . . he shall be *no more* remembered." Job xxiv., 19, 20. Job pleads with God, "O that thou wouldst hide me in the grave . . . that thou wouldst appoint me a set time and remember me." Job xiv., 13.

Thus we have at least two witnesses that the wicked dead are "remembered no more," and two saints deploring the idea of dying as the wicked die, because they wished to be remembered, so as not to be consumed in the grave. For the dead to be remembered is to live again. But the wicked dead are not to be remembered. The author of *Adventism* goes on to say:

> The *preparatory* work of investigation, which is simply the infallible recognition of good and evil, reduced to our capacity of comprehension, under the metaphor of book keeping, is closed up with the end of each person's pilgrimage: all is known to God at that time; or, in other words, all is then registered in the book of sacred remembrance—the mind of God; but not till the book of remembrance for the saint and the book of remembrance against the sinner shall be opened, will the judgment decision be made in favor of the saint or against the sinner; and the execution of that decision cannot precede the opening of the books, from which the decision is made known: "The dead were judged out of those things which were written in the books: . . . death and hades delivered up the dead that were in them, and they were judged." Rev. xx., 12, 13.

Thus he admits that each person, saint and sinner, is, in fact, judged at "the end of each person's pilgrimage: all is then known to God at that time." Then God has judged what disposition to make of "each person at that time;" that is, there is no change to be made in the state to which each one is appointed as his final destiny. Not, indeed, till the resurrection, will the "decision be made" *known* "in favor of the saint, or against the sinner:" it is the resurrection itself that makes it known. Jesus saith of those who believe on him, "I will raise *him* up at the last day:" and equally positive is the declaration, "he that believeth not the Son shall not see life, but the wrath of God abideth on him." Yet our author says, all, saints and sinners, shall see life, and see it at the same time. Can any man doubt which to believe? Our author proceeds as follows:

> God's word presents the resurrection of the dead as a prerequisite to judgment, when the term is used in the simple sense of *coming to life again*; but connected with the resurrection of the righteous, there is something more than merely coming to life brought to view: we have what might be styled two stages in the resurrection of the righteous, or a resurrection proper, and an appendage, sometimes included in the term resurrection; it being inseparably interwoven with the resurrection of the just, namely: the coming to life and the change; and though the two are in close proximity, the waking up must precede the "change"—the reorganization and waking up being the first stage, and the change being the second stage: for "this mortal must put on immortality:" and non-entity could not put it on.

The apostle Paul says, Christ "shall judge the quick [the living], *and* the dead at his appearing and kingdom." 2 Tim. iv., 1. But he nowhere speaks of any dead ones being made alive for judgment. No writer has said more of the coming of Christ and the resurrection than Paul, yet he never once speaks of the dead being made alive in order to be judged, or "as a prerequisite to judgment." As this apostle "kept back nothing that was profitable" to his hearers (Acts xx., 20), we may be sure he knew nothing of the dead being made alive, or "coming to life," to be judged. It is an invention of would-be apostles of these last days.

But we have, by this new invention, "two stages in the resurrection of the righteous;" first, the "coming to life;" after that the "change to immortality." Who shall say, after this, "there is nothing new under the sun?" Paul saith, "The dead are raised incorruptible." No, saith *Adventism*, "they (the saints), first *come to life again*," then after being judged "they put on immortality." Our author should have said, there are *three* stages in his resurrection theory; (1), they come to life, (2), are judged, (3), are made immortal; and all this done "in a moment, in the twinkling of an eye." Pretty short work, truly; it will not give the subjects time to do much thinking. What an important transaction it must be; almost a farce—a mere pretence of a judgment.

But if the wicked dead are made alive, or "come to life," at the same time, and are disposed of as suddenly, here is a second farce; all done "in the twinkling of an eye." Think of it. They are all in the grave. "In a moment" they come to life, are judged, and are dead again! All "in the twinkling of an eye." Is that not almost equal to no resurrection at all? Why, they won't have time to know they are alive before they are dead again. Can our author escape this conclusion? Will he say the process will take up more time with the wicked than the righteous? How can that be? Can either class be rewarded till both are judged? That is impossible on any principle. The reward of the saints is the condemnation of sinners. The sudden judgment and execution is confessed by our author thus:

> The two stages are sufficiently distinct to constitute the waking up a prerequisite to judgment, and the change the result of judgment; for God can judge every saint in a moment of time as well as in a million of centuries, just as well as to hear and answer thousands of prayers in the some instant throughout the vast world; and this Scriptural fact obviates the necessity of supposing, on one hand, that the saints are to spend another short mortal pilgrimage after their resurrection, before the judgment, and invalidates the unscriptural supposition, on the other hand, that the judgment comes before the dead are "delivered up" to be "judged."

Thus our author makes short work with the saints to "obviate the necessity of supposing the saints are to spend another short pilgrimage in mortality," etc. We are glad he hurries them through; for if his position is correct, the time of his three stages is a "nonentity;" and we are of the opinion that impartial minds will see that his whole theory may justly be denominated a nonentity; a baseless fabrication.

Our author speaks of "coming to life;" then "judged;" then the righteous "put on immortality;" and all this is the resurrection. He says:

> The waking up is not the change, but immediately precedes it; and yet the change is so connected with their resurrection, that it may be regarded as an appendage, or a second stage in this great work; so it can be said with propriety, "It is raised in glory;" "It is raised a spiritual body;" "Raised incorruptible;" these statements having reference to the work in its completed stage, including both the waking up and the change.

Here is the beauty of "*Adventism*" in a nutshell. Look at it. The "coming to life is not the change, but [the change] immediately precedes it." He throws his judgment "to the moles and the bats," where it belongs; for he is so hurried to get all done "in the twinkling of an eye," that he makes no account of the judgment, not even to mention it, it is such a worthless affair; for, "the change" must be arrived at in a hurry, therefore it "*immediately* precedes the waking up." Thus his imaginary judgment is thrown out! How else could it "be said with propriety, 'It is *raised* incorruptible?'" etc. The theory destroys itself, and has all the marks of heresy; and yet it is the doctrine of the work called "*Adventism*," advertised and commended in the *Voice of the West*, and widely circulated under its influence. We are glad the mask is off. Let no man hereafter be deceived. The author of that work says explicitly,

> "*Adventism—What is it?* teaches no sentiment counter to this" which the sets forth in the article under consideration.

We say again, we rejoice the mask is off. If any one chooses to commend and circulate such a system of confusion let them do it with their eyes open. We clear our skirts of all participation in such "*Adventism*." Our motto is, "LIFE FUTURE IS ONLY IN CHRIST." And "Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you." John vi., 53. And, "The man that wandereth out of the way of understanding shall *remain* in the congregation of the dead." Prov. xxi., 16. He "shall not see life." John iii., 36.

"THE DEVIL DID IT."

WE cut the following from *Zion's Herald*:

> Seldom has murder assumed a more horrid form than in the deed at Charlestown, Mass., last Friday. An industrious and well behaved Irishman, named Cronin, was stooping over a sausage meat-trough shovelling the meat into a tub, when his wife's brother Renne, came up behind him, and with the sharp cleaver with which they cut up their hogs, cut off his head. It fell on his chest hanging only by a little of the skin. The deed was caused by malice. Renne had been brought over from Ireland only a few months ago by money advanced by Cronin through the influence of his wife, Renne's sister. He had refused to pay back the money advanced. This had caused division of feeling, and Cronin had trusteed his wages. This roused the murderous hate of Renne, and he took this awful means of revenge. Murder by slow poison, by the bullet and the knife, even by the beating in of the head with a stone, as was done by Andrews, have a less atrocious look than this individual guillotine. It shows how terribly and completely evil can possess the soul of man. Will some of those who deny the existence and potency of a personal spirit of evil, who tempts and can control the heart he wins, explain how human nature can develop such perfection of crime?

Supposing your personal spirit-devil to exist, will you "explain how" an angelic "nature"—supposing it once was good—can develop such "perfection" in wickedness as you think him to possess? Do you not see the answer to this question will answer your own? You now virtually make your devil the grand agent in the horrid deed in Charlestown. Now, good Br. *Herald*, do tell us your opinion how there came to be such "a *personal* spirit of evil" as you speak of? Is he self-existent, or did God create him holy? and if so, who tempted him, and caused him to develop such a devilish nature? If you will solve these questions we pledge ourself to answer yours; or rather, you will answer your own. Now please give us light.

While you are on the subject, will you tell us who keeps this wicked tempter alive, and suffers him to go about tempting poor, unsuspecting, feeble men; and to do it so secretly that the victim seldom suspects his presence. Paul saith, "The love of money is the *root* of all evil," 1 Tim. vi., 10. Will our Br. *Herald* tell us if money is really the personal devil? If so, we fear too many church members worship the devil; for they seem to love money quite as much as the outsiders. We suppose this personal spirit-devil fills all rum barrels; and if men will drink him till he sets their brain on fire, and they chop off the head of a fellow being, must it not be the devil that did it? That seems to be the devil going about now-a-days. We are glad Massachusetts shows a disposition to kill that devil—he is a spirit-devil, truly. So you see Br., we are coming along into the faith of some devils of that sort. May Massachusetts have the honor of killing that spirit-devil, so that he shall not set another man to cut off his neighbor's head.

GOOD AND BAD.

THE following is the first part of an article we find in the *Christian Journal*, published by the "American Tract Society." We fully approve of nearly all this extract; being for the most part excellent advice, and administering a proper rebuke to professed Christians who do not make themselves familiar, not only with the texts they quote, but with the context and parallel testimony in the Bible. So far, we call the remarks *good*. We regret to say the last paragraph is entirely out of harmony with the rules the previous paragraphs had so well laid out, and therefore we denominate it *bad*. We shall make our remarks on that paragraph at its close. The whole is as follows:

"THUS SAITH THE LORD."

> Christian worker, do not be reluctant to quote Scripture; that is, if you can quote it correctly; and, if not, it is worth your while to commit it to memory, so that you can quote it correctly.
>
> We have often noticed that errorists of a certain class are exceedingly well equipped with passages from the Bible. Destitute of learning themselves, they acquire great influence over the ignorant by representing that, while all the learning is with their opponents, the "Thus saith the Lord" is on their own side. They will pour out text after text—giving chapter and verse, sometimes—and evince great familiarity with those portions of the Bible which favor their views.
>
> Let us learn from them, if we have not already learned the lesson in a better school. That better school is the school of Christ, who, when the tempter came to him, did not reply by general statements of truth and duty, but once and again and again said, "It is written," and told what was written.
>
> Perhaps we are mistaken; but it seems to us that the practice of proving truth by offering the "Thus saith the Lord" of Scripture is growing more and more uncommon, especially in prayer-meetings and private religious conversation. There is an increasing disposition to distrust proof-texts, and to substitute therefor the general tenor of Scripture or the dictates of conscience or of sanctified common sense. Now this may be very convenient for those who are recently converted, and are anxious to assume the office of teachers without delaying to study the Bible; but the cause of truth will suffer from it.
>
> Pray, how is one to know the general tenor of Scripture unless he is familiar with its particular statements? Undoubtedly a great deal of quoted Scripture is not applicable; but the true remedy is to quote only that which is applicable. Undoubtedly a passage loses much by being quoted alone: then let us have more, not less. This will require study; but it will reward study. We protest against any onslaught upon proof-texts: it is the outcry of idleness. Let us have with the text the context and parallel texts, and everything that will throw light upon it; but let us have the text. A genuine proof-text is an arrow of the Almighty.
>
> If a Universalist wishes to talk with you, do not put him off with general assertions about justice and a future life: give him the "Thus saith the Lord." "These shall go away into everlasting punishment, but the righteous into life eternal" (Matt. xxv., 46). If he wants the connection of thought, give it to him by quoting a previous verse, which shows when these things shall take place: "When the Son of man shall come in his glory and all the holy angels with him, then shall he sit upon the throne of his glory, and before him shall be gathered all nations." He might not have patience to hear the whole account of the judgment-scene; but you can quote enough to remind him that the great test is, whether men are the servants and friends of Christ as shown by their treatment of Christ's followers. "Inasmuch as ye have done it unto one of the least of these my brethren ye have done it unto me."
>
> If he objects that "everlasting" sometimes has a lower sense, and means what may come to an end, you can show him that it does not have that lower sense here; for, if it does, then the "life eternal" of the righteous means that which may come to an end. If you are acquainted with the original, you can add that the word for "everlasting" and "eternal" is the same in this passage. After taking reasonable pains to answer objections, press the text home upon his faith and conscience, and be sure that the Lord will honor his word.
>
> Perhaps you will meet an Annihilationist next; and he is a Universalist so far as this, that he believes that all who live in the future world will be saved. You may give him the same text, "These shall go away into everlasting punishment." He will reply that the annihilation which he believes is everlasting. Do not be dismayed by his enthusiastic efforts to show that "everlasting" does not mean everlasting, but irrevocable, or something else. Hold quietly to your text and let it rankle in his unwilling mind. The punishment itself—not the results of it in an unconscious non-existence—is everlasting. Punishment is a positive thing, capable of lasting a longer or shorter period. The original word means a positive infliction. "Thus saith the Lord," the infliction shall never end. Those who reject Christ shall never cease to be the worse for it; and their sorrows and woes will be, not a mere misfortune, but an unending punishment. They shall go away into (not nothingness, but) everlasting punishment.

If the author of the foregoing remarks wrote the last paragraph ignorantly, that may be his excuse; if wilfully, he is responsible for his perversion of the views he attempts to oppose. We know of no intelligent believer among us who disputes the fact that the punishment of the wicked is eternal; just as truly so as the reward of the righteous. It is true, we believe "all who *live* in the future world will be" heirs of eternal life; "neither can they die any more; and are the children of God, being children of the resurrection." Luke xx., 35, 36. That is a "Thus saith the Lord" for our scrupulous friend.

Now exclusion from "life in the future world" is a punishment; and an eternal exclusion from life in the world to come is eternal punishment; and the more "quietly" you "hold to your text" the less it will "rankle" in our mind, however it may disturb your own. Where is your parallel text to sustain your assumption of "positive" and "unending sorrows and woes," which "shall never cease?" Were you so blinded by your traditions, that you did not know how to look out "proof-texts?" Did you not know that the record saith, "The wages of sin is death?" Rom. vi., 33, and many parallel passages. Did you not know that we have an inspired commentary on your text (Matt. xxv., 46) "these shall go away into everlasting punishment?" Paul calls attention to the same event, and the same coming of the Lord Jesus, and says of those who "obey not the gospel," etc., "who shall be *punished with everlasting destruction*," etc. Is not that "everlasting punishment?" Will you pretend that means everlasting life or preservation in "sorrows and woes?" Never did Paul utter such a sentiment as that you attribute to Matt. xxv., 46. It is a baseless assumption on your part. The contrast in that text, is not of happiness and misery, or of bliss and woe. It is of life and its opposite. The antithesis is perfect; and is clearly of life and death. "The righteous into life eternal." Of the wicked it is said, "These shall go away into eternal punishment"—*kolasin*—cutting off. Cutting off from what? Clearly, from life: "everlasting *destruction*;" "shall not see life, but the wrath of God abideth on them." John iii., 36. "Shall *remain* in the congregation of the dead." Prov. xxi., 16. "The enemies of the Lord shall be as the fat of lambs; they shall consume; into smoke shall they consume away." Psa. xxxvii. 20. "The Lord preserveth all them that love him: but all the wicked will he destroy." Psa. cxlv., 20.

The author of the foregoing extract will not probably relish this "general tenor of the Scripture;" but we cannot help that. He may "let it rankle in his unwilling mind," if he will. It is like an "arrow which is sharp in the hearts of the King's enemies:" "*It is written*:" and we have told you "what was written;" and when you have digested thus much, we have in store a few hundred more testimonies of inspired men, who "spake as they were moved by the Holy Ghost;" while,

alas for you, you have not one witness, from Genesis to Revelation that ever utters such language as, "immortal soul—deathless spirit—always dying, but never dead—eternal torments," and the like. No, your phraseology in that direction is wholly human—it is the invention of men, and has come down to you a mere tradition of ignorant men, destitute of the truth, who had turned aside after fables.

Tract Fund and Campaign Documents.

To avoid confusion, we have merged the above objects in one. We publish both classes from the same fund. The enterprise of sending out the Campaign Documents has gone on with great success; and still the cry comes for more. From every quarter we hear of their doing good service. Will our friends bear this object in mind and let there be no lack of funds to continue this work. Send all the aid you can; and send for so many of the Campaign Documents as you can use, with as much cash as possible, that we may push the business with earnestness and efficiency. Br. F. H. Burbank is now taking the labor of sending out these works, by attending to the orders, etc., off our hands, leaving us more at liberty to give ourself wholly to our editorial work. The Tract and Campaign Document business ought to be greatly extended; and Br. Burbank will do that work, at this office, if the friends will supply the means. Let every one do what they can and there will be no lack.

Literal Fulfilment of Prophecy.

We have shown the promise to Abraham was twofold, etc. We have also shown that the promise to the literal seed of a certain land was fulfilled to them, as seen in Joshua xxi., 43. We shall now call attention to the threatenings against them in case of disobedience.

Lev. xxvi., 27–29. "And if ye will not for all this hearken unto me, but walk not contrary unto me: then I will walk contrary unto you also in fury: and I, even I, will chastise you seven times for your sins. And ye shall eat the flesh of your sons, and the flesh of your daughters shall ye eat." This was literally fulfilled at the destruction of Jerusalem by the Babylonians. See Lam. iv., 9, 10. "They that be slain with the sword are better than they that be slain with hunger: for these pine away, stricken through for want of the fruits of the field. The hands of the pitiful women have sodden their own children: they were their meat in the destruction of the daughter of my people." So also was it when Jerusalem was destroyed by the Romans, as appears by Josephus.

Lev. xxvi., 32, 33. "And I will bring the land into desolation: and your enemies which dwell therein shall be astonished at it. And I will scatter you among the heathen, and will draw out a sword after you: and your land shall be desolate, and your cities waste." Will it be denied, that this prophecy has been fulfilled to the letter? Has not their land been made a "desolation" and their "cities waste?" Dr. Hawes says there are four hundred and sixty-six ruined cities in the desolate and fruitful land beyond Jordan.

Deut. xxviii., 25, 63–66. "The Lord shall cause thee to be smitten before thine enemies: thou shalt go out one way against them, and flee seven ways before them: and shalt be removed into all the kingdoms of the earth. And it shall come to pass, that as the Lord rejoiced over you to do you good, and to multiply you; so the Lord will rejoice over you to destroy you, and to bring you to nought; and ye shall be plucked from off the land whither thou goest to possess it. And the Lord shall scatter thee among all people, from the one end of the earth even unto the other; and there thou shalt serve other gods, which neither thou nor thy fathers have known, even wood and stone. And among these nations shalt thou find no ease, neither shall the sole of thy foot have rest: but the Lord shall give thee there a trembling heart, and failing of eyes, and sorrow of mind: and thy life shall hang in a doubt before thee; and thou shalt fear day and night, and shalt have none assurance of thy life." Here is a prophecy published fourteen hundred years before the birth of Christ, yet so exact has been its fulfilment that the page of history could not more accurately state the fate and condition of the posterity of Jacob: and it stands as an impregnable bulwark against all the attacks of infidelity; and a monument of the truth and inspiration of the Bible that no human effort can demolish: a monument, also, against all the spiritualizers of the prophecies, and of the truth of the literal interpretation.

Before we proceed further we will notice the division of Israel into two nations, as this is an important point in understanding many of the prophecies of the Old Testament. See 1 Kings, chapters xi. and xii. The reader is desired to turn and read those chapters before he proceeds. Here we see, that for the wickedness of Solomon God threatened to rend ten tribes from his house in his son's days. This threat was fulfilled in the very commencement of the reign of Rehoboam, the son of Solomon, and ten of the twelve tribes went with Jeroboam the son of Nebat. Thus were the posterity of Jacob divided into two nations; one called Judah, and the other Israel. From that time they were never again united in one nation, but had continued wars with each other. After this Judah is seldom called Israel in the Old Testament. And Israel, or the ten tribes, are never called Jews in the Bible: that name is applicable only to the nation called Judah, either in the Old or New Testaments. We consider these facts important to be borne in mind as they will help us much in understanding the Scriptures, and in determining what prophecies have been fulfilled, and which remain to be fulfilled.

The latter part of the 12th and the 13th chapter, 1 Kings, give us an account of Jeroboam's and Israel's sin. Then comes the threatening to remove Israel, chap. xiv., 15, 16. "For the Lord shall smite Israel, as a reed is shaken in the water, and He shall root up Israel out of this good land, which he gave to their fathers, and shall scatter them beyond the river, because they have made their groves, provoking the Lord to anger. And he shall give Israel up because of the sins of Jeroboam, who did sin, and who made Israel to sin."

Let us now look at the fulfilment of this prophecy concerning Israel. See 2 Kings xvii., 5, 6. "Then the king of Assyria came up throughout all the land, and went up to Samaria, and besieged it three years. In the ninth year of Hoshea, the king of Assyria took Samaria, and carried Israel away into Assyria, and placed them in Halah and in Habor by the river of Gozan, and in the cities of the Medes." Then after enumerating their sins it is added, verses 18–24, "Therefore the Lord was very angry with Israel, and removed them out of his sight: there was none left but the tribe of Judah only. Also Judah kept not the commandments of the Lord their God, but walked in the statutes of Israel which they made. And the Lord rejected all the seed of Israel, and afflicted them, and delivered them into the hand of the spoilers, until he had cast them out of his sight. For he rent Israel from the house of David; and they made Jeroboam, the son of Nebat, king: and Jeroboam drove Israel from following the Lord, and made them sin a great sin. For the children of Israel walked in all the sins of Jeroboam which he did; they departed not from them; until the Lord removed Israel out of his sight, as he had said by all his servants the prophets. So was Israel carried away out of their own land to Assyria unto this day. And the king of Assyria brought men from Babylon, and from Cuthah, and from Ava, and from Hamath, and from Sepharvaim, and placed them in the cities of Samaria instead of the children of Israel: and they possessed Samaria, and dwelt in the cities thereof." Here let it be observed, the nation of Israel are said to be "*removed* out of his sight—cast out," etc; which expressions denote an ejection from the land of Canaan; a land concerning which Moses speaks thus, Deut. xi., 12, "A land which the Lord thy God careth for: the eyes of the Lord thy God are always upon it, from the beginning of the year even unto the end of the year." To be cast out of his sight, then, is to be removed from that land. That, as we have seen, was done by the king of Assyria, as the Lord said. This captivity of the nation of Israel took place about 720 years before Christ: and more than one hundred years before the nation of Judah went into its final captivity in Babylon. Let it be kept in mind that the nation of Israel, or the ten tribes, never returned from their captivity in Assyria; so that, if we find any prophecy of their return from captivity, it has either utterly failed, or there is yet to be a fulfilment of it in the future. It may here be objected, however, that no such future return of Israel can take place, because the ten tribes are lost. We answer—They may have been hidden from Christendom, but they are not lost. The developments of the few past years show that Israel, or the ten tribes, are as really in being and a distinct people, as Joseph was alive and prospering though Jacob thought him dead. Let it be recollected that they went far off into Assyria beyond Babylon: and the fact that they did not return when Judah, or the Jews, returned from the captivity in Babylon, shows that they must have been far removed from the scene of Judah's captivity.

The Mortal Resurrection.

DIALOGUE CONTINUED.

A.—How do you find yourself, this evening, brother?

B.—Quite well, I thank you. I presume that both of us feel like searching the Scriptures at this time, that we may know whether the new doctrine that you are now advocating is revealed there. Last evening we took up a verse in the first epistle to the Corinthians, "It is sown a natural body: it is raised a spiritual body." I made the statement then, that if your theory was correct, the questions, of which this verse consutitutes a portion of the answer, would have been, "How are the dead raised up? and with what body do they *go up?*" What have you to say about the matter.

A.—Well, I've been digging into this thing for the last twenty-four hours. I just see where you run aground. There are two questions: first, "How are the dead raised up?" second: "With what body do they come?" If you put these questions t'other way it'll straighten the whole thing. The first question then would be, "With what body do they come?"—the second, "How are the dead raised up?" The first is about the coming out of the grave; and the second about being raised up after they have come up from their graves. There you have it, just as straight as a gun. You can't overthrow it.

B.—I am afraid that your gun barrel is not straight. I have heard of a man who kept a crooked gun, and when asked "Why?" he replied, "It is handy when I want to fire round a corner." My brother, I do not question your sincerity, but to me it seems that the way in which you have transposed those questions makes crooked work of the subject. It may do for you to fire away by when you are in a corner, but it is not meeting the question.

A.—Tell us what you think about it. Show me that I am firing round a corner, and I'll throw away the gun, and will try another weapon. I have more'n that text.

B.—Let me ask you a few questions first. What does the term RESURRECTION mean?

A.—I'm told that it means rising. I suppose it's so.

B.—That is right. The term itself simply means rising. Now what does "the resurrection of the dead" mean?

A.—I—I—I, well—well, I suppose it means the—a—a—a—the rising of the dead. Fact, I begin to see that you have got me once more. Still, I guess I'm right in my new view.

B.—Do not make guesses in that way. When you are guessing your way into a subject, you will find that you will be left in the dark eventually. In order to decide the matter before us, we need to know who asked those questions, and why they were thus asked.

A.—Let's hear. I'm ready.

B.—It appears that some members of the Corinthian church had been led to reject the doctrine of the resurrection of the dead, while at the same time they believed that Christ had been raised up. Paul preached to them that Christ "rose again the third day," and says, "so ye believed. Now, if Christ be preached that he rose from the dead, how say some among you that there is no resurrection of the dead. But if there be no resurrection of the dead, then is Christ not risen; and if Christ be not risen, then is our preaching vain. . . . Yes, and we are found false witnesses of God; because we have testified of God that he raised up Christ: whom he raised not up, if so be that the dead rise not. For if the dead rise not, then is Christ not raised: and if Christ be not raised, your faith is vain," etc.

Can you not see at once that the terms ROSE, RISE, RISEN, RAISED, refer in these sentences to the resurrection? If your new doctrine is true, if you would have a harmony of ideas, you must state that Christ went to heaven on "the third day:" for, that was the day on which "he rose again." My next question is, Do you believe that in a single instance prior to the 35th verse that those four terms, or any one of them, has reference to going up into the air?

A.—May be they do.

B.—Then "if Christ be not raised," means, if Christ has not gone into the air, "your faith is vain."

A.—Hold on! I guess I'm wrong this time. I admit that in all those texts where the words rise, rose, risen, and raised, are put, that it means the resurrection, or the rising from the dead, and not the rising into the air. I see now that it couldn't mean that.

B.—I am pleased to hear your confession.

A.—Well, that don't make it out that I'm wrong about the 35th verse.

B.—The time is at hand when you are to yield up your new interpretation of that verse.

A.—If you can show me that I'm wrong, I'll cave in.

B.—I desire to see the error cave in, and I think that we have dug so large a hole under its foundations that it is soon to be demolished.

Bear in mind, my brother, that the whole matter in the chapter thus far has had no reference to saints going up into the air, but rather to the resurrection or the rising of the DEAD. The questions now come in, "How are the dead raised up? and with what body do they COME?" These Corinthians were not discussing how living saints would be raised into the air, but how the dead saints are to be raised from the dead, and with what body they come. The Corinthians might say, "We admit that Jesus was raised, but how, and with what kind of a body, will the dead who have gone to dust be raised?" Do you not perceive that the two questions which Paul answers, have reference solely to the matter upon which he had just been declaring.

A.—I'm beat this time, anyhow. Funny thing in me that I didn't see that before this. Well, I believe you are right.

B.—Then we are both in harmony with the apostle. But let us get a little more strength from his epistle. He tells us that that which we sow "is not quickened except it die: and that which thou sowest, thou sowest not that body that shall be, but (a) bare grain, it may chance of wheat, or some other grain, but God giveth it (the grain) a body (some versions—a plant) as it hath pleased him." How beautiful the illustration. When we plant grains of wheat, we do not expect that those same grains will come to the surface of the ground in the same condition in which they were planted. No, we expect that a plant will come up, which plant will be wheat. Your new doctrine would bring all the wheat to the surface, even the identical seeds that were sown, and there go through the process of germination; which we all know to be contrary to nature, and would make the analogical argument of Paul foolishness.

As the seed in the ground needs the sunshine and the dew, even thus the sleeping saint needs the sunshine of Christ's resurrection, and the dews of his Spirit. "Awake and sing, ye that dwell in the dust, for thy dew is as the dew of herbs."

A.—That sounds kind o' good.

B.—Finally, we will look at Paul's answer: "So also is the resurrection of the dead. . . . It is sown a natural body, it is raised a spiritual body." That caves in the new doctrine. The term RAISED has reference to the coming up from the dead, or the resurrection, and not to the going up of the dead after their revival to life. The body that is raised, or has a resurrection, or is raised from the dead, is not the same kind of a body that was sown or buried. If we plant wheat, we shall raise wheat. If we plant a body we shall have a body raised. As the same kernel of wheat does not come up again, even so the same kind of a body does not come up again. So also is the resurrection. . . . It is sown a natural body: it is raised a spiritual body."

A.—Well, I cave in on that. You've got me there, but I've other passages for you. Can you meet me to-morrow evening?

B.—Yes. Farewell.

From Anastasis.

The Covenants.

DIALOGUE CONTINUED.

C.—At our last conversation you stated that if Jesus Christ was the promised seed, the title of the land ended in Christ. I am not sure that I comprehend your meaning.

G.—I am glad you have referred to it, for I do not wish to be misunderstood, or misrepresented. And therefore I will give what I understand in the matter. Paul says, "The promise was made . . . to one, that is Christ." Now if that be to Christ as the natural seed of Abraham, and the title runs down through the blood relationship, then it ended in Christ; for He died, leaving no heirs, as he generated no children. But as I understand Paul, he taught no such doctrine. As we stated our propositions in a former article, we repeat the whole question hangs upon: First, What is a covenant? and we think this one was a will or bequest unconditional. Second, What did this will bequeath or convey? and, Third, To whom did it convey it?

We endeavored to show that it conveyed or bequeathed a certain territory or land. In Gen. xiii., 14, 15, "The Lord said to Abram, look from the place where thou art (standing) northward, southward, eastward, and westward. For all the land which thou seest, to thee will I give it, and to thy seed forever." Here then is the title of our land. It is given absolute to Abraham, and his seed (Christ.) So says Paul.

C.—But is there no promise of blessings through Christ?

G.—In the promise before us, it conveys merely the land: there are subsequent blessings added through Christ, but we are not now talking of the blessings through Christ, we are talking of the promise. And I think there can be no doubt that the promise here is the land, and that to Abraham and his seed unconditional.

C.—But does not the promise convey a kingdom? and is not Jesus to be King over all the earth.

M.—Will you allow me to ask a question in relation to this question?

G.—Certainly; that is what we have met for?

M.—As I understand God's national plan, Jesus is to be King over all the earth, and all the nations are to be subjects unto him. I should like you to reconcile the many prophecies which speak of the kingdom of God?

G.—It seems to me your question is out of place at this time; Br. C. could not wait until we reached the point of the seed of Israel, but wished us to take it up immediately and decide to whom the promises were made. And now we are to have another question forced upon us, viz., the kingdom. It seems to me, it will be more proper to waive your question until we reach the question, what is the kingdom of God?

I would prefer going on with the conversation in a straight line, and would therefore answer Br. C's question, that the promise to Abraham, in this instance, conveyed no promise of a kingdom. That was a subsequent promise; this promise was a simple one, and conveyed the title to the land. And we think it conveyed with it eternal life. Mark the words: "To thee will I give it, and to thy seed after thee, forever." Was Abram and his seed's title an everlasting one? If so, then it must convey with it an everlasting life. Paul, speaking of these worthies, Abraham, Isaac, Jacob, the heirs with him of the same promise, says, "For he looked for a city which hath foundations, whose builder and maker is God; . . . these *all died* in faith, not having received the promises, but having seen them afar off, and were persuaded of them; they hailed them, and confessed they were strangers and pilgrims on the earth: for they that say such things declare plainly that they seek a country; . . . But now they desire a better (*country*), that is, an heavenly: wherefore God is not ashamed to be called their God: for he hath prepared for them a city." Here Paul describes the *hope* of Abraham, and the dead ones, who died in faith. Was the hope of Israel, then, the resurrection of the dead? and did the promises hang upon that event? Hark what the Apostle says: "But if there be no resurrection of the dead, then is Christ not risen; and if Christ is not raised, your faith is vain: ye are yet in your sins; then they also which are fallen asleep in Christ (Abraham, Isaac, and Jacob, and the faithful ones, who died in faith of the promises) are perished;" and God's promise is a failure. But, no, thanks be unto our God, we are not left in such a dilemma. "But now is Christ risen from the dead, and become the first fruits of them (the faithful ones) that slept." Here then we take up the thread of our title; and in making out our brief, we run the title down from Abraham, through Isaac, Jacob, and so on, down until we come to Jesus, all clear; no dispute thus far. Jesus comes and asserts his right to the title. "Hear a parable: There was a certain householder, which planted a vineyard, and hedged it round about, and digged a winepress in it. . . . But last of all he sent his Son, saying, they will reverence him (when they see him). But when the husbandmen saw the Son, they said among themselves: This is the *heir*; come let us kill him, (then the title ceases,) and let us seize on *his* inheritance (the vineyard). And they caught him, and cast him out of the vineyard, and slew him." (Now the title is ended). After condemning themselves, "Jesus said unto them, Did ye never read in the Scriptures, the stone which the builders rejected, the same is become the head of the corner?" Matt. xxi., 33. This same parable is made use of in Isaiah v. "My well beloved hath a vineyard in a very fruitful hill. And he fenced it, ... And now, O inhabitants of Jerusalem and men of Judah, judge, I pray you, betwixt me and my vineyard. What could I have done more to my vineyard, that I have not done in it? Wherefore when I looked that it should bring forth grapes, it brought forth wild grapes? . . . For the vineyard of the Lord of hosts is the house of Israel, and the men of Judah his pleasant plant. The Psalmist speaks of this same vineyard in Psalm lxxx.

The Jews thought when they had succeeded in putting to death Jesus, they had accomplished their work, and so thought the disciples. After hanging upon the words of Jesus so long, expecting him to accomplish the establishment of the kingdom of Israel, and then seeing him put to death, they supposed the whole was ended; and in their despair they went back to their employment. "Come, I go fishing." And as two of them journeyed to Emmaus, they talked of all these things that had happened. Sometimes I think I can imagine their feelings when they said, "But we trusted that it had been he which should have redeemed Israel." O! how sad must they have felt at that moment. Their hope raised to the highest pitch, the promise of setting upon twelve thrones, judging Israel, and now the man that made us the promise, dead. And instead of being elevated to rulers, we are doomed to go back fishing. But, thank God, the title was not lost in the death of Jesus. For, says Peter, "This Jesus hath God raised from the dead, whereof we all are witnesses. Therefore being at the right hand of God exalted, and having received of the Father the promise of the Holy Spirit, he hath shed forth this which ye now see and hear." That is right, Peter: we are always in want of witnesses to prove a title to our property. And now although we lost for the time the title in the dead Jesus, we again take up our brief in the resurrected Jesus: and although he generated no heirs in the flesh, we thank God that he is the promised regenerator, through the Spirit, of a company to be joint heirs with him.

Jacob Grim.

From Eld. J. Lewis

Grafton, Ill., Dec. 10, 1868.

Dear Brethren and Sisters: Readers of the Herald of Life, the truthful, outspoken paper; may it and the beloved Editor, together with all the co-workers, live until our King comes to crown the whole, is the prayer of your unworthy brother in Christ our Life-giver. Amen. Now, I want to say to you, one and all, that I am home with some of my dear children, where I expect to winter, if the Lord will; for we begin to feel the infirmities of old age, being in our seventieth year, and not having means to travel only on foot, we are under the necessity, not choice, to lay by for the time being. The winter has set in in good earnest; the snow has mantled the old earth, and we were two hundred miles north when the flakes commenced falling, with but little means to help. But feeling confident that God was on our side, and that all things in the end will work for good, we took the cars, praying that our heavenly Father would move upon the hearts of the conductors to let me go free, and so it turned out. Praise God. Well, we feel that we have done the best we could with our small means in travelling and scattering tracts, and as a general thing we found the brethren trying to hold on to their blessed hope. One good brother said he would not part with the dear Herald for a farm. Another said he would rather part with a cow than to miss having the paper. Many talk in a similar way, but have not, as yet, met the demands of the press. Hope we shall hear from them soon. Almost the first thing we look for is the list of receipts, to see if any of them have paid. Some we have long looked for in vain; let us hear from you. It will gladden our hearts.

My post-office address will be Grafton, Ill., for the present.

Note by the Editor.—We fear most of the subscribers you speak of will miss the Herald the first of January, judging from deficiencies on the last volume. We shall be glad to find ourself mistaken.

From Ira Fancher.

"Blessed are the dead which die in the Lord." Rev. xiv. 13. "As in Adam all die, even so in Christ (or all that die *in* the Lord) shall be made alive." 1 Cor. xv., 22.

Now it does seem to me that this is the true condition of all the human family. As I consider life, eternal life especially, a great blessing, so those that die in the Lord, or in Christ, are blessed with life eternal. So it seems to me, all those that die in Adam really die the eternal, or second death. I know that some tell us the resurrection is a blessing conferred of God. But I have yet to learn what blessing it can be to a wicked person to be raised to life for the express purpose to be kept alive one thousand years, more or less, to die again and that without remedy. But I do believe that if the Spirit that raised up Jesus Christ dwell in us, that it will quicken these mortal bodies; or in other words, all that die in the Lord will live again, as Jesus saith in John vi., 39, 40, 44, 54. "And this is the Father's will which hath sent me, that of all which he hath given me I should lose nothing, but should raise it up at the LAST day. And this is the will of him that sent me, that every one which seeth the Son, and believeth on him, may have everlasting life; and I will raise him up at the last day. No man can come to me except the Father which hath sent me draw him; and I will raise him up at the last day. Whoso eateth my flesh and drinketh my blood hath eternal life and I will raise him up at the last day." While, on the contrary, all that die in Adam will "sleep a perpetual sleep and not awake." Amen.

Sandy Hill, N. Y.

Obituary.

Fell asleep in Jesus, P. Hudson, only son of Philo Richardson, Rahway, N. J., on Monday, the 14th inst., aged 26 years. He suffered much from disease brought on by hardship during his service in the army, in the late war. He died in peace, in the faith of a resurrection and immortality at the coming of Christ from heaven; an event he longed for. We spoke at his funeral in his father's house, on our Life views, and the hope of the gospel; after which he was consigned to the grave to rest till He who holds the "keys" thereof shall unlock its door and call forth his saints from "the prison house:" then "shall come to pass the saying that is written, Death is swallowed up in victory;" and that triumphant song shall arise, "Thanks be unto God who giveth us the victory, through our Lord Jesus Christ." Editor.

Appointments.

Anthony, R. I., Sunday, Dec. 27th.

F. H. Burbank.

Rufus Wendell is expected to preach next Lord's Day at the *Cooper Institute*, New York, morning and afternoon.

Business Matters.

One Dollar each from—G. B. Martin, Mrs. E. A. Carter, V. Eckert.

Two Dollars each from—M. Taylor, S. H. Gilman, J. S. Hannah, G. S. Wise, D. Cassidy, H. F. Johnson, Mrs. F. W. Fenner, G. W. Rust, Hon. D. H. Chase, W. S. Olmsted, R. L. Johnston, A. F. Brimhall, W. Watson, S. Morse, Maggie Squires, D. S. Metcalf, C. A. Wade, P. A. Sherman.

Various Sums—Geo. T. Collins, \$8; R. Martin, \$3; B. Mellor, on pledge, \$10; A. L. Houghton, \$8; D. J. Ellsworth, on pledge, \$10; Dr. J. K. Finley, \$20, credited according to schedule; Dr. F. Lewis, \$1 50; S. S. Call, \$1 50; H. Beatty, \$2 50; W. Beatty, \$2 50.

New Year's Presents

of the Herald of Life and Campaign Documents sent by

Sylvester Haven, two.............. \$3 00

Parcels sent since last week.

A. B. Haven....................by mail
Thos. Boardman.................. " "
Geo. T. Collins.................. " "
Eld. A. Guthrie.................. " "
O. F. Yale....................... " "
D. J. Ellsworth.................. " "
O. Mildrum....................... " "
H. S. Hough...................... " "
N. R. Sage....................... " "
G. Busby......................... " "
W. Watson........................ " "
M. P. Bush....................... " "
J. Eakely........................ " "
W. Wood.......................... " "

For Tract Fund.

Benj. Mellor..................... \$1 00

To Correspondents.

Ira Fancher. The money was received.

A Brother at Bangor, Me., sent us \$5, and an order for Campaign Documents, but forgot to give us his name. Please send it.

W. F. Wood. Your paper has been sent regularly from this office.

Poetry.

TRUST.

I CANNOT see with my short human sight,
Why God should lead this way or that for me;
I only know he saith, "child, follow me;"
But I can trust.

I know not why my path should be at times
So straightly hedged, so strangely barred before;
I only know God *could* keep wide the door.
But I can trust.

I find no answer, often, when beset
With questions fierce and subtle on my way,
And often have but strength to faintly pray;
And I can trust.

I often wonder, as with trembling hand
I cast the seed along the furrowed ground,
If ripened fruit for God will there be found;
But I can trust.

I cannot know why suddenly the storm
Should rage so fiercely round me in its wrath;
But this I know, God watches all my path;
But I can trust.

I may not draw aside the mystic veil
That hides the unknown future from my sight;
Nor know if for me waits the dark or light;
But I can trust.

I have no power to look across the tide,
To know, while here, the land beyond the river:
But this I know, I shall be God's forever!
So I can trust.

—*Selected by* L. J. BEACH.

Children's Department.

THE BITTER KISS.

WHO would have thought there could be such a thing between a mother and her little daughter! Yet I know there was, for a pair of coral lips told me of it this afternoon.

We were talking in the class, and Florence asked—"If we say things in joke, and then explain right off, is that really lying?" and while we were trying to make it clear to children's minds, that lies are lies, and that truth is truth, a great many incidents came from the children's lips. Daisy said she thought it was best never to "make believe," but always say what was really meant; Florence was somewhat unsettled in her mind, desired me to think it over a little, and answer next Sunday; and then it was that Mary told me about "the bitter kiss."

"I was a little bit of a girl," she said, "and mamma had told me not to touch a jar of mincemeat, which she had on the table ready to make pies. Suddenly, some one called her to the hall door, and the minute I heard her talking I just put my hand right into the jar and helped myself—then I jumped down and ran into the play-room, and stayed a long time; I could not go back to mamma, even though she had promised to make me a little pie. I washed my hands and face, and was sure nobody could find it out. I did not remember that God saw me! When mamma took me in her lap at night and stooped down to undress me, she started back, and her face was very red. She did not say anything then, but she told me afterward she saw a bit of mince-meat clinging to my apron. She hoped it was an accident, and did wish to say anything until she knew certainly; so she went on repeating our night's verses, until she seemed to be thinking of the mince-meat again; then she asked if I had touched it in play, and I said right off, No, ma'am, Mamy didn't take any; but my face felt so hot I had to take mamma's fan; then she looked very sober, and stopped talking for a minute, when somebody called her and she went out. So I crept into bed, not daring to ask her to kiss me, and feeling as if I could not go to sleep without it; presently she came back and stooping over me, raised my lips to hers. In a moment I should have had one of her sweet kisses, but her eyes filled with tears, and her face grew very white as she exclaimed, 'My child has surely told a lie! Oh Mamy, your breath tells the story. That was a bitter kiss my little daughter was going to give her mother. Oh, my child, my child!' Then she kneeled down by my little bed, and called me to her; and she put her arms round me, and asked the Saviour to forgive me, and every now and then she had to stop, the tears came so fast. I shall never forget that time or 'the bitter kiss' I was going to give my mother. I have never told a lie since. I think it's best always to tell the truth. I feel about it just as Daisy does, and I guess Florence will, too, when she thinks about it."

Then we talked it over a little, how that Mary's first sin, stealing the mincemeat, led to the second sin, denying it; and so it was best to be truthful, and always avoid the first step that is wrong. Then the children learned this verse: "Lying lips are an abomination to the Lord, but they that deal truly are his delight;" and Florence made up her mind that she should not need "time to think it over," but could decide now that it was always best to "deal truly."—*The National Baptist.*

THE ECHO.

STEPHEN had never heard anything of the echo, and accordingly one day when he was out in the meadow, he cried out "Hurrah, hurrah!" Immediately in the nearest woods, he heard a voice sound out, "Hurrah, hurrah!" He was astonished. At last he shouted, "Where are you?" The voice cried, "Where are you?" He answered back, "You are a foolish boy!" "Foolish boy!" echoed back from the woods.

Now little Stephen became very angry, and still harder he began to shout nicknames into the wood, all of which were echoed very faithfully back again. Then he ran into the wood, and sought all through it for the supposed boy, but he could find nobody. Stephen ran home and complained to his mother how a bad boy had concealed himself in the wood and had called him names.

The mother answered, "This time, my dear little boy, you have betrayed yourself, for it is yourself whom you accused as the 'bad boy;' you have heard nothing but your own words, for as you have often before seen your face in the water, so now you have heard your voice in the wood. Had you spoken in friendly words, then, my little Stephen, friendly words would have echoed back to you again."

So it is always; what we suppose wrong in the conduct of another is mostly only the echo of our own. If we treat every one kindly we will be treated kindly; but if we are rude and uncivil, we are entitled to expect no better in return.

FROM H. YOUNG.

PITTSFIELD, N. H., Dec. 13, 1868.

BR. STORRS: Though we have little time, or means, or ability, yet as duty urges, we must write now, and send pay for the HERALD one year; and we must tell you that the cause of delay is not a want of interest in the truths spoken in said, paper but every dollar we could command, save a little farm we call our home, has been taken from us the past eighteen months, some twelve hundred dollars. But we say not this to complain. We have no regrets in the matter; but are able to resign all to him who gave, "with a spirit firm and free," and trust we shall still have a little to bestow to advance the truth, which to us is more precious then all beside, and which will stay with us, unless we "sell" it; and we never will; nor will we ever cease to speak or write it, though "conferences" may try to prevent us. O may life believers never run themselves up into conferences, and follow human leaders, and so no longer explore the vast fields of truth which are open, and still shall open before them; but rather let our watchword be, "*Go Forward*," as good brother March has so well said.

We were helping our neighbor the other day do a piece of work, and in conversation he said to us, "There is one text I do not understand, and no one has yet explained it to my mind:" and he repeated John xi., 26. "And whosoever liveth and believeth in me shall never die." We said to him, you should read the preceding verse with this, as they are separated only by a colon mark, which reads, "I am the resurrection and the life: he that believeth in me, though he were dead, yet shall he live."

We came home, and wrote the following, which is the substance of what we said to him as an explanation of said texts; and we have no other object in copying it here for the HERALD, than that the glorious truth which the Saviour spake to Martha may be clearly seen by others, and so they be consoled as was this sister under the loss of her dear brother.

JOHN xi., 26, CONSIDERED.

Christ being "the resurrection and the life," all who believe in him, and so are in him and he in them, have a life which is eternal, unending; i. e., when such die they are not reckoned dead—are not dead in the sense in which the unbeliever is; for, said the Saviour, *he that believeth in me* though he were dead yet shall he live, and because he *shall* live, his death is not reckoned death: and so it is said of him who is alive and is a believer in Christ, he shall *never die;* for if the state one is in when dead, who believes in Christ, is not properly called death, because he shall live again, then surely it is but proper to say of the living believer, when he shall go into said state, "*he is not dead;*" hence the propriety of the language, "he that liveth and believeth in me shall never die."

We must not fail here to notice the contrast between the believer and the unbeliever. All that is here so truly and so gloriously said of those who believe in Christ, can never be said of such who do not believe in him; for what says the negative of this language? He that believeth *not* in me, if he die, shall *not* live; and he that liveth and believeth *not* in me *shall* die.

So we understand this consoling language of the blessed Saviour to Martha to mean just this: the condition your brother is now in, is no calamity because it shall not prevent his eternal life: neither shall it be a calamity to you when you, too, shall pass into the same state which your brother is now in, because you are both believers in me who am the resurrection and the life. The condition of believers is the same, whether in life or in death.

O blessed truth, how consoling! We have loved ones whose graves are separated by thousands of miles of land and ocean; yet this truth gives us consolation.

"Asleep in Jesus—time nor space
Affects this precious hiding place,
On India's plains or Lapland's snows
Such sleeper's find the same repose."

O, *such* "sleepers," *such* "repose."

O, the glorious morn when these shall awake.

We wish here to express our very high appreciation of the doctrine so ably presented in the "Response to Samuel Mason," in the HERALD of Oct. 14th; as, also, in the HERALD of Nov. 11th, in answer to the questions "Is the reign of Christ a spiritual or a temporal one? and is it in the future or the past?" and, also, the series of articles, "Literal Fulfilment of Prophecy," where the same truth is so clearly seen. Let no reader fail to interest himself in these glorious truths of the literal fulfilment of prophecy, which declares that Christ shall reign literally on the throne of his father David, and that, "of the increase of his kingdom and peace, there shall be no end." Now will such truths swallow up all interest in present worldly governments, and make us feel we are not citizens here, but pilgrims and strangers till this glorious Prince shall reign.

THOUGHTS ON 1 PETER iv., 6, 17, 18.

BY B. MATTHIAS.

Verse 6th.—"For this cause was the gospel preached also to them that are dead that they might be judged according to men in the flesh; but live according to God in the spirit." Verse 17th.—for the time is come when judgment must begin at the house of God; and if it first begin at us, what shall the end be of them that obey not the gospel of God?" Verse 18th.—"And if the righteous scarcely be saved, where shall the ungodly and sinners appear?"

1. The explanation of these texts.
11. The doctrine of the same.

1. The explanation. The judgment upon the house of God *first*, has been, is supposed to be a rule in God's government, to bring the prelude of all calamities and distresses upon his friends, on his own house; and then the full measure upon the wicked. The 18th verse is made to teach that the righteous have hard work to be saved in the final. Thus departing from the subject of the 17th verse, abruptly introducing another, making the salvation of the saints an uncertain business; an extremely hazardous thing—doubtful and uncertain; "scarcely saved." The regular accepted order of teachers exhort their people to holiness and zeal by assuring them that their salvation is a most uncertain thing: "Saved by the skin of their teeth." This teaching is very unlike what Peter teaches in any other place. He says, "For so an entrance shall be administered unto you abundantly, into the everlasting kingdom of our Lord Jesus Christ."

THE EXPLANATION.

These texts have no allusion to the salvation in the kingdom of the saints, either in the sectarian or in the Bible sense; but do allude to their deliverance from persecution. "For the time is come," etc. Peter was present when the Lord said to his disciples, "Then shall they deliver you up to be afflicted, and shall kill you, and ye shall be hated of all nations for my name's sake," Matth. xxiv., 9. "But before all these, they shall lay their hands upon you, and persecute you, delivering you up to the synagogues, and into prison." Luke xxi., 12. "Behold I send you forth as sheep among wolves." And this, "when you are old they will lead you where you would not" be. Notice Rev. xi., "Measure the temple of God (Peter's House of God) and the altar, and them that worship therein."

Without attempting a specific explanation of these terms, temple, outer worshippers, accepting of the familiar interpretation, that the "House of God" is meant. The same is the Holy City that the Gentiles should tread underfoot forty and two months. "But the court without measure not." Their *judgment* is to come after the house of God has had its trial, almost to extinction. According to Daniel "They shall wear out the saints of the Most High." Then comes this pertinent text, "When the Lord hath performed his whole work upon Mount Zion and on Jerusalem I will punish the fruit of the stout heart of the king of Assyria." Isa. x., 12.

"If it first begin at us," the disciples of Jesus. This judgment began with their beginning. First, their own nation made war upon them; second, the Gentiles, all nations of them, third; those of their own name and profession, the bitterest of all enemies. "The contention of brothers is like the bars of a castle," says the proverb.

This is the prescribed measure, beginning in, or about the year 533–4, and ending in the famous French revolution in 1793–'4; and the longer period in 1823. Such was the overwhelming flood, upon the "House of God" in this tribulation, that the wisdom and compassion of God commuted the judgment to about a thousand years. ("Except those days should be shortened no flesh shall be saved." They were shortened for the elect sake.) "They lived and reigned with Christ a thousand years." In spite of force and power, of Dragon and beasts, of proscription and confiscation, banishments and deaths, they maintained the field; they overcame by the blood of the Lamb. For Jesus' sake, they loved not their lives unto death, and by his power fought it out, until deliverance came. They were strong, and did exploits, and instructed many, yet they fell." Dan. xi. "But when they shall fall, they shall be holpen with a little help." If God is so hard on his own "House," how will it go with the synagogue of Satan? Where shall the ungodly and sinner appear? The Lord had said of his house, "I will not make a full end of thee, but will punish thee in measure." In the midst of destructions spare the righteous seed. His words are, "Thus saith the Lord, as the new wine is found in the cluster; and one saith destroy it not; for a blessing is in it; so will I do for my servant's sake, that I may not destroy them all." I will bring forth a seed out of Jacob, and out of Judah an inheritor of my mountains, and mine elect shall inherit it." Isa. lxv., 8, 9, and on.

The blood of the elect, like that of Abel, had cried from under the altar, "O Lord, how long wilt thou not judge and avenge our blood upon them that dwell upon the earth." In the prophecy of Daniel we read, and the time came when judgment was given to the saints. The Ancient of days came at this appointed time, at the end of the 1,260 years, in courtly pageant; "The judgment was sat, and the books were opened." The little horn and beast were judged and given to the burning flames. The whole site of country where the saints had suffered was overrun by fire and sword; and is still flaming, and will to the extinction of their bloody houses. "The beast was slain, and his body destroyed, and given to the burning flames." Dr. Coke says, that 1,800 town were burned in the wars of Bonaparte. All this, because of the insolence and cruelty of papacy.

"They shall take away his dominion, to consume and destroy *it* unto the end." Papacy, Romanism, is most signally undergoing its doom, at the left hand. It is cast into the lake of fire; is suffering the pain of the "second death," and will, ere long, with Protestant adherents, disappear, like a "mill-stone cast into the sea, to be found no more at all." "Her sins have reached unto heaven." She has made all nations drunk, and corrupted the whole world, and made it as loathsome to God as were the antediluvians. Alas! all drunk from her vile cup of abominations, says the prophet. "No place clean." From the Pope to the lowest order of priestly dignataries, stupidly drunk. In all soberness; who that has the healthy use of their reason, can insist upon the dogmas of the sects? the "ungodly and the sinner," make up the aggregate of offenders; are culprits to-day before the throne of Him, "before whom the heavens and earth shall flee away." So much for the explanation.

[To be concluded.]

TWO RESURRECTIONS BY H. MUNGER.

THERE was published in the *Crisis*, Nov. 18th, an article purporting to be part of a sermon delivered by the above preacher in New York, by request. Text: Psalms lxxiii., 20.

This part of a sermon is a polemic curiosity. His statements are curious; one of which is that David did not see much gain in Christianity, if the wicked could "die easy, and that's all."

"But to bring David out straight, God let him go into the sanctuary and see the end of the wicked after they are waked out of their sleep. They must live again that God may despise their image. This cleared David from the non-resurrection doctrine and it will others."

Stupendous! Here is another paragraph. If any body can penetrate its logic and argument they are welcome to all the benefit of it.

"Now if Christ died for the Adamic transgression, he paid that debt. What did the broken law claim of Christ to satisfy the demand against Adam? Was it to be eternally dead, as some say? If so, Christ is dead yet, if he ever died, and has not risen, and the dead in Christ have perished; so says Paul. 1 Cor. v., 12–23. Here are two orders, and two classes. Just as true as Christ died because of sin, just so true saint and sinner must die that same death, and just so true saint and sinner must come up the Adamic life again, by virtue of the second Adam and be judged for the deeds done in the body. The wicked that died *in* their sins will then die *for* their sins, as the Scriptures say, after they are judged and sentenced to "the second death." They must have a second life, to fulfil the Scriptures.

But the text of his choice is unsuited to his sermon, and it is simply in mistaking the "waking" of the Lord for the waking up of the wicked.

Here is the reading. "As a dream when one awaketh; *so*, O Lord, when thou awakest Thou shalt despise their image." Take the connection, verses 18, 19. "Surely Thou didst set them in slippery places: Thou castedst them down into *destruction*. How are they brought into desolation, as in a moment; *they* are utterly consumed with terrors." that is the end David saw when he went into the sanctuary, and was satisfied with the slow, but sure pay of a godly life, which award is eternal life. He finds motive enough to holiness; not in the revival and protracted torments of the wicked, but in their *sudden swift* destruction, "as in a moment." This is inflicted when God "wakes" up; not when He should awake these destroyed, consumed sinners.

Br. M.'s sermon reminds me of a sermon preached by Benjamin Abbot, one of the early preachers of the Methodist order. He took for his text, "I knew thee that thou wast an *austere* man." He read it, "I knew that thou wast *an Oyster* man;" and made a good thing of it. He showed what was true of this class of men. They do sow, and strow, and gather; and sometimes, the less scrupulous will encroach upon others ground. It is also significant to the preacher's interpretation, that the oysters so strown are called plants, etc. Somebody told the preacher afterward, that the man was "austere," and not an Oyster man. He replied, "Never mind, brother, there were six souls converted."

A few more sermons like H. M.'s would, I should think, help to build what they intend to pull down. Such a mistake!

I do not desire to make the Br. feel uncomfortable; but such an ado; all upon nothing!

B. MATTHIAS.

THE INFLUENCE OF WEATHER UPON THE PUBLIC HEALTH.

BR. BALLARD, in his recent Report on the Health of Islington, England, for 1868, arrives at the following conclusions upon this subject.

1. That an increase of atmospheric temperature is normally associated with an increase of general sickness.

2. That a decrease of atmospheric temperature is normally associated with a diminution of general sickness.

3. That, for the most part, the increase or decrease of sickness is proportional in amount to the extent to which the atmospheric temperature rises or falls.

4. That it is an error to suppose (as is popularly held) that sudden changes in temperature are (as a rule) damaging to public health. A sudden change from cold to hot weather is indeed very damaging; but a sudden change from hot to cold is one of the most favorable circumstances that can occur, when sickness is regarded broadly as respects a large population.

5. That, remarkably enough, these influences are most marked in the directions I have mentioned, in the colder seasons of the year, and more certain in winter than in summer.

6. That rises and falls of temperature are more certain and effectual in their special operation upon public health, when at the same time the daily range of temperature is lessened, than they are when the daily range is at the same time increased; rises of temperature increasing sickness more certainly and markedly, and falls of temperature decreasing it more certainly and markedly.

7. That a fall of rain lessens sickness generally, sometimes immediately, sometimes after a short interval, and that, as a rule, the reduction of general sickness is greater when the fall of rain is heavy than when it is light.

8. That drought, on the other hand, tends to augment general sickness.

9. That wet weather in the summer season operates more certainly in improving public health than it does in the winter season.—*Am. Presb.*

A WIFE'S INFLUENCE.

A CHRISTIAN woman gave her hand to the man on whom she had already placed her tenderest affection. He possessed almost every grace, but was destitute of the grace of God. By spending the early part of his life in a foreign land, and associating with those who had the reputation of gentlemen, he had imbibed the fashionable habit in that place of using God's name in vain in common conversation. His new and much-loved wife sought to reclaim him. She knew the only way to his heart. She took advantage of his love for her to win him to Christ, and she effectually succeeded.

One day as she was standing before him, in company with a few friends who were listening to his conversation, in order to give additional interest, as he supposed, to what he was relating, he added the name of Christ. He looked at his wife and saw her in tears. He was confused. She raised her hand and gently pressed his chin. "O!" said she, "if you knew how much I love that dear name you would never again pain my heart by trifling with it."

His heart was touched. He was unable to proceed. He asked her forgiveness and soon left the room. In this way he was saved from ruin, and is now an eminent example of piety.

LIVING TO CHRIST.

BRETHREN, let us aim, as St. Paul did, to live to Christ. How bright the halo that surrounds the memory of those who have done so. Trace them in thought throughout past ages. The early Christians, amid constant persecution from Jew and Gentile; the saints of the middle ages, whose light shining in darkness, of whom the world was not worthy; the great Reformers who were not afraid to lift up their testimony against prevailing errors and corruptions, and boldly to come forth from the great apostacy; and the Christian philanthropists of latter times, men whose love to Christ has constrained them to devote themselves to His service in various ways, who have been the means of reviving the work of true religion at home, and who have gone forth to proclaim the gospel abroad, and sought to undo the heavy burdens which still existed in lands enjoying Christian light and liberty; how dear to us is the memory of men like these. How sacred are their names, How bright the examples they have left us: and why? They lived to Christ; they loved and honored and served Him, and accounted all things but loss for the excellency of the knowledge of his name.—*Niven's Plain Sermons.*

LOOKING AHEAD.—We once fell in with a business man, and he was a person of wide experience, too, who said that, whatever might happen to him, he always looked sixty days ahead, rather than sixty days behind. This was sensible, and there was profound philosophy in it. For the habit of looking on the dark side of matters soon begets a despondent feeling in the heart, and disinclines a man to make any exertion at all. To look forward to better days, however, and to a turn of fortune for better time, is naturally calculated to inspire one with enthusiasm, to stimulate one with the new wine of hope. It makes all imaginable difference whether a man desponds or hopes. Hence, when a blast of trouble comes, the true way is to turn your back upon it, to refuse to have anything to do with it, to forswear all connection with its threats or promises. Look ahead, and look up! what is gone is gone, and there is no help for it. Work for better fortunes, and the bad will desert you in absolute disgust at your unimpressibility.

THE Wisconsin *Farmer* says: "We notice in our exchanges numerous recipes for making shoe leather water proof, most of them compounds involving considerable trouble in the preparation and more or less expense, and none of them half as good as the simple article castor oil, which can be bought at the drug store for twenty-five or fifty cents a pint, according to your locality. Apply it to the boot when dry, and soak it by the fire till the leather is saturated. Treat the soles in the same way, being careful to dry it well so that they will not grease the carpets. We once treated a pair of calf boots in this way, and a few days after we walked five miles in saturated snow and water from six to ten inches deep at every step, and came out with feet perfectly dry. Castor oil will keep the leather soft, pliable, and black though not glossy, and quite impervious to water."

THE full assurance of faith, always attended with the full assurance of hope, never fails to be productive of perfect love, even the love that casteth out fear.—*Rev. Joseph Benton.*

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